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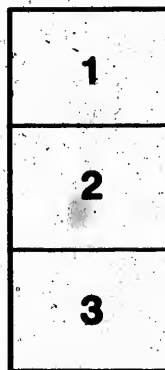
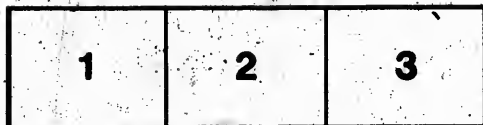
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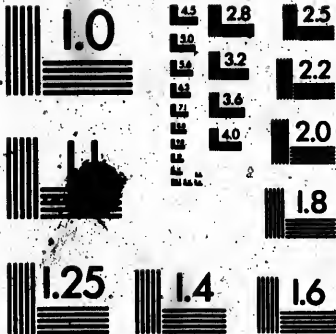
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SUICIDE,

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SUICIDE THE SHEET-ANCHOR OF UNIVERSALISM.

THE duty and exalted privileges of Universalists, drawn from the following text, in connection with their doctrine.

Phil. ii. 12.—“ Work out your own salvation with fear and trembling.”

Salvation then, is the theme:—not hell, judgment, or damnation. Such texts as the following would be unwelcome. “The wicked shall be turned into hell.” “On the the wicked He shall rain snres, fire, and brimstone, and a horrible tempest.” “Sodom and Gomorrah and the cities round about them, are set forth for an example, suffering the vengeance of eternal fire.” These texts are apt to chill the blood, and otherwise cause unpleasant feelings; which, according to Mr. Everett, a Universalist author, is wrong. He says, a sermon should have nothing in it that is any way calculated to excite unpleasant forebodings, or give birth to any sensations other than those of the purest satisfaction. He says, “I know of no instance on record of any other effect having been produced by the preaching of the gospel of Christ.” Now what shall we say to this? that he fibbed? or that he had not read his bible ntentively. Perhaps he had read it, but had forgotten poor Stephen, who preached so unfeelingly that the people “were cut to the heart,” and we are told that “they gnashed on him with their teeth, and stoned him to death.” What a pity it is that good Mr. Everett had not been living then to give him a lesson on the subject of preaching! Or that he had not been there to deliver the sermon; all would have come smooth from *him*.

As we address the Universalists, our object is to show the logical consequence of their doctrine, and in our method of address we follow Elijah the prophet in his contest with the priests of Baal, and also Mr. McClure; to whom we are indebted for many of our thoughts on this subject.

That we show Universalists their duty as urged in the above text, we proceed first, to exhibit their doctrine as taught by their ablest writer in their standard works.

It is evident from these that they believe there is no punishment after death—that death puts an end to sin and sinners. Hear Mr. Ballou, “Fut. Rét. p. 120.” “It” (punishment) “evidently accomplishes this design, putting a stop to the practice of vice by the death of the subject.” In the “Magazine and Advocate,” vol. 7, p. 284, it is pleaded that death is the grand instrument by which Christ frees men from sin. The writer asks, “How then is it impossible that men should be saved from their sins by Christ, if death is the

