

selecting for his text Matt. xxv. 46—*These shall go away into everlasting punishment; but the righteous into life eternal.*

This is a statement from the word of God. It is by the knowledge and belief of the truth men are to be saved. Christ, the Author of all Truth, is the Author of this statement. It is worthy of special consideration from its three-fold repetition by Him. The doctrine of future and eternal punishment is implied,—(1) In man's free, moral agency. Every man is conscious of moral freedom. Without this there could be no "good" or "bad," no accountability. All law governing humanity is based upon man's freedom. The penalties inflicted on criminals could not exist were there not a universal consciousness of moral freedom, and hence moral accountability. In all the Saviour's teaching, in fact in all Revelation is implied. The parable of the five talents taught man's responsibility most unequivocally. Man's moral freedom abused brought him condemnation and misery here, and would hereafter. (2) This doctrine was implied in the Scriptural doctrine of the judgment. We are most plainly taught in Scripture that we will all be arraigned before God's tribunal to render an account of our lives. He hath appointed a day in which He will judge the world, by the Man, Christ Jesus. "It is appointed, &c... after this the judgment." "Every eye shall see Him." Death and Hell shall give up their dead. The sheep shall be divided from the goats. The wheat shall be gathered into the garner, but the chaff burnt up with unquenchable fire. How solemn the scene, how awful the events of that day! The righteous go into everlasting life, but the wicked into everlasting punishment. (3) This doctrine is implied by the entire phraseology of the Word of God, by the whole tenor of Bible teaching. The commands, and promises, and exhortations of the Bible all proceed on the supposition that a preparation is necessary here for happiness hereafter. The carnal mind is in a state of enmity against God. A radical change of heart is necessary to happiness here and hereafter. God places life and death before men, and those refusing to accept salvation here would likewise refuse hereafter. The soul that has not moral courage to accept salvation under the motives brought to bear upon it here, would reject all offers of mercy hereafter if any were made.

The words used, in reference to future punishment, in the Scripture prove plainly its endlessness. The strongest possible terms to express endlessness are employed to characterize the punishment of the sinner—terms that are employed also to denote the reward of the righteous—"Depart from me, ye cursed, into everlasting fire." Scripture speaks of those who shall be punished with everlasting destruction from the presence of God and the glory of His power. To limit the term of punishment of the wicked is to limit the period of blessedness to the righteous. How shall we escape the doom of the sinner? By fleeing to Christ while salvation is offered, and finding safety in Him. "Turn ye, turn ye, O house of Israel, for why will ye die?"