

whole Bible, although he did not seem to be so very well persuaded of the non-existence of perdition, for when his friend wrote to him. "I have found out for sure that there is no hell." Voltaire replied, "I congratulate you; I am not so fortunate as you are." But still he was tolerably consistent, for as well as he could he rejected the whole Bible.

But, my brother, you have a Bible in your hand, you have a Bible in your bedroom, you have a Bible in your parlor. Your children have Bibles, and all these Bibles say that there is a world of fire for those who do not escape on a certain condition which I shall in a few moments mention. Now, overboard with your Bible, or overboard with your unbelief. Keeping both your Bible and your unbelief you stultify yourself beyond all other possibility of justification.

II. The next thing to do is to group all those passages which show the indignation of God against sin and the sinner, and hence, the possibility of such a place as I have spoken of. Out of a hundred of our sermons, ninety-eight of them are on the love of God, the mercy of God, the kindness of God, and if we preach two sermons, out of the one hundred, in regard to the indignation of God we are styled "sulphuric." Our American preaching needs to be reconstructed as to this doctrine of God's indignation. So recreant are we, the American clergy, on this subject, that the vast majority of you people here today do not know that the Bible speaks of the wrath of God as truly as of the love of God. Not because God has more wrath than mercy, but because he knew the world would be slow to believe it.

We have not enough backbone of moral courage to preach the whole Bible. So we go preaching a one-sided God, with a character which we would despise in ourselves. Do you ever get angry? Suppose a ruffian should knock your little girl into the gutter—would you smile about it? would you reward him for it? Suppose, passing down the street, you saw three or four masons, with loads of brick on their shoulders, going up a long ladder, and some one should come to the foot of the ladder and hurl it away, and the three or four masons should dash down and lose their lives—would you smile about it? would you reward him for it? No. There are a hundred things in your life that excite your indignation, and if you are never aroused in that way it is because you are imbecile.

Yet, what do men say of God; Why

that the whole race can go on denying Him, breaking His laws, murdering His only-begotten Son, striking in the face the Lord Almighty, and He will smile on them through all eternity. Bible-holders, I want you to recognize the fact that God in the Bible more often speaks of His indignation than He does of His mercy. Twenty-eight times does the Bible speak of the love of God. Sixty-one times does it speak of His wrath and His indignation. Here is Cruden's "Concordance." I brought it along with the passages all collated. I will lay it at the foot of the pulpit. It is quite an expensive book, and some of you may not have it or be able to get it. I lay it at the foot of the pulpit, and you can count the passages for yourselves at the close of the service.

Oh, can we preach the whole Bible without preaching the indignation of God as well as the love of God? I will recite to you some of the passages which show the Lord's indignation, and hence the possibility of such a place as I am speaking of. In Thessalonians: "Taking vengeance on them that know not God." In Revelation: "They shall drink of the wine of the wrath of Almighty God, poured without mixture into the cup of His indignation." The figure, you see, is a pitcher and a bowl. Into the pitcher are compressed the clusters that have grown under the hot sun of indignation; and then the wine, seething, bubbling, is poured out from the pitcher into the bowl, and the lost soul, putting trembling hands to that bowl, presses it to the lips and drinks the draught until all the contents are drained. (Rev. xiv.)

You do not like the figure? It is not mine. "Thus saith the Lord. They shall drink of the wine of the wrath of Almighty God, poured without mixture into the cup of His indignation."

In another place the Bible says, "The children of the kingdom shall be cast out into outer darkness." In other words, the darkness of the Mamertine dungeon, the darkness of Egypt. All the darknesses of the earth are not thick enough to symbolize it, and so the Bible seeks for something beyond all these darknesses. "The children of the kingdom shall be cast out into outer darkness;" and over that abyss we are all suspended, unless we escape on one condition, to be mentioned at a later point. It is too early to mention it.

What does a man want to know of a life-raft when he is sure of no shipwreck? Not persuaded yet? Revelation; "The wine-press of the fierceness and wrath of