grad instrument by which he saves them or frees them from their sins? I can conceive of nothing that will subdue, even annihilate ever fleshy passion and appetite that leads to sin like the all-conquering power of death." Again—Ballou in his Lecture, styled "Divine goodness in the destruction of the Sodomites and other sinners," asks, p. 283, "Why should our Heavenly Father manifest any disapprobation of sin? Does he suffer any inconvenience from it?" Of course their destruction was an act of goodness in removing them from the region of suffering. Ballou on the Atonement, p. 34, says, "These conflicting laws of flesh and spirit have always existed in man from his first formation, and so long as they both continue to exert their powers in opposition to each other, so long will sin remain, and continue to produce condemnation." This exhibits two important features in the Universalists' creed, viz.—1st. That sin and punishment *must* continue through life, and 2nd, That they have no existence after death. From all we have quoted, it is perfectly plain that death is the grand instrument, and the *only* instrument of salvation from sin and suffering. But the text requires you (Universalists) to work out your own salvation.—And this, if it means any thing must mean to make use of means to deliver yourself from sin and suffering. Now as this world is the prisonhouse of hell, and there is no escape from it but by death, it seems the only way in which you can comply with the requirement of the text, is, to break the prison gate. Yes, force it open and be free. "What!" says one—"Do you mean to say it is my duty to commit suicide? That halters, knives, and pistols, are the instruments to be used? "Yes;—and we mean to *prove* it too, if Universalism be true. It is evident from the text that you are to work out your own salvation from sin and its consequences in *some* way; and as this cannot be done fully in this life; and as you profess to believe that death will terminate sin and suffering, the best and quickest way is to employ him and die at once. A pistol is a better key to open the portals of glory with, than that of the Pope of Rome. I know you have many objections to offer, but let us show you first, your duty and privileges as Universalists, and then meet all your objections in order. First, then, it is your duty to commit suicide in order to be holy. As you cannot become holy in this life, and, as you believe that all sin will be abolished by death;—that death will accomplish the mighty work;—in a word, that no impurity can exist beyond the moment of dissolution,—as enlightened believers, as spiritual Christians, holiness to the Lord, ought to be your motto. And how easily you may attain to angelic purity by literally mortifying your lusts. Then do so. Yes, die at once and become holy. Resolve to sin no more. And as you fire the pistol, drink the cup of salvation, say in the language of St. Paul; "Shall we continue in

sin? God forbid." But again;—you ought to commit suicide to be free from pain and sorrow,—the *consequences* of sin. As you believe that in this life only you are punished for sin,—that hell is all in this world, which is as it were a vast valley of the son of Hinnom,—that it is here, and here *only* that damnation is measured out to the ungodly, we say to you again, "work out your own salvation." Our Lord said to the wicked scribes and Pharisees of his day, "Ye generation of vipers! how can you escape the damnation of Hell?" It appears they *could* not. But this might have been owing to their cowardice, Or it might have been the want of faith,—that is, faith in Universalism. But *you* have faith, and you will give an evidence of it if you escape. Do so. Let men and angels, yea, let the Saviour himself see, that as quick as the lightning from the thunder-cloud you can escape the damnation of hell. Avail yourselves then of your faith and escape. The apostle adds, "With fear and trembling." As to this I suppose much will depend on the state of mind you are in. If you are one of those half-hearted, half-enlightened Universalists, no doubt you will tremble. Or if you are even strong in the faith, and get much excited at the time, doubtless you will fulfil the requirement of the text,—you will fear and tremble, I assure you. Having as we believe, shown you your duty as Universalists, we will now bring some motives to induce you to act. And first, we remark, that, like the Israelites in the wilderness, no doubt you wish to know something of the promised land. It is indeed very natural for people, before they emigrate to a foreign land, to wish to know something about the country and those who dwell there. And when they cannot for some reason, see it first themselves, they choose to learn by letter. Well then, we have had several letters sent to us from the heavenly country. It is beautifully described by one John, commonly called the Revelator; who had some kind of view of it. He says, "There is no night there." Nay, that there is no need of the sun which lights up our prison. He also speaks of rivers and fruit trees. His description of the city he saw is very minute, and certainly for grandeur and symmetry, it as far exceeds any thing you ever saw, as a palace does a hovel. As to the inhabitants, they are angels and the spirits of just men made perfect. You can have no fault to find with them, though some of the latter might have been orthodox previous to emigration. But they are pure and holy *now*; for the city itself is called the *holy city*. And we are told that nothing unholly or unclean can enter there. How can they, when they must die in order to get there?—And death you know makes every body holy. Yes, there appears to be a purifying influence about death, some way or other, though I believe it is incomprehensible; but you believe it is so, and that is enough. Well, what say you about entering the city of the

Great King ;—the palace of angels and God ? If you have no fault to find with the city, or the inhabitants, you can find none with the *land*, for it is the real land of Canaan. Do you say you are in debt ? Fie ! By committing suicide you will all your debts at once. Yes, even the debt of nature as it is called. Besides, no doctor's bills will be charged to you. This can be no excuse then ; these orthodox characters will not accept it ; but, if you remain here, they say of you as it was said of the Israelites who wandered in the wilderness so long : " We see they could not enter in because of "—what ? Because of debt ? No—but " because of unbelief." Yes, unbelief, or want of faith in your creed. Do not, then, stagger at the promise of God through unbelief,—but enter in with a firm and steady step.

