

COMING TO CHRIST.

BY THE REV. ANDREW A. BONAR,

"*Coming to Christ*" is simply the souls' state when occupied with thoughts about Christ, so occupied therewith as to have left behind it all other things. In such a state of engrossment, it is said to have *come to him*. It has no other whom it cares for, no other that fills up its desires, no other that meets its case: and so it has left all others for this one, and in doing so is said to have "come to him." His person and work have met the cravings of both conscience and heart.

If you are at all troubled with this 'Come,' I do not hesitate to say that your eye is averted from its proper object. When Jesus says, "*Come unto me*," (Mat. xi. 28), He never meant you to stop short at the first word; He meant you to put all the stress upon "*ME*." Indeed He has used a form of expression that is purposely fitted to produce this result; for He has used a word for "*Come*" which [in the Greek original] is neither more nor less than "*This way*," or "*Hither*,"—not a verb but an adverb. He cries, "All ye that are heavy laden, leave off trying other means and try *me*! *This way* to me! *Hither* to me!" It is thus that He speaks, putting the whole stress upon the "*me*." "All that labour," says the gracious Master, "look *this way*! look *hither*! to *me*—to *me*—to none other but to *me*!"

It is the same word used (John. xxi. 12), "Come and dine," Leave off now your other engagements, and let us dine." It is the woman's word at Sychar, "Come, see a man that told me all." (John, iv. 29.) It is the master's word in the parable (Mat. xii. 4), "Come to the marriage;" that is, "Let us off to the marriage! All is ready; away to this feast!" It is the angel's word at the tomb (Mat. xxviii. 6), "Come, see the place where the Lord lay;" that is, "Here is the spot, see for yourselves; this way, down here!" So that the emphasis all lies in the object presented to us; never in the act of our minds. But we, self-righteous as we are, would fain delay and linger, excusing ourselves by saying, "I do not

know how to perform the act aright." The real truth, however, is that we are not quite satisfied, or *very fully occupied*, with the object. We would not thus tarry on our own feelings, and acts, and states of mind, were we really very full engrossed with the Christ who is set before us, and who stands in the abundance of his grace beckoning us to advance and enjoy infinite love: "This way, O sinner! this way? To *me* and to no other?"

Yes, this is all. He beckons you to *himself*! Why turn in your eye on yourself? why gaze on your wounds? why gaze on your temptation? why look at waves, and listen to winds? The Master cries, "To *me*, to *me*." He says, "O soul, up! forsake *your* schemes *your* thoughts, *your* ways, and away at once to *me*! O precious soul! do not be detained by inquiries into your acts of mind, but at once think of *me*; *me* whom the Father sent to save the lost; *me* whom the Spirit delighted to glorify; *me* who have satisfied the law, who my own self bare your sins in my own body on the tree; *me* who have done all that a sinner needs for righteousness; *me* who am come to give you myself, with all I have done and suffered, to be your ransom."

The case might be stated thus, when I, a sinner, am brought to be willing that Christ should come to me and give me all I need, this is my soul's coming to Christ. My coming to Christ is, in other words my soul *satisfied with his coming to me*! When my soul is letting alone and forsaking other things, because *taken up with Christ's coming out of the Father's bosom* to save sinners; this is my soul's coming to Christ! My soul was asking, "Wherewithal shall I come before God?" Shall it be by bringing rivers of oil? Shall it be by offering my soul's sorrow and bitterest grief, I find that it is not thus; nor yet by my prayers, nor by the help of any priest, nor the aid of any creature's merit, nor by any one thing that is not to be found in Christ. *What is in Christ*