

the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,' (Ezek. xxxiii, 11.) Which of the wicked? Any one every one-*thyself*. Whoever thou art, there is that great oath for it, that thy Creator is not willing that thou shouldst perish—it would be wonderful if He were—but will have thee to come unto the knowledge of the truth, and be saved. (I Tim. ii, 4; II Pet. iii. 9.) Mark, *Secondly*, the terms of our Lord's commission to the Apostles: 'and he said unto them, go ye into all the world, and preach the Gospel to *every creature*.' "to *yourself*, then; and not, *before* you, observe; but *to* you. Inasmuch as thou art a human being, thou hast a claim, by the divine bequeathment, on all preachers of the Apostolic succession, that they hail thee with the glad tidings, as designed for *thyself*. And if they belie their commission, and refuse to bespeak you with the assurance,—why, you are independent of them. As you would evince your manhood, and that you are not to be classed with the slaves of the man of sin, go and consult the 'Bishop of souls' Himself. He is accessible to you as to them; hear *Him*, as the word proceeded directly from his oracle. Nor, say in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above;) or who shall descend into the deep? (that is, to bring up Christ again from the dead.) The word is *nigh* thee (Rom. x. 6-8. Mark, *Thirdly*, the manner in which the Apostles executed their commission. That memorable day—the day of Pentecost, when under the plenitude of the inspiration of the Holy Ghost, the great model sermon was preached with such effect, 'Repent,' said Peter, and he baptized, *every one of you*, in the name of Jesus Christ, for the remission of sins. (Acts ii. 38.) And again, on the occasion of the second day of that great triumph, he repeats the *individualizing* of the thousands of his auditory: 'God having raised up his son Jesus, sent Him to bless you, in turning away *every one of you* from his iniquities.' (Acts iii. 26.) Feel you not, how that 'every one' singles out yourself, as expressly as if your own name, John, or Mary, were inscribed in the testimony of proffered mercy? I wonder by what sophistry, less virulent than that which makes a man an infidel, the old deceiver could persuade you, that it is possible the 'every one' may contain no portion for yourself. Assert the rights of your nature: as you are a man and not a devil, you are *one* whom the 'every one' embraces in its all benignant salutation. Christ is God's gift not only to the world, but to yourself: Use the gift, then,