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"if I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-6.

ETERNAL PUNISHMENT.

A SERMON PREACHED BY HOWARD
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"Fill their faces with shame, that they may seek Thy name, O Lord. Let them be confounded and troubled forever; yea, let them be put to shame, and perish; that men may know that Thou, whose name alone is Jehovah, art the most high over all the earth."—Ps. lxxxiii. 16-18.

Some men would make sin a very light thing, and so count all teachings of everlasting punishment a monstrous error, wholly incongruous with our ideas of a just God. Others would make God the author of everything sin included, and therefore responsible for all sin's enormity and hence count the everlasting punishment of man an outrage on justice. God's revealed word strikes away the foundation of both these philosophic theories. It declares sin to be rebellion against the Holy Ruler of the Universe. It describes it as corrupting the whole being of man. It shows

it to be abhorrent to a Righteous God, putting the sinner out of all connection with the purity of heaven and bringing necessarily upon him all the woes that separation from God implies. It further teaches that God in no sense whatever is the author of sin, that He never decreed it or encouraged it or connived at it but that it is the offspring of man's unfettered will, and that on man alone is the responsibility. This world of mankind is not a machine made to go as it does by God's decrees. It is a world of independent wills, made independent in the likeness of God at the creation. God made man upright, but man sought out the many inventions of sin. God brought up and nourished children, but they rebelled against Him. To say that all this was pre-arranged and effected by God Himself is to say that His word is all a sham, and that His expostulations with the wicked are gross hypocrisy. God declares that he wishes all men to come to repentance. What does this mean if it does not mean that God both has no hand whatever in their sin, and