But again. Another very powerful motive is, everlasting felicity. Now the desire of happiness is natural to man. The Creator has implanted this desire so strongly in him, that it is inseparable from his nature. Hence the poet says, " Happiness is man's being, end and aim." Yes, this has been your aim ever since you had a being. And did it never occur to you whilst listening to the melting eloquence of Universalist preachers, that by blowing out your brains you could blow yourself to glory ? How is it ? Does it occur to you now for the first time ? Ah ! I am afraid your ministers have kept back part of the truth, which is very wrong, and you ought to " fear, lest a promise being left of entering into rest any of you should seem to come short of it." Your privileges ought to be made plain. Not merely the privilege of being somewhat happy if you can,—for this is as plain as the duty of self-preservation,—but the privilege of attaining the *greatest* happiness—yes, the highest stage that lies beyond the tomb. Away then ! Fly ! If you delay you wrong your own souls and violate a constitutional law of your being. Away then ! Does not reason tell you again to arise and away to the skies ? Enter the celestial sphere and be happy forever more.

Again, we remark, that, committing suicide you help people to heaven sooner than you otherwise would ; though you may get there sometime at *any* rate ; for who can doubt it, after having read the profound works of Skinner, Balfour, and Ballou, or the *Trumpet*, to say nothing of the *Luminary*, which illuminates so many dwellings,—that is, of the Israelites,—for it does not throw a single ray into the houses of the Egyptians, (Orthodox). O ; no. They are all in the dark. —But if you have read the others we say, how can you doubt but all hands will get to heaven some time ? willing or unwilling. Yes, go to heaven they must, though ever so anxious to stay here in hell. But who wants to be carried there by force, like infidels, who leave the bed as unwillingly as an anchor leaves its bed in the mud. O, no—go willingly ; and tell them when you get there, that instead of death

forcing you, you forced him. It might have taken him several years to come, had you let him alone. But you fired, and he quickened his pace. Yea, he came at the pistol's call, and you hasten willingly and cheerfully to add to their numbers, and consequently to their joys.—“For,” says McClure, “Be heaven where it may or what it may, it is admitted by all that much of its happiness is diffusive benevolence, and, that it is greater in proportion to every increase of its blissful tenantry.” Go, then, and heighten their felicity. O what a thrill of joy your story will give to the hearts of the shining ones! Especially St. Judas, who went there so willingly about 1800 years ago. And many others I might name;—some by water and some by land. But whether you go by land or water, you ought to go soon, and increase the population of heaven,—the land of Canaan,—the land of promise.

Having laid before you a few motives, we now propose to assign reasons why you ought to commit suicide. As Universalists then, you ought to do it for consistency's sake. For how can you reconcile your practice with your doctrine? As we stated at the commencement of this lecture, whatever the term hell may mean, it is confined to earth. All the pain or sorrow man can suffer is confined to this matter of belief merely, but a lamentable fact. Now what is your practice? It is this. Notwithstanding all the pain and suffering,—the thousand heart-aches that flesh is heir to;—you cling to this life as though earth were heaven, and heaven were hell. This appears to us inconsistent. For you cannot with the timid orthodox who believes in a coming judgment, you can not say with him, ‘I may not be fit to enter heaven.’ O, no. You profess to believe that whatever may have been your moral character through life, death puts an end to sin and sorrow. Now with these views, when disease fastens upon your frame, you ought not to send for the doctor to keep you from heavenly home. O, no. If you take any thing at all, let it be something to hasten your exit. For instance,—if you bleed, let it be with a dagger. For a powder, take arsenic,—for a pill, red hot lead. In so doing you will give value and influence to your creed, by acting consistently with your belief. You will also have a quick passage over the Jordan of death.

