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Dr. Talmage, in his latest Washington sermon, urged his hearers to make their peace with God, who is ever ready to pardon the transgressions of the penitent. His text was from Genesis 49: 10: "Unto Him shall the gathering of the people be."

Through a supernatural lens, or what I might call a prophescope, dying Jacob looks down through the corridors of the centuries until he sees Christ the center of all popular attraction and the greatest being in all the world, so everywhere acknowledged. It was not always so. The world tried hard to put him down and to put him out. In the year 1200, while excavating for antiquities 53 miles northeast of Rome, a copper-plate tablet was found containing the death warrant of the Lord Jesus Christ, reading in this wise:

"In the year 17 of the empire of Tiberius Caesar, and on the 25th of March. I, Pontius Pilate, governor of the Praetore, condemn Jesus of Nazareth to die between two thieves, Quintius Cornelius to lead him forth to the place of execution."

The death warrant was signed by several names. First, by Daniel, rabbi Pharisee; secondly, by Johannes, rabbi; thirdly, by Raphael; fourthly, by Capet, a private citizen. This capital punishment was executed according to law. The name of the thief crucified on the right hand side of Christ was Dismas; the name of the thief crucified on the left hand side of Christ was Gestus. Pontius Pilate describing the tragedy, says the whole world lighted candles from noon until night. Thirtythree years of maltreatment. They as cribe His birth to bastardy and His death to excruciation. A wall of the city, built about those times and recently exposed by archæologists, shows a caricature of Jesus Christ, evidencing the contempt in which He was held by many in His day-that caricature on the wall representing a cross and a donkey nailed to it, and under it the inscription: "This is the Christ whom the people worship." But I rejoice that that day is gone by. Our Christ is coming out from under the world's The most popular name on earth to-day is the name of Christ. Where He had one friend, Christ has a thousand friends.

The scoffers have become the worshipers. Of the 20 most celebrated infidels in Great Britain in our day, 16 have come back to Christ, trying to undo the blatant mischief of their lives -16 out of the 20. Every man who writes a letter or signs a document, wittingly or unwittingly, honors Jesus Christ. We date everything B. C. or A. D.-B. C., before Christ; A. D., Anno Domini, in the year of our Lord. All the ages of history on the pivot of the upright beam of the cross of the Son of God. B. C., A. D. I do not care what you call Him-whether Conqueror or King, or Morning Star, or Son of Righteousness, or Balm of Gilead, or Lebanon Cedar, or Brother, or Friend, or take the name used in the verse from which I take my text, and call Him Shiloh, which means His Son, or the Trangilator, or the Peacemaker. Shiloh. I only want to tell you that "unto Him shall the gathering of the

people be." In the first place the people are gathered around Christ for pardon. No sensible man or healthfully ambitious man is satisfied with his past life. A fool may think he is all right. A sensible man knows he is not. I do not care who the thoughtful man is, the review of his lifetime behavior before God and man gives to him no especial satisfac-"Oh," he says, "there have been so many things I have done I ought not to have done, there have been so many things I have said I ought never to have said, there have been so many things I have written I ought never to have written, there have been so many things I have thought I ought never to have thought, I must somehow get things readjusted. I must somehow have the past reconstructed; there are days and months and years which cry out against me in horrible vocifera-Ah! my brother, Christ adjusts the past by obliterating it. He does not erase the record of our misdoing with a dash of ink from a register's pen, but lifting His right hand, crushed, red at the palm, He puts it against His bleeding brow, and then against His pierced side, and with the crimson accumulation of all these wounds He rubs out the accusatory chapter. He blots out our iniquities. Oh! never be anxious about the future; better be anxious about the past. I put it not at the end of my sermon; I put it at the front; Mercy and pardon through Shiloh, the sin-pardoning Christ. "Unto Him shall the gathering of the people be." "Oh," says one man, "I have for forty years been as bad as I could be, and is there any mercy for me?" Mercy for you. "Oh," says some one here, "I had a grand ancestry, the holiest of fathers and the tenderest of mothers, and for my perfidy there is no excuse. Do you think there is any mercy for me?" Mercy for you. "But," says another man, "I fear I have committed what they call the unpardonable sin, and the Bible says if a man commits that sin he is neither to be forgiven in this world nor the world to come. Do you think there is any mercy for me?" The fact that you have any solicitude about the matter at all proves positively that you have not committed the unpardonable sin. Mercy for you. Oh, the grace of God which bringeth salvation.

