

seek to enter in and shall not be able." All these warnings and invitations proceed upon the assumption that salvation involves a change that must take place now—in the present life, or never.

And does not the Apostle Paul tell us, in speaking of the resurrection, that after that "*cometh the end*, when he shall have delivered up the kingdom to God, even the Father?" His mediatorial reign is at an end, and he resigns the sceptre into the hand of the Father, clearly indicating that the day of salvation is over, when the Gospel dispensation terminates, at the close of time.

And what is the solemn and impressive language with which the Divine record closes? "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." Evidently this passage sets forth, that the character with which we sink into the grave at death, is the character which will adhere to the soul through that interval which separates the day of our death from the final judgment, when it will again stand forth, the very image of what it was, to receive its final doom. There can be but one conclusion drawn from this, that death forever separates the sinner from the means of grace,—that beyond the period of the present life, his condition is irreversibly fixed. Can we for one moment believe, in view of the fulness of Scripture testimony on this point, that the jubilee cry shall yet be heard ringing throughout the regions of the lost, "the day of thy final deliverance is come!" Ah, no; however sad the thought, we must come to the conclusion that God puts the seal of *fixedness* upon the impenitent soul, dying in its sin. In the world of woe, the hopelessness of dark despair "reigns in eternal silence." Bearing this truth in mind, we observe—

4.—That the provision that has been made for the redemption of the sinner implies the eternity of sin's punishment. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Beyond all comparison, the gift of his Son is the most wonderful display of divine benevolence which our world ever saw; and his life and death the most extraordinary events that have ever occurred on this earth—so overwhelming indeed, as at times almost to extort the question, "Can these things be?" And does not the nature of this provision throw light upon the desert of sin? The provisions of infinite wisdom must ever be commensurate with the necessities of the case. Who can for