

number and beyond description, which will figure so blackly in the judgment book that day, but the great condemning sin of Judaism, and of that Christianity which possessed the knowledge and the form of Godliness, but denied the power thereof, will be first, and last, and always, because they rejected Jesus Christ. For "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." And if there is any discrimination in God's final judgments, one cannot but conclude that the judgment of unenlightened heathendom, as compared with enlightened Christianity will be light and trifling, for it has not been guilty of the one great condemning sin, the sin of rejecting the Saviour of the World.

And now leaving the judicial aspect of the question and remembering that sin in itself is a subjective disease; a disease inexorable, eternal, fatal; remembering that Christ is the only remedy for the disease, and that the remedy must be heard of and applied by faith before it can cure, the question arises, why has not God adopted such a method of letting the existence of the cure be so universally known as would put it within the reach of all men. Of the several theories that suggest themselves I have only one to bring before you, and I think I can best explain what I have to say about it, by drawing your attention to the past history of the Church of God.

In the very beginning we have the truth in the possession of *all men*, and you remember the result, we have almost an instantaneous rejection of it, a rejection which widens in the number of men it embraces, which deepens in the depths of iniquity it leads to, until at last we are face to face with the total wreck of humanity and its utter destruction in the flood. And from that moment onward we are face to face with this remarkable problem that puzzles us, the selection by God of certain men to whom alone he entrusts his revelation of Himself, and who alone apparently have the opportunity of gaining everlasting salvation.

We have Abraham, and Abraham's family; we have the family becoming a nation, and the result is, that finally we are brought face to face with the Jewish church fully developed, and with all its remarka-

ble s
one
is its
socie
miss
find
Gosp
enab
alonn
puzz
expl
mars
impe
dued

Bu
this.
and c
educ
be br
the s
grasp

In
diffic
beaut
prede
that i
safe a
going
prede
tion.
sends
force.
right
God
may
the G