But again,—it is incumbent on you to commit suicide to gain the confidence of the public. Now you are offended if you hear anyone say he doubts whether there are any honest Universalists. But how can we believe without evidence; though it does appear as if some were sincere, or they could not, one would think, be so destitute of the fear of God. Says McClure, “They have burst the bonds of religious awe and child-like reverence, and for them to live in the fear of God, is to live in the prison-house of Egypt. They tread down the authority of heaven, and revel on the prostrate honors of Jehovah. They jeer at the restraints of sanctity, and mock at the terrors of

justice." We confess that this goes very far to prove that they believe in no coming judgment, but it does not prove that they believe in a heaven unless they say they do, and give us an evidence of it by committing suicide; because atheists may do the former, and assign strong reasons for not doing the latter: as very few like to plunge into everlasting nothingness. But you have no such excuse: you believe (in a word) that all is eternal day beyond the tomb. Show it in *deed* then, or do not blame us for doubting your sincerity. Do you not say by staying, that you enjoy yourselves better here than you expect to there? Do not, I beseech you, disparage heaven by preferring the miseries of hell to all its endless glories.

Again,—it is your duty to commit suicide, to show your faith by your works. For, says an apostle, "Faith without works is dead." Now if your doctrine be true, you are bound in honor and justice, to carry it out into all its practical results. You ought to discharge every duty growing out of it: From what has been said, it appears that one duty growing out of it is suicide. For if it be a man's duty to work out his salvation; or, in other words, to deliver himself from sin and its consequences, it is evident he must leave this world, where, according to Universalism, sin and its consequences abound. Where the books are opened almost as soon as he opens his eyes. Where the judgment is set, and continues sitting from the dawn to the evening of life. Now arise;—work out your salvation. As a tree is known by its fruit, show us the fruit of Universalism. Show us the razors and halters. Point us to the pistols and vials,—the great saviors from sin and sorrow;—and we will believe. Let us hear you say, as you expire, "We show you our faith by our works,—we have no slavish fear of death, of God, of hell, or coming judgment." Or, if we are too late to witness the scene, and hear the confession of faith; the wounds and the instruments of death will bear testimony of your sincerity. And as we gaze upon the pale features of these heavenly martyrs we will say: "These were Universalists, indeed, in whom there was no guile,"—strong in the faith; for they have sealed it with their blood; and we will write upon their tomb-stones the following lines:

These all by suicidal flight,
Enjoy the beatific sight;
By razor, rope, or pistol fires,
They've gone to join the heavenly choirs.

We will now attend to your objections. And first, perhaps, you retort upon us by saying, "you orthodox expect to go to heaven when *you* die, and therefore you ought to commit suicide in order to get there the sooner, as well as *we*. Now to this we reply,—the only reason we do not, or *dare* not, is this—we have not faith; that is, faith in Universalism. You know "all men have not faith." We

are of those who have it not. But if we had, and acted inconsistently it is no reason you should. The orthodox as their very name imports have not faith. O, no. But you are the enlightened ones. The ignorant orthodox believe that God is so cruel and unkind, as to exclude whoremongers and thieves, drunkards and adulterers, forever from the kingdom of heaven: and they believe that if they were to commit suicide in the full possession of reason, however pious they might have been once, that very act would prove their present unregeneracy, and consequently seal their eternal damnation. Thus you see, for them to commit suicide would not be an evidence of faith in their creed, but of madness. So you see their belief is the greatest barrier in the way. But not so with you. You believe you would be infinitely more happy than you are now; whereas to them it appears a sure passport to hell and everlasting torment, where the smoke of their torment would ascend up for ever and ever. So you see your retort has no weight at all. You have none of your hindrances; all is clear sky and fair sailing with you. Instead of darkness and tempest beyond the tomb, you see nothing but the calm unruffled sea before the throne of God. All is sunshine with you after death, unless you are one of those who believe in the soul's sleep till the final resurrection. But this ought to be no objection; for more, yes, much more can be said against this doctrine than can possibly be said in favor of it. But waiving all argument on the subject, let us hear what your writers say about it. We will quote from the "Expositor and Universalist Review," edited by Hosea Ballou. He says, "Whether the resurrection instantly succeeds the death of the body, or whether it is a progressive work in the hands of God, performed on different individuals at different times as he shall please to raise them; or whether it is to take place with all simultaneously at some future time, Universalism as such does not decide." Now we remark, first, that if, as some appear to think, the resurrection instantly succeeds the death of the body, you have every encouragement; for the sooner you die the sooner you will rise again. Why, it will be like exchanging an old ship for a new one. Not the old one repaired;—in other words, not the body you leave immortalized, or raised incorruptible. O, no. You will bear in mind he speaks of an instantaneous resurrection. It can not be the same body then, for bodies have been preserved years after death you know, for instance the Egyptian mummies. But the writer intimates it *may* be progressive work, performed upon different individuals at different times; and so God has not thought proper to raise the individuals spoken of yet. But either way you have no cause for delay, no, not for a week or a day: for, in the third place, if it takes place with all simultaneously at some future time, say a hundred or a thousand years, admitting, that the soul remains unconscious of all that is passing in heaven or earth,—insensible to either

