

pieces. According to them, man in the future life is not to be dealt with after this inflexibility of law and this exactness of justice. According to them, up to the moment of death, law goes in a straight unbending line. Why then, in the name of all pretence of reason, does it fail at that point, so that wickedness, which has met with its exact punishment in this world, fails to meet with it in that coming one? Dear young man, fearlessness as to what that future may be is stark madness. It is folly for which there is no name, for a man all through his *earthly* life to bear the traces of the indolence and self-willedness of his youth. But, oh, what must it be for a future and eternal life to bear the traces of all the wrongs that have been done to the soul in this! What must it be for all the possible features with which the soul entered on this life—truth, purity, love, faith—not only to have lain undeveloped, but to have been quenched!

I will add a word here respecting that doctrine of the future destination of the wicked which a school of preachers has latterly discussed. I am not going to imitate these writers. I cannot see in the dark. I have a hold of the mercy of God which grows in blessedness perpetually. But while I know next to nothing of the *origin* of sin and of Satan, the supreme power of evil, I feel