

pires of grass that grows when summer's radiance gilds the vale; this by every leaf that flutters in the breeze; and this multiplied by all the figures that would wind the earth from pole to pole; and after having endured all this long and inconceivable series of ages on ages, and of dire and ineffable torment, multiplied thrice ten thousand times into itself, these wretched beings will be but just beginning to begin their sufferings—but just entering on the portals of misery! The same number of ages of torment will roll over and over their heads, again and again, and still the dark vaults of their prison, while echoing with their groans, will reverberate with the awful sentence, 'Eternity—eternity—eternity of misery is before you!'"

O my God! and what is all this misery for? this protracted and interminable suffering?—Is it to do God any good? No—for He is high above all, supremely blessed forevermore. Is it to do the saints in Heaven any good?—No; they are far removed from temptation and sin, and to derive pleasure from such a source they would have to be worse than demons!—And it cannot do the damned any good, for there is to be no end to their sufferings.—What being then in the whole universe is it to do any good? There is none—there can be none!

"We have heard of the cruelty of a Nero, a Caligula, a Robespierre, and our blood has been chilled in its veins at the recital; but what was the cruelty of these compared to what this doctrine ascribes to the Father of the universe! We have heard the soul-chilling tales of barbarous cruelties inflicted by the savages of the western wilds; but what are the terrors and tortures of the Indians' tomakawk and scalping-knife, to the terrors and tortures of a never ending hell! We have heard too of the almost incredible cruelties of Mahomedans, Turks, Arabs and Algerines, of Cannibals and Inquisitions—and we have heard of the slow flames that consumed Michael Servetus: but what are these cruelties, barbarities and outrages—what are all the cruelties and sufferings inflicted and endured, throughout the wide world, from the morning of time to the present period, when compared with what it is said the Father of all mercies, and a God of all grace will inflict on his own offspring, in hell! They are nothing, and less than nothing, in the comparison.—They are, as of necessity they must be of short duration—they are soon ended at longest; but the sufferings of hell are never to an end! They are to be ever increasing and never ceasing; and their unhappy subjects are to be ever destroying and never destroyed; ever dying and never dead; ever burning and never consumed! God is to exert His own omnipotence to keep them in being, that he may ever have something to be angry at, and ever have the pleasure of tormenting them; although they never injured him, or had it in their power to do so—for 'if thou sinnest, what dost thou against Him? or if thy transgressions be multiplied what dost thou unto him? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.' No mercy can ever reach them in that dismal abode, not even enough to strike them from the scale of existence, and terminate their suffering by annihilation."

Such, my friend, is a faint view of the hell we are told so much about, and which it is said awaits a large portion of our fellow beings! It is a terrible subject to think of—more terrible than to believe! And it does seem to me that its advocates, if they believe in what they say, should exhibit more seriousness and candor in their efforts to defend it. They should show by their conduct and behaviour, and by every thing they do or say, that they know and feel it to be an awful, an overwhelming sentiment—one at which the soul instinctively shudders and shrinks back in terror, and which every feeling of humanity rises up and condemns as something too bad for the devil himself—much less should such a thing be ascribed to the God who made us! Their conduct should be far different from what it is. Like the pious and eloquent Saurin, while preaching in defence of this monstrous sentiment, they should exclaim, "I sink, I sink under the awful weight of my subject; and I declare when I see my relations, my friends, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments my soul seems to die within me! When I see in the backwardness of my devotions, the languor of my love, in the levity of my resolutions, and designs, the least evidence, though it be only presumption, of my future misery, I find in the thought a MORTAL POISON, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid; leisure disgustful, and life itself a CRUEL BITTER! I cease to wonder that the fear of hell hath made some MAD and others MELANCHOLY!" Such it would seem should be the language and feeling of every true and benevolent christian who really believes in this horrid doctrine. And men who concentrate their time, labor and energies to the establishment of its truth, instead of rejoicing at their success, should rather weep over their triumphs!

Suppose that some mighty champion of Partialism—some staunch and zealous advocate for the claims of Hell, should prove to his own satisfaction, and the satisfaction of his hearers or readers that the doctrine of endless punishment is unquestionably true; and what has he done? Has he done ought to be proud of? Has he done that which should make the hearts of the righteous glad, or entitle him to their esteem and gratitude! With the Bible in his hand, and, as it would seem, from its sacred pages, he has proved that some—nay, by far the greater part of his fellow beings will eventually be made the wretched victims of an unending hell!—That husbands and wives will be torn asunder—parents and children separated—and families broken up and ruined forever! No more meeting again—no more reunion of friends and of kindred; this separation is to be as lasting as Eternity! O, the despair, the misery, the indescribable wretchedness which this doctrine discloses, and which, if true will one day be realized by a trembling world! Heaven itself will be clad in mourning, and a pall of gloom and deep sadness be thrown over the entire universe of God! Our Heavenly Father, he says, will heap all this mischief and wretchedness upon his own erring, and helpless children! And this proves from that Book which declares that "God is love," and that "He is good unto

all, and that his tender mercies are over all his works!" Strange consistency!

How doth a sweet fountain send forth bitter waters!

