

one, "true and righteous altogether." I simply accept what revealed truth says, firmly believing that the Judge of all the earth has done right, and is fully able to vindicate his righteousness.

4.—But probably erroneous views of the character of God have had more to do with the production of this belief, than any other cause. God, we are told, is too good, merciful, and loving, thus to punish those whom he has made. Most gladly do we admit that God is merciful—ininitely merciful. "He delighteth in mercy." But it might be appropriate to ask, where did the Universalist get his information that God is good?

(1.)—Did the light of nature teach him? Then let him account for many things to be seen everywhere around him in God's providential dealings. Who can reach the end of the roll of "lamentation, mourning, and woe" that is continually unfolding itself in the world? If we could only reckon up all the misery that prevails here, from crime and poverty, sickness and death—if we could see the waves of sorrow as they roll over communities, as they surge in family circles, and as they agitate the individual soul, where all is calm to the outward observer, how inexpressibly fearful would the prospect be! Will the Universalist please reconcile all this with his peculiar notions of God's character and government? At the same time let him give us some of his ideas about the destruction of the old world by a deluge—the overthrow of Sodom and the neighboring cities—the overwhelming of Pharaoh and his host in the Red Sea. When he has settled these problems, arising out of God's providence, it will be time enough for him to talk glibly about eternal punishment being inconsistent with the goodness of God.

(2.)—But did he learn that God was merciful from the book of revelation? Well, let him explain the mystery of the Cross. Most assuredly there is there an exhibition of love. Never was mercy more strikingly exhibited than upon the tree. But the Cross reads us other lessons than those of mercy; it teaches us other truths than those of the love and goodness of God. What mean the piercings of the thorny crown? What mean the buffeting and contempt of priests and people? What mean those rude nail-marks in his hands and feet? What means that terrible travail of soul—that awful agonizing, getting vent in that wild, piercing cry, "My God, my God, why hast thou forsaken me?" Or what mean those arrows of death, as