

we not see that the Divine Justice is something infinitely better than the wretched counterfeit Christendom is now so fast discarding? Certainly God punishes the refractory as you punish your refractory child, if your love is faithful, and for the same reason, because he loves too well not to punish.

Certainly God is just. He "will by no means clear the guilty"—"what a man sows he shall reap;" "yet doth God devise means that his banished be not expelled from him." We claim that God is well described by the word Love, because this word involves Justice in the true sense; because Justice, rightly understood, is Love wisely directed.

I ask you to look at our reasons for holding that God's justice is pledged "finally to restore the whole family of mankind to holiness and happiness." First, because an eternity of suffering would be fearfully disproportionate as the penalty for an earthly lifetime of wickedness. Will you just think of this?

There is a great deal of pain and agony in this world of ours—sum it up, and there is vastly more than we can comprehend. And not only this, but men have been suffering and weeping here for thousands of years. There are diseases, famines, accidents, earthquakes, which cause pain that is beyond all description. And besides these, all sorts of tortures have been devised to make men suffer. Multitudes have been torn to pieces by wild beasts—have perished of hunger and thirst—have died upon the rack, at the stake, and by the sword—have wasted away in gloomy dungeons which no hope could enter. We are overcome by the story of individual sufferings thus endured, and we know that the number of those who in all ages have borne these agonies is beyond reckoning. But suppose all the agony that has been endured since the beginning of time, by all living creatures—suppose it was all inflicted upon a single one—and it is still as nothing compared to the eternal misery of soul!

Our friend says it is "blasphemy" to say that the life of earth cannot merit this infinitely terrible doom. I thank him for his frankness of speech, but he might have remembered that intention is necessary to make one a blasphemer. *Why* does he call this blasphemy? "Because," he says, "it does not recognize the infinite demerit of sin." What strange delusion is this? Because the law-maker is infinite, the law-breaker is guilty of an infinite crime!

Did he consider what he said? Observe what it involves. He who breaks the law of God, whether ignorantly or wantonly, incurs infinite guilt, for the act takes its character from the law, and not from the intention of the doer. We are accustomed to think that capacity and knowledge determine the accountability of the sinner, but if this theory be true, it is not so.