

Again: Would such a Heaven as the Universalists believe in be a place of rest *for the wicked*? Let those who experience the worship of God to be either uninteresting or unprofitable here, just think what it would be to them to be kept serving God either by good works, which they abhor, or by spiritual worship, which they hate, for one continuous year! Would they not be wretched and miserable in a measure which they are unable to comprehend? This produced to all eternity would represent their misery and woe in that heaven of theirs in which good and bad are to commingle in an eternal fellowship.

To the good and to the bad alike such a Heaven would be a place of endless torment,—a place whose worm dieth not, and whose fire is not quenched. In plain words, the Heaven of the Universalist becomes a Hell of perpetual torment to all eternity, to the righteous and to the wicked alike.

This I think plainly convincing, that the doctrine of the Universalist is *one contrary to common sense*. The theory lands us in this position, that, in affirming Universal Salvation to all alike—to the good and to the bad—to those who believe in God and to those who deny Him,—you affirm not Universal Salvation, but Universal Reprobation; not eternal life, but eternal death; not a Heaven for all, but a place which corresponds, in almost every particular, to the Hell of the Scriptures, and the place of woe in which orthodox christians believe that the finally impenitent are consigned to that everlasting punishment which they deserve, and which they have brought upon themselves, that which they shall experience to all eternity wherever they are.

I have treated this head of the subject without reference to Scripture, as I wish to discuss it (in the first place) not as a matter of Revelation at all, but as a point made clear by *reason alone*. And the foregoing thoughts have kept my own mind from swerving from the truth, and I trust they will keep yours also. And I think they have brought us to this conclusion on the matter, viz.:—In denying eternal punishment, as the desert of the finally impenitent, they affirm the woe of everlasting misery upon good and bad, pious and impious alike. In trying to escape Scylla, they fall into Charybdis. In trying to escape one thing, they fall upon another, a thousandfold more terrible, more awful, more disastrous. In denying the punishment of the finally impenitent, they would consign *all* to everlasting misery and spiritual death.