This same Book declares that the Son of man took upon himself flesh and blood "that through death he might destroy him that had the power of death, that is, the devil"—but this champion of diabolos has proved that the devil is to be immortal—to live and reign, and triumph, while God himself shall exist, and the years of Eternity roll round! His kingdom is to be one that shall never end; and his subjects will far out number those of the Heavenly world!

The Savior "died for all"—and his advent was announced by angel songs, "glad tidings of great joy, which shall be unto all people:" but this Heavenly concert will prove to be but a grand Syren Overture, intended only to deceive the nations, and the Saviour of the world will have died in vain! for thousands and millions will go down to the burning realms of the Infernal world—their condition made only the more wretched because Christ died to save them!

All this and more follows if the doctrine of endless punishment be true. And for proving this a man is lauded to the skies! He has refuted Universalism, and established the truth of an endless hell! His book is circulated and read with delight, and the people hail him as a great man, a mighty champion and defender of the Faith!—and all too because he proved that some of them will be damned—perhaps they themselves, or some of their nearest and dearest friends! "Woe unto them," saith the Spirit, "for they have gone in the way of Cain, and ran greedily after the error of Balaam."

And what is Universalism, that it should be so bitterly opposed? No means are too foul, and no labor too arduous to be employed against it! It is abused, slandered, misrepresented and belied in every possible manner, and the Bible is ransacked, perverted and mystified, in order to make it appear odious, false and detestable—and that too by men professing to be the 'salt of the earth,' and the followers of Him who suffered similar treatment from a similar class of men, in the days of Pontius Pilate! What then is it?

1. Universalism recognizes the existence of "one only living and true God"—who is the supreme object of our devotions, and who is possessed of every possibly great and glorious attribute and perfection that can command our love, or invite our praise. "In him is power, which knows no control—wisdom, which never errs, but sees with infallible certainty 'the end from the beginning, and from ancient time the thing that is not yet done'—Mercy, which melts in pity over the woes of man—Truth, which cannot lie—Holiness, without spot or blemish—Goodness, unchanging as the Eternal and impartial as the light of heaven—and Justice, which rewards the virtuous, and punishes the vicious, according to those eternal principles of rectitude and equity which are the same yesterday, to-day, and forever." It teaches that this Supreme Being, whom we call God, is the Creator and Father of us all.

2. It recognizes the Universal Brotherhood of Man—God having "created of one

blood all nations to dwell on the face of the earth," and points out beyond the portals of the grave a bright Immortality—a Heaven and a Home for all, in the boundless love of the Father, where they will eternally progress in Virtue, Purity and Happiness, still rising higher and higher in the scale of Intelligence, and approximating nearer and nearer to the Perfection of the Infinite, but which Eternity will be too short for them ever to attain, Yes, a Heaven and a Home for all, beyond this world of sorrow and death; this is the grand, the glorious feature—the chief excellence of the whole. We all have ONE FATHER and we all shall have ONE HOME IN HEAVEN.

3. It recognizes Jesus Christ as the Son of God, and the Savior of the world—the "Mediator between God and man"—who gave himself a ransom for all," and "tasted death for every man." He is the glorious instrument in the hands of the Father, to Enlighten, Reform, and Save the world! He suffered and died and rose again the third day, and "became the first fruits of them that slept," that he might bring "LIFE and IMMORTALITY to light." He "is the head of every man"—"the first born from the dead," and "as he lives, we shall live also"—he will not fail nor be discouraged till he shall have accomplished the great work before him; for "he shall see of the travail of his soul, and shall be satisfied.

Finally, it recognizes the Bible as the word of God, and as containing a Revelation of His Character and Attributes, an of His Will and Purpose concerning the Family of Man; and it constantly appeals to this Book, and to the great Book of Nature in support of the above sublime truths.

Universalism is the very thing that is good, desirable and glorious! It shows us a God who is the Father of us all, and whose nature and essence is LOVE; a Savior who is the brightness of his Father's glory, and the express image of his person: and it points to a Resurrection to Life and Immortality—not for a part—but for all: the high and the low, the rich and the poor, the bond and the free—all alike are the children of the Infinite Father and all shall alike, sooner or later, share in the rich bounties of His Grace. This is Universalism.

Why then should any object to a Gospel like this? It proposes the highest possible good for man, and throws around the divine Being the loveliest and most exalted character. Universalism is the *ne plus ultra* of the Christian's hopes and desires—a system perfect in all its parts—the grand point, beyond which it is impossible to go. The mind of man cannot conceive any thing better; nor desire aught that is not found here!

Nothing short of a universal Home in Heaven—a Home for all the children of earth, can satisfy the mind; nothing less than a God of LOVE, whose Fatherly care extends over all his creatures, can fill the soul till it thirst no more. This is LIVING WATER, of which if a man drink, he shall thirst no more; it is that BREAD OF LIFE whereof if a man eat, he shall never die. Why is it, I repeat, that man should reject so good and perfect and lovely a gospel as this, and hew out for himself cisterns of broken cisterns that will hold no water. Ah, it is because we are selfish, partial beings, and are too apt to measure God!