pleasure or pain till the final resurrection ;—admitting all this, what then ? Does it afford any good reason why you should remain here in hell, to be tormented by orthodox preachers, and suffer the pains of damnation for weeks and months, and perhaps for years to come ? not at all : for he who is in pain would gladly fall asleep and be at rest Go to sleep then, and be at rest till the resurrection morn. Yes till its glorious light shall break in upon the darkness of the tomb ;—till the night and the shadows of death shall be chased away. Think not that the night will appear long. O, no. Should you go to sleep this moment, the next thing you would see would be the morning light, —the next thing you would hear would be the voice of the archangel and the trump of God ; without being able to tell whether you had slept five minutes, or a thousand years. You see then how little difference it will make with you. Go then, hide yourself in the grave, as Job says, till his wrath be past. Start not at the darkness of the tomb. Your firmly believed doctrine will enable you to overcome that. Take the cup of salvation and drink deep. Let it be laudanum, and it will doubtless deliver you from all sin, all sorrow and anxiety of mind. Only drink enough ; and, till the heavens be no more you shall not awake nor be raised out of your sleep.

But perhaps you say, “We do not believe in the soul’s sleep, and therefore have no objection on that account ; but some of us have families, and we do not wish to leave them here to suffer ; and what is almost as bad, without our instructions and care to prevent it, they may embrace the peace-destroying doctrines of orthodoxy.” To this we reply,—you can prevent their *suffering* by taking them with you. That is, you can pass the cup of salvation to each of your family first, and then drink yourself. By so doing you will take care of your household, and make them all as happy as yourself. Then surely none can brand you as an infidel. Nay, it will be evidence of strong faith in your creed. Thus you can go, as it were, in one ship to the harbor of glory,—

Then up with your anchor, my brave,
And stay not a moment in hell,
No longer to sin be a slave,
Cut loose from its magical spell.

But as the text has reference to personal salvation I will not *urge* this point, but remark as to the danger of their embracing orthodoxy, nothing can be more true. There is great, yea, very great danger, not only of your family, but every other family where the bible is read, becoming orthodox. But as a preventive, if they are old enough, you can just show them the beauty of the system ; how rational and consistent it is. Consequently it becomes you as a consistent believer to act out your principles and go alone. But you can tell them you would rather they would go with you and enjoy their privilege of being happy at once. Besides, how much better it would be for them to go

willingly with you than to suffer here for months or years, and then be forced, yes, *forced* to go,—and perhaps alone. But if all will not do, if they will not go because of unbelief, (for I am persuaded nothing else can hinder them,) why go alone. But to guard them against orthodoxy, be sure you leave them in possession of some good books, such as Skinner's, Balfour, and Ballou's. Only be sure the latter is paid for before you go. I do not make this remark because I doubt your honesty at all, but he seems to have lost confidence in his Universalist friends. Hear him speak for himself:

"I have been tempted to curse the day I ever published a book. Many Universalists seem to feel little interest in reading and improving us to their professed faith. What is still more painful to me, some, not a few, have got my books; and, either from want of honesty or carelessness, have forgotten to *pay* for them. *I am heart-sick of it.*" This will account for my suggesting to you the propriety of seeing his books paid for before you go. But to return. If you leave your children in possession of these precious volumes you may hope their unbelief will be removed, (though it is evident from *his* staying *he* is full of unbelief,) and if so they will soon follow. O, yes;—only let their doubts be removed and they'll weigh anchor and make sail at once; for who would stay out in the storm when their destined harbor was so near, and right under, their lee. Especially when they see how your faith has saved *you*. But if *these* fail *still* there is hope. Yes, there is hope that the pains of hell (that is, the sorrows of earth) will bring them to reason. Do not delay your exit then, on their account; for you may be sure they will not stay long behind. But when,

By the torments of hell they to reason are driven,
They'll soon fly away to their Father in heaven.

