

But Jesus Christ was delivered for our offences, and rose again for our justification, and His official work now is to give repentance and remission of sins. He died to expiate the guilt of the world; and whosoever believes on Him shall be pardoned fully, finally, and freely too. What? asks one. Is there a chance for me? Can my sins be pardoned? I answer yes. When? Now! This very hour if you will only, just as you are, accept the blood-cleansing. If you go away with your burden of guilt resting upon your conscience, it is because you are not willing to accept salvation, just now and here, and just as it is offered to you by the Saviour. "Behold, now is the accepted time; behold, now is the day of salvation."

Again, Christ receives sinners to adopt them into the family of God. This insures for them the highest dignity and blessedness with which a creature can be invested. The relations which it originates and the results which it makes certain for them have no limits as objects of rational desire, except in the limitation of human thought. It affects not only the external relations of those who are received into the number of God's children, but also their internal character and being. It secures for them the privilege of constant access to God. It engages His continual care over them as a gracious Father. They become conscious that they have passed from death unto life, and consequently, that they are the sons of God. An earthly sovereign might pardon a disloyal subject who had been guilty of treason, but he might refuse to take him into his confidence and favour again. When God, for Christ's sake, pardons a sinner, no matter what his past life may have been, he makes him a joint heir with Christ to an inheritance incorruptible, and undefiled, and that fadeth not away. Though a man may have become morally bank-

rapt, and though the world may have turned him out of doors and forsaken him, God is still willing, for the sake of His Son, to take him up and adopt him into His family.

This should convince men of the folly of a life of estrangement from God. If a King should send to a homeless beggar, by the hand of his only son, a letter in his own handwriting, assuring him that if he will come to him he will adopt him into his family, and freely bestow on him all the privileges, and comforts, and delights his palace can afford, would you not judge the man guilty of the most notorious folly if he should reject such a magnificent offer? In the Gospel we have a letter from God, bearing His own signature, sent to us by the hand of His only Son, assuring sinners that He loves them, pities them, and is grieved on account of their destitution, and assuring them that if they will only come to Him, He will blot out all the handwriting of the past which stands in His book of remembrance against them, adopt them into His family, and give them a title to all the privileges of the sons and daughters of the Lord Almighty. And how can that person who refuses this bountiful offer ever escape the just censure of the most consummate madness? "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Joseph must have felt highly honored when he was taken from prison to occupy the second place of power in the kingdom of Egypt. Moses enjoyed a singular honour when he was called the son of Pharaoh's daughter. David must have thought highly of it when he was called away from attending his father's sheep on the slopes of Bethlehem, to be a member of the family of King Saul. But we speak not to you of such insignificant honors as these, when we pray you in Christ's stead, to be reconciled to God. We are sent as