

done. "The iniquity of the Amorites," He says, "is not yet full;" but then He will remove the evil and bless the earth.

My object is not here to enter into any detail of prophecy; it has been amply done elsewhere. But as the course of the world's history points to judgment, the removal of the power of evil by power as the only remedy, so that the end of this scene is judgment, is as clearly stated in Scripture as possible. I do not mean the judgment of the dead and the secrets of their hearts before the great white throne, but the judgment of this visible world. God hath appointed a day in which He will judge this habitable world (such is the force of the word *oikoumenē*) in righteousness, whereof He hath given assurance unto all men, in that He hath raised Jesus from the dead (Acts xvii. 31). Man has multiplied transgression, and will continue to do so till judgment comes. But the central sin of the world, that by which its true character has been stamped, is the rejection and death of Christ. But whom the world rejected, Him has God raised from the dead, and to Him all judgment is committed (John v. 22). Every knee shall bow to Him (Phil. ii. 9-11); and the more boldly they have rejected and opposed Him, the more terrible will be their judgment. But all man's pride, and vanity, and pretensions must come down (Is. ii. 10-22; xxiv. 19-23; xxvi. 21; Zeph. iii. 8).

As to the corrupt and idolatrous system, read