

and died for our sake, Jesus, "the way, and the truth and the life" (John XIV, 6) who asserts this.

Not only does our Saviour proclaim the existence of hell, He, likewise, definitely teaches that some shall be condemned thereto. Few truths are more frequently referred to in Holy Scriptures than that the Lord shall one day judge all, and shall award to each one punishment, or happiness, according to the requirements of justice. That day is variously called the "day of judgment," the "day of wrath," (Apoc. VI, 17), the "day of the Lord," or the "great day."—(Jude I, 6). But we need only read the twenty-fifth chapter of St. Matthew, in order to realize why it holds such a prominent place in Holy Writ, and why the best and noblest of mankind have ever spoken of it with awe, and reflected upon it with salutary fear. Hypocrisy and fraud have their triumphs in life; like "whited sepulchres which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness," (Matt. XXIII, 27), successful scoundrels who have robbed and defrauded within the law, whose "strength was the law of justice," who "let no meadow escape their riot," (Wisd. II, 8), are admired, and receive the homage of a deceived, or it may be of a corrupt society. Seeing this temporary triumph of the sinner, many begin to doubt God's providence; the enemy suggests that "we are born of nothing; and after this we shall be, as if we had not been: for the breath of our nostrils is smoke; and speech a spark to move our heart, which being put out our body shall be ashes; and our spirit shall be poured abroad as soft air: and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist." (Wis. II, 2, 3). How accurately the sacred writer gives us the gist of the teachings of modern materialism. It only lacks the pomp-