

sinks, and *sinks*, and SINKS, through fathomless voids of space, on every jutting crag sits a horrid fiend who with devilish leer mocks his despairing terror and cries, "Art thou become as one of us?" Oh, is there anything more dreadful foreshadowed in Scripture? And yet does it deter him? No! when the awful visitation is past he cries, "I will seek it yet again!"

4. *The theory assumes that man can exhaust the curse and penalty of sin*, and hence that the death of Jesus Christ was wholly unnecessary. Of this, however, there is no hint in the Scriptures. They teach that when the sinner is cast into prison "he shall in no wise come out thence till he has paid the uttermost farthing;" while as to his ability it is declared he has "nothing" wherewith "to pay." In this theory it is forgotten that sin is a self-perpetuating evil, and man cannot exhaust its curse by enduring it unless sin itself is destroyed. But punishment cannot destroy sin: only Divine grace can do that; and the sinner who passes unsaved into the spirit world goes where grace cannot reach him. If the penalty of sin could be exhausted by suffering, punishment would cease to be punishment, and would become a means of grace. But of this no hint is given in the teachings of the Word of God. The punishments of the future are "the wages of sin," not moral forces by which a lapsed soul can be restored to holiness and the favour of God.

5. *Assuming, for a moment, the possibility of Restoration, how, in the nature of things, is it to be brought about?*—Shall it be by the mere fiat of Omnipotence? That cannot be. "The Divine government," says the Rev. Marshall Randles, "is not a series of isolated arbitrary acts; but a vast network of relations, wide and lasting as the universe, in which sin and punishment stand to each other as cause and effect. It is in the nature of sin to tend to perpetuate itself, and to produce misery. This process is a matter of natural and moral law. To cut off the proper effect of sin, and cause it to be followed by eternal joy, by the sheer force of Omnipotence, would not only be an abrupt break in the course of natural law, but a violent wrench of moral relations, forcibly making sin the precursor of happiness, which would not be less violent than to make piety the precursor of wretchedness. If a simple fiat of God's authority might empty the bottomless pit, why not a similar fiat have