

ascendeth up forever and ever;" and this is not a relative term; it is not merely during the continuance of earthly things; but is the expression used in Heb. i. 8, "Thy throne O God is for ever and ever."

There are those who deny that there is any future punishment; others who object to its continuance; and others again who maintain that the wicked dead cease to exist, body, soul and spirit, after death; but either of these views detract from the value of the atonement; indeed make the work of the cross unnecessary in a sense; for there is no future judgment to be preserved from.

Besides these, there are others who cast themselves, as they say, on the love and mercy of God—God is love; that is unquestionable; He has given His Son up to death for sinners, but He is also holy, and cannot look upon sin with the least degree of allowance or approbation. The one who sins, is a sinner; and the sin must be atoned for, either through the substitutionary work of another, or by the evil-doer meeting the judgment in person. God is merciful; even the sinner acknowledges that, and claims the benefit of it; but the throne of judgment, set up at last, is great; for its judgments are irrevocable; and it is white, for it is perfect righteousness. The day of mercy, as now known, will have passed away forever. Now if these things are true, and if the reader of these pages is on a downward course whose end is hell, reflect a moment; go no further: "Let no man deceive you."

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