

What we shall be—"Unloosing then the shoes from our feet, and treading as on holy ground, let us trace this glory. In heaven alone does the inexhaustible fountain of happiness flow. There, lamentation's sigh is never heard—sorrow's tear is never seen. As soon might you expect in heaven, to hear the thunder's deafening roar, or to see the lightning's destructive flash, as to hear a sigh, or behold a tear. In heaven, no pang of grief ever discompose the tranquility of the mind;—there, "cruel envy never bites with her envenom'd teeth;"—there, disappointment's blast is never hurled;—there, forlorn hope never lifts up her weary head in despair;—there, sickness never saps the foundation of health;—nor does age ever wrinkle the brow. In heaven, there is the absence of sorrow,—the bliss of holiness,—the fellowship of saints,—the enjoyment of God, and all is for ever! The crown is unfading,—the inheritance is incorruptible,—the city is immutable,—in a word, when compared with the shadows and phantoms of the present fleeting world, it is "a better and an enduring substance."

Concerning the curse of immortality, a host of disputants have appeared, who have toiled incessantly to prove that all who declare, that "the wicked shall go away into everlasting punishment," as well as "the righteous into life eternal," impugn the goodness, and detract from the wisdom of God. Powerful however as this objection may seem, yet will it lose all its weight, by an appeal "to the law and the testimony."—For, in vain is it urged, that we throw clouds of imperfection around the divine character,—that we enshroud the Deity in eternal frowns,—or, that we completely uproot all right notions of the goodness and mercy of God, if the doctrine under consideration, be supported by revelation. Now we contend, that *endless punishment* is the doctrine of God's word;—nor will this be denied by any, who believe that the Scriptures are for the *wayfaring man*, as well as for the man of extensive knowledge, and profound inquiry. Indeed, calmly investigating the subject, the deplorable state of the condemned, and the happy destiny of the saved, alike indicate the unimpeachable Justice of the Almighty; for though the scep^t may employ all the subtleties of casuistry, it is as equitable that the wicked should suffer for rejecting Christ and his Gospel, as that the righteous should be rewarded for embracing both.

With regard to the fearful doom of the finally impenitent, Massillon in striking terms, thus writes; "One night, passed in a burning fever, or in struggling among the waves of the sea, between life and death, appears of an immense length! It seems to the sufferer, as if the sun had forgot its course, and as if all the laws of nature itself, were subverted. What then, will be the state of those miserable victims to divine displeasure, who after they shall have passed through millions, upon millions of ages, will be obliged to make this overwhelming reflection, 'All this is but an atom of our misery!' What will their despair be, when they shall be forced, to say to themselves, 'Again, we must revolve through these enormous periods; again, we must suffer the privations of celestial happi-