

strengthen the hands of the impenitent and encourage them in their sins. Could we assure the wicked of non-existence hereafter, many of them would adopt the old Epicurean mottoes: "Let us eat and drink, for to-morrow we die," "A short life and a merry one." Could we tell the unsaved that if they do not repent and believe in Jesus, they will be blotted out of existence; would that consideration either stop them in their rebellious career, or lead them in penitence to the Saviour's feet? Assuredly not. Annihilation was the very thing they wished for, but hardly dared to believe in. The history of the French Revolution of 1799 furnishes fearful corroboration of the moral, or rather immoral, tendency of the dogma. "My abode will soon be in annihilation," said Danton, one of the chief actors in that terrible tragedy. Steeled and stupified by the thought, he condemned hundreds to the guillotine without one pang of remorse. "Death is an eternal sleep," they said in those days, and so they pursued their plunderings, and debaucheries, and massacres with infernal glee. Can we wonder at it? Did not the system produce its legitimate results? The Saviour has given us the test by which all false teachers and their doctrines are to be tried: "By their fruits ye shall know them." Materialistic and even sensual in its tendencies—we might well expect that this belief would in process of time, degrade men to the level of the beasts whose destinies they claim.

But we have already spoken too long. If you have followed our examination of the Word, you can only come to the conclusion, that when the wicked are driven away in their wickedness, they enter a condition of conscious suffering and of endless woe. Men of God strove to pluck them as "brands from the burning," but they refused their help and rushed on to ruin. As we think of what that ruin is, as we know these "terrors of the Lord," we would persuade sinners to "flee from the wrath to come." We would point them to the Lamb of God, and press for serious and saving solution the unanswered and unanswerable question: "How shall we escape if we neglect so great salvation?" We would remind them of that other awful question proposed to the impenitent by the lowly and loving One of Nazareth himself: "How can ye escape the damnation of hell?" Oh, if the deep, dark gulf of despair have any terrors, remember