

gether unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." It is very evident that the Psalmist, when writing these words, must have been inspired of the living God; for the events, here foretold, are clearly set forth in many other parts of the sacred scriptures. Two very important events are announced here; one is, the gathering of the Saints—those who have made a covenant with the Lord by sacrifice—and another is the coming of the Lord, not his first coming, but his second advent, when a fire shall devour before him, and it shall be very tempestuous round about him; when he shall, in other words, come in his majesty, in his power, in great glory, or, as the apostle Paul expresses it in one of his epistles to the Thessalonians, "he shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." There seems to be connected with this advent of the Lord from the heavens, great power; his arm is to be made manifest before all people. Preparatory to this great event, there will be a universal gathering of the Saints from the four quarters of the earth. It is one of the signs preceding the second advent. It is clearly foretold by many of the prophets. David alludes to it, not only in this Psalm, but in many parts of his Psalms. The Spirit of God seems to have moved upon him to portray more or less the great work of the gathering of the Saints in the last days. Many suppose that he will come and find the Saints scattered all over the world, not gathered into any special country, but it is evident that those who have taken this view of the

subject don't understand the Scripture writings. Nothing is plainer in all the sacred Scriptures than the gathering of the people of God. The apostle Paul, in the first chapter of his epistle to the Ephesians, prophesies "that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth." It seems to be a new dispensation, a dispensation that is characterized by the words "fulness of times." When these times shall be fulfilled: when the day shall come for this great preparatory work to take place, the Lord will signify it by speaking from the heavens; or, as it is here stated, in the fourth verse of this Psalm which I have just read, "he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have made a covenant with me by sacrifice." From this we draw the conclusion, that when the dispensation shall be fully ushered in: when the time for the great preparatory work shall take place, the heavens will no longer be sealed up, but the Lord will again speak, will call to the heavens, call upon his angels, call upon the ancient prophets who have died and gone the way of the whole earth, and are dwelling in the heavens, to do the work assigned to them, in the great and last dispensation of the fulness of times, in bringing about the gathering and restitution of his people upon the face of the earth. David, in the 107th Psalm, has very clearly portrayed this wonderful and great event. Perhaps it may be well for us to read the exact words. He commences the Psalm thus: "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord