

chant, so that it is certain he repented and was accepted, but the extortioners of our day can gain by his experience only when they follow his example, which is very doubtful, but which we earnestly exhort them to do, as their eternal destinies may be suspended on their immediate actions. The Mediator was sent to bless such as you are by turning every one of you away from your iniquities. Turn, gentlemen, at these reproofs and on the foundation such promises afford and escape from the wrath to come. It was better for Saul of Jarsus, it was better for John Bunyan, it was better for humanity in all after ages that they repented and gave the ages a sample or more of how the chief of sinners can be saved. Then there is one grand statement for the encouragement of such Jerusalem sinners as we treat of and there is an efficiency about it almost startling only requiring the sinner's submission for its accomplishment and perfection. It is perhaps the lengthiest Greek word in the New Testament. We render it "that He might gather together in one" seven Saxon words contained in the one, and it not fully translated. The reader will excuse my giving the original word in English letters (Anakephalaioasthai), the literal rendering would be "that He might again gather together in One Head all things in Christ, both which are in heaven and which are on earth even in Him." The gatherer as evidently the Father by His Holy Spirit, employing what subordinate means He may see good and fit. The power must be the most unquestionable, the means the most unobjectionable, as the results always prove incontestably. The one Head is the Omnipotent Saviour, and the again implies at first a oneness, then a sad break up and scattering necessitating this second gathering. The parties gathered are the unfallen angels in their confirmation in allegiance to their King and Head. These are the things in heaven and the fallen sons of men redeemed by the precious blood of the Son of God, their Redeemer and Saviour, shed for the remission of their sins. The angels were fallible if not gathered under their King then they cannot fall, Adam and Eve were fallible and did fall, so did some of the angels, who are reserved in everlasting chains under darkness till the judgment of the great day. Angels are gathered, confirmed, under Christ their King in the empire of heaven above, men fallen are gathered again into the service of their King from the colony of earth. But there is no gathering again from the abyss of darkness, no redemption thence. This is the grand encouragement for sinners of the darkest, deepest, deadliest hue who will not stubbornly resist divine grace to be drawn in and associated in this divine gathering. They were scattered by the fall and its fatal consequences from the true worship observed by the loyal angels and by our first parents at the origin of our race, and God's mode of uniting them again is this regathering in His Son even in Him. He that gathereth not with Christ, scattereth abroad for ever. Will men so love the perishing things of this life as to sign and seal their eternal condemnation. The Redeemer shed tears over such lost souls as these that reserved their own for the place of weeping and wailing. Will the millions and millionaires and the wretched poor that are as great money lovers though they cannot get it, cast themselves away as (the dross of silver) reprobates, who no man cares for, not even themselves, conjuring up difficulties in religion where none exist, except those wholly of their own making, when heaven's gates are not shut day or night till by their own hands these sinners bar them against themselves and judge themselves unworthy of eternal life?

To the sincere Christian, whether he hold the place of leader or follower, teacher or learner, who addresses himself earnestly to the work of acquainting himself with God and cultivating true devotion, there is the greatest of all possible encouragements. Take this as an instance, "In whom (Christ) ye also