The grace of God! Let us take the surveyor's chain and try to measure God's mercy through Jesus Christ. Let one surveyor take that chain and go to the north, and another surveyor take another surveyor take that chain and sympathy, motherly sympathy; yea, go to the east, and another surveyor and neighborly sympathy. Why was it

to et at chain and go to the west, and on make a report of the square miles of that vast kingdom of God's mercy. Ay! you will have to wait to all eternity for the report of that measurement. It cannot be measured. Paul tried to climb the height of it, and he went height over height, altitude above altitude, mountain above mountain, and then sank down in discouragement and gave it up. for he saw Sierra Nevadas beyond and Matterhorns beyond, and waiving his hands back to us in the plains, I. says: "Past finding out; unsearchable that in all things He might have the pre-eminence." You notice that nearly all the sinners mentioned as pardoned in the Bible were great sinners-David a great sinner, Paul a great sinner, Rahab a great sinner, Magdalen a great sinner, the prodigal son a great sinner. The world easily understood how Christ could pardon a half-and-half sinner, but what the world wants to be persuaded of is that Christ will forgive the worst sinner, the hardest sinner, the oldest sinner, the most inexcusable sinner. To the sin-pardoning Shiloh let all the gathering of the peo-

But, I remarked again, the people will gather around Christ as a sympathizer. Oh, we all want sympathy. I hear people talk as though they were independent of it. None of us could live without sympathy. When parts of our family are away, how lonely the house seems until they all get home! But alas! for those who never come home. Sometimes it seems as if it must be impossible. What, will their feet never again come over the threshold? Will they never again sit with us at the table? Will they never again kneel with us at family prayer? Shall we never again look into their sunny faces? Shall we never again on earth take counsel with them for our work? Ah, me! who can stand under these griefs? O Christ, Thou canst do more for a bereft soul than any one else. It is He who stands beside us to tell of the resurrection. It is He that came to bid peace. It is He that comes to us and breathes into us the spirit of submission until we can look up from the wreck and ruin of our brightest expectations and say: "Father, not my will, but Thine be done." Oh, ye who are bereft, ye anguish-bitten, come

into this refuge. The world cannot offer you any help at such a time. Suppose the world comes and offers you money. You would rather live on a crust in a cellar and have your departed loved ones with you, than live in palatial surroundings and they away. Suppose the world offers you its honors to console you. What is the presidency to Abraham Lincoln when little Willie lies dead in the White House? Perhaps the world comes and says: "Time will cure it all." Ah, there are griefs that have raged on for 30 years and are raging yet. And yet hundreds have been comforted, thousands have been comforted, millions have been comforted. and Christ has done the work. Oh, what you want is sympathy. The world's heart of sympathy beats very irregularly. Plenty of sympathy when we do not want it, and often when we are in appalling need of it, no sympathy. There are multitudes of people dying for sympathy-sympathy in their work, sympathy in their fatigue, sympathy in their bereavements, sympathy in their financial losses, sympathy in their physical ailments, sympathy in their spiritual anxieties, sympathy in the time of declining years-wide, deep, high, everlasting, Almighty sympathy. We must have it, and Christ gives it. That is the cord with which he is going to draw all nations to Him.

eye flashes, and his teeth set, and his fist clinches, and he prepares to do battle even though it be against the Heavens; yet what heart so hard but it will succumb to the story of compassion! Even a man's sympathy is pleasant and helpful. When we have been in some hour of weakness, to have a brawny man stand beside us and promise to see us through, what courage it gives to our heart and what strength it gives to our arm. Still mightier is a woman's sympathy. Let him tell the story who, when all his fortunes were gone and all the world was against him, came home and found in that home a wife who could write on the top of the empty flour barrel: "The Lord will provide; or write on the door if the empty wardrobe: "Consider the lilies of the field; if God so clothed the grass of the field, will He not clothe us and ours?" Or let that young man tell the story who has gone the whole round of dissipation. The shadow of the penitentiary is upon him, and even his father says: "Be off! never come home again!" The young man finds still his mother's arm outstretched for him, and how she will stand at the wicket of the prison to whisper consolation, or get down on her knees before the governor, begging for pardon, hoping on for her wayward boy after all others are hopeless. Or let her tell the story who, under villainous allurement and impatient of parental restraint, has wandered off from a home of which she was the idol into the murky and thunderous midnight of abandonment, away from God, and further away, until some time she is tossed on the beach of that early home, a mere splinter of a wreck. Who will pity her now? Who will gather these dishonored locks into her lap? Who will wash off the blood from the gashed forehead? Who will tell her of that Christ who came to save the lost? Who will put that weary head upon the clean white pillow and watch by day and watch by night until the hoarse voice of the sufferer becomes the whisper, and the whisper becomes only a faint motion of the lips, and the gaint motion of the lips is exchanged for a silent look, and the cut feet are still, and the weary eyes are still, and the frenzied heart is still, and all is still? Who will have compassion on her when no others have compassion?

