

ways will land us in. We go back to his word and there see that as the righteous go into everlasting life so the wicked go into everlasting punishment. The same word is used for both. It is the word of all others that would be selected for the idea. No human word can express eternity as we approximately conceive it in our mind. The very word "eternity" when etymologically analyzed, only means "a very long time." That is owing to the weakness of human speech, as the offspring of a weak and finite mind. Jesus as we say "infinite," that is "not finite," which is as near a term as we can get for the idea, so we say "eternal," that, is "very long," for the idea of that which never ends. This very word "never," which I have used in the definition, is open to the same analysis. So exceedingly foolish is it to argue on this subject from the weakness of the word "eternal." There is too much readiness in some quarters to correct God's Word, as if little man who only sees what is just about him, could legislate for the universe and for eternity, and determine what ought and what ought not to be. The humble heart will search God's Word thoroughly, and take what God says, finding there a safe foundation which it cannot find in human speculation. It is the proud heart that recoils from God's Word, and it constantly shows the fearful and deadly character of sin, and the responsibility of man. It is because of the frightful doom of the sinner that the Word of God holds so clearly the future, and that we may be warned and fly to the refuge, even to the arms of the

Divine Redeemer. The imprecatory Psalms are a part of such warning. They are the inspired foretokens of the awful consequences of sin; and not only are they warnings to wicked, but they are a comfort to God's people, as showing them the contest against wickedness, and the triumph of holiness over the foes of God. They are terrible in their language, because they treat of terrible truths. Scoffing men love to say that they are vindictive and cruel, forgetting that they are the objects of God through his prophets against the persistent criminals at His bar, and hence all that is cruel is made so by their own guilt. When an earthly judge says of a notorious murderer, "Let him be hanged by the neck till he is dead," is he cruel? Is he not using the language of justice which finds an echo in every conscience? And shall not the judge of all the earth do right? Shall he not pronounce the sentence sin demands? Or shall he confound sin and righteousness together by a mercy which would itself only be weakness and sin, and treat the stout rebel as a tender and contrite child.

When God speaks it is not man with his envies, jealousies, hatreds, anger, selfishness and sin, but it is infinite purity, holiness, truth, righteousness, goodness and love as His words are not to be judged by human standard. Sin is the awful fact with us, and we must humbly bow before God as he defines it and declares its doom. Blessed be God that we have a secure shelter in the Lord Jesus, a covert from the tempest an ark of salvation, where we can hear the threatenings