

burned up, viz., when time ends. Then in the parable of the wheat and tares, I proved that the harvest was the end of the world, from the fact that it would not be harvest until the seed was all sown. It could not refer to the City of Jerusalem for this reason,—my friend has not done sowing his tares yet, and I have not done sowing my wheat in the name of God, and I warn you to beware lest God take thee away with his stroke; then a great ransom cannot deliver thee. Then with regard to Matthew xxv, I showed plainly that it was impossible that the things there spoken of could take place at the destruction of Jerusalem. All nations were not there; the nations were not separated, and none were invited to everlasting life, and none consigned to everlasting punishment. That part of the chapter my friend has not touched, but there it stands, and it will be seen that the gentleman cannot meet the arguments in it. The Saviour said this gospel was to be preached as a witness unto nations before that time. Was the gospel preached to all the world before the destruction of Jerusalem? I say no, and it has not yet been preached to all the world. Again, I brought forward the parable of the kingdom of heaven compared to a net that was cast into the sea, and gathered of every kind, which, when it was full they drew to shore, and the good were gathered into vessels, but the bad were thrown away. So shall it be at the end of the world; the angels shall come forth and sever the wicked from amongst the just, and shall cast them into the *furnace of fire*; there shall be weeping and wailing, and gnashing of teeth. The net is now thrown into the great ocean of time, and it is drawing to the great shore of eternity. Do not be deceived for heaven's sake. Do not imagine you are right when you are wrong. Do not imagine you are secure unless you have fled for refuge to the hope set before you, "For except a man be born again he cannot enter into the *kingdom of heaven*." Again, I directed your attention to the sign against the Holy Ghost, and proved that the man who committed that sin would not have forgiveness. I brought forward Judas Iscariot to prove that it would have been better for that man if he had not been born than to have acted as he did. These shall go away into everlasting punishment, but the righteous into life eternal. "I showed you moreover, that many would come from the east and from the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness." When *Christ should come to judge the world in righteousness* and when the wicked shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Then we came to Revelations xviii., 8, to show that those whose names were not written in the Book of Life would be overcome. They thought they were safe. They dreamed of happiness and future bliss; but in hell they will lift up their eyes being in torments, and they must suffer in that unending state for *ever and ever*. I also gave you the passage that refers to the man that would add unto the words of the book of this Prophecy God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of this Prophecy God shall take away his part out of the Book of Life; and out of the holy city, and from the things which are written in this book." Then I showed you pointedly and plainly that he whose name was not written in the book of life was cast into a lake of fire. I showed that this could not refer to anything in this life but everlasting fire. I showed that the punishment of the wicked was called *everlasting punishment*. But when God speaks of man in his probationary state, he speaks of days. He tells us that man that is born of a woman is of few days, and full of trouble. His day is short but how long is punishment? I add no more.