

what can be more terrible than that? It is being chained to everything we loathe, held in the embrace of all that excites our disgust.

(5) *To perish* is to continue forever in the conditions just described. The word in the second clause is the echo of the word "forever" in the first clause. The two parts answer one another. "Let them be confounded and troubled forever; yea, let them be put to shame and perish." The "being confounded" and "being put to shame" (as we have seen) are analagous, dismay and disgust being the two sides of the same wretched, endless experience; and so the "being troubled forever" and the "perishing" are analagous, representing the internal workings of depravity, with a pang in every stroke. In sin do some strive to explain such words as *perishing* and *destruction* by *annihilation*. The Scripture explains itself. It speaks a *torment day and night forever and ever* (Rev. xx: 10), and tells us of who shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, the smoke of whose torment ascendeth up forever and ever. That this is a figure is very evident, but it is equally clear that it figuratively pictures to us a punishment that never has an end.

But, say some why dwell on such grim topics? Why not preach the Gospel of Christ? We must do what God's Word does. We must preach the love of Christ, and also show the frightful truth of eternal misery. The Gospel is a savor of life, and also a savor of death. It saves and it condemns. It takes to heaven and sends to hell. Before the great

and awful fact of sin it can deal in no compliments and pretty things. It is a question of eternal life or eternal death—of ever lasting joy through Christ or everlasting wretchedness through sin. The Gospel, moreover, warns *in order to save*. "That man may know that Thou, whose name alone is JEHOVAH art most high over all the earth." Those are the words of the text. The word of God would have men see the wicked go down to doom in order that God's grace may be accepted and the wretched procession cease. Even here on earth the spectacle of men given over by their sins to stolid indifference or persistent atheism is an enacted warning to others lest they too sin away their days of grace. The phrase in the 17th verse has the same bearing "Fill their faces with shame that they may seek Thy name, O Lord." The last verb is impersonal. The phrase is, "Fill the faces of the rebellious with shame that men may seek thy face, O Lord." Let the sin and wretchedness of their hearts be so inscribed on their lives that men may take warning and avoid their doom by yielding to the mercy of God, which is in Jesus Christ, who is the *name* of God as he is the *word* of God. There is a written Gospel to which we are to give heed, but there is also the illustration of that Gospel in the Church of Christ on one hand finding peace and joy and in the wicked on the other, who have no peace, but are ever restless and unsatisfied, anticipating their doom in the disquiet of their souls. He is the wise man who opens his eyes to these illustrative facts and sets his lot with those who accept