

incompatibility with the mild spirit of Christianity. A late writer says:—"The Old Testament promotes roughness of manner, and injustice in certain respects; it represents God as an avenger who punishes future generations for the wrongs of a father; a God who has chosen one people and neglects all others. The New Testament breathes a spirit of mildness, benevolence, and humility; it represents God as good, gracious, and compassionate; He embraces as His children all men without regard to race or creed; kindness and meekness are recommended even to exaggeration." Such a theory so utterly inconsistent with the unchangeableness of the Divine character, and the immutability of the Moral law, is nothing better than "the baseless fabric of a vision." The truth is, the Gospel is just as uncompromising in its opposition to sin, and its denunciations of the ungodly, as the Law. When the apostle Paul declares that "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane," &c., he is careful to add that this is "according to," or in harmony with, "the glorious Gospel of the blessed God." The New Testament Scriptures are as full of imprecations as the writings of Moses and the prophets. The anathemas of Paul's epistles are more dreadful than those of the Book of Psalms. It is the New Testament that speaks of "everlasting destruction from the presence of the Lord and the glory of His power." It is the Christian Apostle Paul who declares that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." It is an apostolic epistle that contains the utterance: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." So that, instead of being milder in its threatenings of wrath against the impenitent, the Gospel is distinguished from every preceding revelation by the plainness, the fullness, and the force with which it sets forth "the terror of the Lord" when He shall come to take vengeance on them that know not God, and obey not the Gospel.

It is particularly worthy of consideration, that amongst all the New Testament witnesses to the doctrine of everlasting punishment, none has given such a plain, full, and terrific testimony as the blessed Redeemer himself. In His addresses, He was ever pressing this doctrine upon the attention of His hearers, no doubt with the design of persuading them, by a consideration of "the terror of the Lord," to embrace that Salvation which He came to purchase, and offer to the chief of sinners, that so they "might not perish, but have eternal life." Such views are well presented in a late article by the Rev. James Kerr, on "*Christ's testimony to the doctrine of everlasting punishment*," from which we make the following extract:—

"In the parable of the rich man and Lazarus, He represents the rich man, after death, as "lifting up his eyes in hell, being in torment," and asking, as he saw Abraham and Lazarus in happiness, that Lazarus be sent that "he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." And Abraham's reply is—"Thou art tormented; and, besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence." *Universal salvation* is contradicted here, for the rich man is "in hell;" so is *annihilation* at death, for the rich man is alive, and feels the "torment" in which he is; and so is