Mother! Mother! Oh! there is something beautiful in that chain and go to the south, and sympathy-in manly sympathy, wifely

that a city was aroused with excitement when a little child was kidnaped from one of the streets? Why were whole columns of the newspapers filled with the story of a little child? It was because we are all one in sympathy, and every parent said: "How if it had been my Lizzie? how if it had been my Mary? how if it had been my Maud? how if it had been my child? how if it had been one unoccupied pillow in our trundle-bed to-night? how if my little one-bone of my bone and flesh of my flesh-were to-night carried captive into some den of vagabonds, never to come back to me? how if it had been my sorrow looking out of the window, watching and waiting-that sorrow worse than death?" Then when they found her why did we declare the news all through the households, and everybody that knew how to pray said, "Thank God!" Because we are all one, bound by one great golden chain of sympathy. Oh! yes, but I have to tell you that if you will aggregate all neighborly, manly, wifely, motherly sympathy, it will be found only a poor starving thing compared with the sympathy of our great Shiloh, who has held in His lap the sorrows of the ages, and who is ready to nurse on His holy heart the woes of all who will come to Him. Oh! what a God, what a Saviour

I have thought that this particular

age in which we live may be given up to discoveries and inventions by which through quick and instantaneous com munication all cities and all communities and all lands will be brought together, and then in another period, perhaps, these inventions which have been used for worldly purposes will be brought out for Gospel invitation, and some great prophet of the Lord will come and snatch the mysterious, sublime and miraculous telephone from the hand of commerce, and all lands and kingdoms connected by a wondrous wire, this prophet of the Lord may. through telephonic communication, in an instant announce to all nations pardon and sympathy and life through Jesus Christ, and then putting the wondrous tube to the ear of the Lord's prophet, the response shall come back: "I believe in God, the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only begotten Son." You and I may not live to see the day. I think those of us who are over 46 years of age can scarcely expect to see the day. I expect before that time our bodies will be sound asleep in the hammocks of the old Gospel ship as it goes sailing on. But Christ will wake us up in time to see the achievement. We who have sweated in the hot harvestfields will be at the door of the garner when the sheaves come in. That work for which in this world we toiled and wept, and struggled and wore ourselves out shall not come to consummation and we be oblivious of the achievement. We will be allowed to come out and shake hands with the victors. We who fought in the earlier battles will have just as much right to rejoice as those who reddened their feet in the last Armageddon. Ah! yea, those who could only give a cupful of cold water in the name of a disciple, those who could only scrape a handful of lint for a wounded soldier. those who could only administer to old age in its decrepitude, those who could only coax a poor waif of the street to go back home to her God, those who could only lift a little child in the arms of Christ, will have as much right to take part in the ovation to the Lord Jesus Christ as a Chrysostom. It will be your victory and mine, as well as Christ's. He the conqueror, we shouting in his train. Christ the victor will pick out the humblest of His disciples in the crowd, and turning half round At the story of punishment a man's on the white horse of victory He shall point her out for approval by the multitude, as He says: "She did what she could." Then putting His hand on the head of some man, who by his industry made one talent do the work of ten, He will say: "Thou hast been faithful over a few things, I will make thee ruler over ten cities." Two different

> There are people who think Christ will come in person and sit down on a throne. Perhaps he may. I should like to see the scarred feet going up the stairs of a palace in which all the glories of the Alhambra, and the Taj Mahal and the St. Mark's, and the winter palace are gathered. I should like to see the world pay Christ in love for what it did to him in maltreatment. I should like to be one of the grooms of the chargers, holding the stirrup as the kin mounts. Oh! what a glorious time it would be on earth if Christ would break through the heavens, and right here where He has suffered and died bave this prophecy fulfilled. "Unto Him shall the gathering of the people be." But failing in that, I bargain to meet you at the ponderous gate of Heaven on the day when our Lord comes back. Garlands of all nations on His brow—of the bronzed of the south and the pallid nations of the north—Europe, Asia, Africa, North and South America, and the other continents that may arise meantime from the sea, to take the places of their sunken predecessors:
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