

Great King ;—the palace of angels and God ? If you have no fault to find with the city, or the inhabitants, you can find none with the *land*, for it is the real land of Canaan. Do you say you are in debt ? Fie ! By committing suicide you will all your debts at once. Yes, even the debt of nature as it is called. Besides, no doctor's bills will be charged to you.* This can be no excuse then ; these orthodox characters will not accept it ; but, if you remain here, they say of you as it was said of the Israelites who wandered in the wilderness so long : " We see they could not enter in because of "—what ? Because of debt ? No—but " because of unbelief." Yes, unbelief, or want of faith in your creed. Do not, then, stagger at the promise of God through unbelief,—but enter in with a firm and steady step.

But again. Another very powerful motive is, everlasting felicity. Now the desire of happiness is natural to man. The Creator has implanted this desire so strongly in him, that it is inseparable from his nature. Hence the poet says, " Happiness is man's being, end and aim." Yes, this has been your aim ever since you had a being. And did it never occur to you whilst listening to the melting eloquence of Universalist preachers, that by blowing out your brains you could blow yourself to glory ? How is it ? Does it occur to you now for the first time ? Ah ! I am afraid your ministers have kept back part of the truth, which is very wrong, and you ought to " fear, lest a promise being left of entering into rest any of you should seem to come short of it." Your privileges ought to be made plain. Not merely the privilege of being somewhat happy if you can,—for this is as plain as the duty of self-preservation,—but the privilege of attaining the *greatest* happiness—yes, the highest stage that lies beyond the tomb. Away then ! Fly ! If you delay you wrong your own souls and violate a constitutional law of your being. Away then ! Does not reason tell you again to arise and away to the skies ? Enter the celestial sphere and be happy forever more.

Again, we remark, that, committing suicide you help people to heaven sooner than you otherwise would ; though you may get there sometime at *any* rate ; for who can doubt it, after having read the profound works of Skinner, Balfour, and Ballou, or the *Trumpet*, to say nothing of the *Luminary*, which illuminates so many dwellings,—that is, of the Israelites,—for it does not throw a single ray into the houses of the Egyptians, (Orthodox). O ; no. They are all in the dark. —But if you have read the others we say, how can you doubt but all hands will get to heaven some time ? willing or unwilling. Yes, go to heaven they must, though ever so anxious to stay here in hell. But who wants to be carried there by force, like infidels, who leave the bed as unwillingly as an anchor leaves its bed in the mud. O, no—go willingly ; and tell them when you get there, that instead of death