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overwhelmed seventy villages in a few hours, pestilences, plagues, and other fearful diseases, by which even tender infants have been inflicted with excruciating pains, all these were considered incompatible with the mercy of an infinite Creator, and therefore it was concluded there was no God. This doctrine, however, was not scriptural,—it was an invention of man; and the consequences show it was incorrect, for the believers in it brought upon themselves miseries immensely greater than those they complained of—it caused a great nation to become a theatre of murder in its worst forms, while the minds of men became inflamed with the fiercest passions that can exist in the human breast. And we must confess that this inconsistency and deplorable state of things, was in a great measure the effect of taking for a creed the inventions of men, and presuming to bring the mercy of God to a human standard, without revelation for a guide. The scriptures tell us that “God so loved the world that he gave his beloved son, that whosoever believed on him, might not perish, but have everlasting life.” If we wish for mercy, surely here is a superabundance.

But how is it the Saviour had to say “Ye will not come to me that ye might have life.” Let those who plead for more mercy explain the riddle.

I will now conclude these remarks by appealing to the patient reader, that if we receive at the hands of our Creator the same justice that we concede to each other, we ought to be satisfied; and for the purpose of illustrating this sentiment I submit the following

CURIOUS CALCULATION.

If a man may, by his fellow man, be sentenced to transportation for the term of 21 years for the crime of forging a name, which may be done in one fifth part of a minute; how long may his creator sentence him to banishment, in the same proportion, for a sinful life of 80 years.

$80 \div 365 \div 24 \div 60 \div 5 = \text{Ans. } 4,415,40,000 \text{ years.}$

Here, then, in accordance with the usage of man with his fellow, his creator may sentence him to Four thousand four hundred and fifteen millions and forty thousand years of banishment, for living a life of sin for the term of eighty years. Such a length of time we cannot bring our minds to comprehend. We might quaintly term it a **LITTLE ETERNITY**. The statement may, perhaps, be liable to objections, but it rationally destroys the idea that sin may not be punished in a future state.

It will, however, be said, that in some countries forgery is punished with death; that is, the culprit is punished with everlasting destruction from the presence of his fellow men and from the glory of their power. So, likewise, God declares that the wicked shall be punished with everlasting destruction from His presence, and from the glory of His power. Are the cases similar then? O, no. When the culprit is