

day of grace, he shall be saved through the blood of Jesus. His former sins and unbelief shall not be remembered against him; he shall be treated, for Jesus' sake, in whom he believes, and on the foundation of whose atoning merits he rests his hope of eternal life, as if he had never sinned. The dying thief was washed in the crimson tide of the Saviour's blood at the eleventh hour. There is no decree of God that any one shall be an unbeliever, but there is a decree that the unbeliever shall perish, just as there is a decree that the believer shall be saved. Indeed while a person continues in unbelief he continues under condemnation. Jesus says, 'he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God'. Unbeliever, you are condemned by God *now*. Your unbelief is a sin—a sin which is peculiarly offensive to God. By unbelief you are putting away from your soul eternal life; consequently, while you persist in it, you are under the curse of that God who loves his Son, and has issued the mandate that all men should honour the Son even as they honour himself. Your guilt is great, and this must be made manifest to the universe in your punishment, if you continue in the sin of which you are guilty. God swore in his wrath, that the Israelites in the wilderness who believed not should not enter into the rest of the earthly Canaan. And so none can enter into the rest of peace with God, or into the rest of the heavenly Canaan, who continue in unbelief. God's oath is between the unbeliever and heaven, just as it is between the believer and hell. God must perjure himself before the unbeliever can be saved, and he must perjure himself before the believer in Jesus can be lost.

The unbeliever is under condemnation and exposed to punishment hereafter, not only because of unbelief, but because of the many other sins he is committing. Unbelief is the parent sin. Our first parents fell by unbelief. By continuing in sin, men remain under the power of evil. Christ, when he sits on his judgment-seat, will render to men according, not merely to unbelief, but according to the deeds done in the body, whether they be good or bad. Paul in Ephesians, fifth chapter, after specifying various sins which the Ephesians, as saints, as believers should not indulge in, says, "because of these things cometh the wrath of God on the children of disobedience." When men believe in Jesus and come under the influence of his gospel, they break away from the power of sin, and, while they continue in unbelief, they remain under the power of sin. "The condemnation" therefore is "that though light has come into the world, men love darkness rather than light." Many refuse the