

heaven" and "deep as hell," and contains representations which the mightiest minds cannot comprehend; but in reference to those truths, the right knowledge of which is essential to our happiness or safety, it may be affirmed, without fear of contradiction, that the sayings of the Bible are clear and easy to be understood. Among these are the declarations of the inspired writers respecting the doom of the ungodly. Is it not, now, passing strange, that ninety-nine out of a hundred of the readers of the sacred volume—that very plain book—understand it as teaching the remediless woe of the wicked, if all the while no such doctrine is there?

For what are the facts of the case? They are briefly these. Christendom has been broken into sects, divisions, parties and denominations; and opinions the most diverse from each other, and even of opposite character, have been maintained by them. But on some topics there has always been a substantial and undisturbed unity. One of them is the state of the wicked, dying impenitent. That *they* shall "go away into everlasting punishment" has been held with undeviating uniformity, by persons of all classes and persuasions:—by the Eastern and the Greek Churches—by Roman Catholics and Protestants—by Episcopalians, Presbyterians, and the various Congregational bodies—by Calvinists and Arminians. However differing from one another on other subjects, there is *here* a marvellous agreement. We trace it in christian writings all down the stream of time, from the earliest period to the present day. Now, this is a moral argument in favour of the truth of the doctrine. It is a legitimate application of the celebrated maxim of Vincent of Lerins (a christian writer of the fifth century), which so notoriously fails in regard to the points at issue between Protestants and Roman Catholics. With exceptions, too inconsiderable to deserve more than a passing notice, the irremediable doom of the impenitent transgressor has been taught "everywhere, always, and by all."

It may not be amiss to observe, too, that the final punishment of the wicked found a place even in Pagan systems. In some