

light of the truth because it shows the evil of the sins which they indulge in and love.

It is not difficult to see that the unbeliever must be under condemnation, that he must be punished at last, if he does not repent and believe the gospel. What is unbelief? It is the sinner's refusal to rest on Christ. God has opened up in the atonement of Jesus a way for men's salvation. There is no other name given under heaven among men whereby we must be saved but the name of Jesus. This is the only way in which God can, as a righteous Ruler, dispense pardon to the guilty, and maintain the stability of his moral empire. Now the unbeliever rejects God's salvation, in the only way in which he can safely bestow it upon him. What must be the consequence? He must remain in the state in which he is, as a sinner, and must perish at last. Suppose that a serpent-bitten Israelite had refused to look to the brazen serpent, the God-appointed means of cure to his diseased body, what would have been the consequence? He would have continued unhealed, he would have died. A hungry man refuses to eat the bread which is brought to him. What is the necessary consequence? He continues hungry. Jesus is, to the sinner, what the brazen serpent was to the serpent-bitten Israelite—what bread is to the hungry man. If the sinner therefore refuse to look to him, uplifted on the cross for him, and to feed on his love and atoning death, he must perish; there is no alternative. If the sinner will not be saved in the only way in which God, in wisdom and mercy and righteousness and truth, can save him, what can God do with him? O reader, if you die impenitent, you will have no good reason for blaming God, when he consigns you to woe for your unbelief. In love and wisdom, and at the expense of the sacrifice of Jesus, he has provided a way whereby you may be saved. When you are consigned to ruin for rejecting that gospel, you alone are to blame.

By rejecting the gospel, moreover, the unbeliever continues unmeet for heaven. Heaven is a holy place. All its inhabitants are holy. Into that pure region nothing can enter that defileth or worketh abomination or maketh a lie. Hell is the prison-house of incorrigible sinners; it is the abode of impurity. Earth, as it is a scene of probation, is characterized at once by sinfulness and holiness. There are those on earth, who have come under the pure influences of gospel truth, who are preparing for mansions on high; and there are those, who, by living in sin and resisting the Holy Spirit, are meetening for hell. But heaven is the abode of holy angels, and the redeemed from among men who have washed their