But, perhaps you object again; and say, "It is unnatural for a man to die in this way, or to die at all, if he can help it." We reply, it is as unnatural to prefer pain to pleasure, which you do if you prefer earth with its sorrows, to heaven with its glories. How will you untie this knot? Not by your great Ohs, nor long Ohs; nor by sneering, or shaking the head, or asking a question foreign to the subject, as is customary with Universalists. Do you say it is natural for man to live as long as he can. This is merely saying again, that it is unnatural for him to die, which goes to prove that death is a violation of nature: and if so God is not the procuring cause, but sin, or mortal evil. Hence its malignity. But this is orthodoxy. But perhaps you say this earth is not hell as we represent. Where is it then if it be not here? You know there is none hereafter. Possibly you will not affirm that there is *no hell* here, but that there is much good to be enjoyed, to which we cling as long as we can. But this is contrary

both to nature and reason ; for both require you to give up a lesser good for a greater. Surely the good of earth can no more be compared to the good of heaven, than a drop can be compared to the ocean. We say again you are bound by a constitutional law of your being to " drop the glittering pence for the sterling millions." Give up the airy nothing of time for the substantial bliss of eternity. If you are sure of immortal bliss confer no longer with flesh and blood, but summon up your energies,—put an end to your anxieties, and start at once for the haven of bliss. You need have no fear of any consequence beyond the present pang, nor any criminality in the act. For hear Mr. Grosh, editor of the Magazine and Advocate, page 358: " There is no appearance of malice in the offender against himself ; for the apostle Paul says, ' no man ever yet hated his own flesh ; ' consequently the act is scarcely murder." Further ; " in cases where suicides are recorded, the act itself is never condemned nor ever named as criminal. It seems entirely omitted in the various and frequent lists of actions forbidden to be practised." Do you not see how Mr. Grosh brings the very bible to accomodate your case ?— And why not ? seeing it is a duty to commit suicide. Perhaps your last objection is, " It is not our heavenly Father's will." How can that be ? since Mr. Grosh has shown that the bible does not forbid it. Besides do you not believe God to be a Sovereign in such a sense that you cannot go contrary to his pleasure, or thwart his omnipotent will ? And to prove it, do not sometimes resort to the fool's argument of raising your hand and asking how you could do so unless God gave you the power ? And, from these premises, have you not drawn the infidel's conclusion, that it is his will you should do so ? Now it will require very little more power to raise a pistol with your hand, and no doubt he will give you that power, even without praying for it ; yes, the power to blow out your brains too, (if you have any,) I say if you have any,—for he must be destitute who refuses to be happy at so small a price. We say then, you will be furnished with all the necessary power, and according to your mode of reasoning, giving you the power shows how willing he is you should commit suicide and be forever at rest. And, should you tremble more than the text requires, and by this means miss the mark and prolong your stay so much as to hear any find fault with you, as those who have not faith will be apt to do,—you can reply in the language of Scripture, " Who hath resisted his will ?" Thus you can vindicate your own cause before you depart to be with St. Judas and old King Saul. But if you believe that in this one instance it is possible to go contrary to his will,—we ask what difference will it make ? What can your Maker do ? You surely do not imagine he will or can close the portals of glory against you. How can he ? Is it not all heaven beyond the

grave? Where could he send you? There is no hell you know: unless he should send you back to earth again. You do not fear that! What then? Do you say he might frown upon you? Nay, verily, that would be hell to you. Why this is orthodoxy. Is it possible then after all, that you dread his displeasure? Has it come to this, that you dare not go to heaven unless carried by *main force*? After all that has been said and written against heathenish fables and Jewish superstitions, and the shoutings of "*No hell—no devil—no angry God*," after swallowing all this, have you a slavish fear of going uninvited into his presence? O it is not possible. Far be it from you to think thus of your heavenly father.

Perhaps you say, he does not desire you to come to him *yet*, nor in that way. Is that it? Does not your Father above desire your happiness? Do you not sometimes reason from analogy and compare him to an earthly father who loves to see all his children happy, and enjoying themselves as well as they know how? Do they work on the Sabbath? O he knows they must get a living. Do they violate the sanctity of his day by visiting or sporting? This is only a little of that child-like gaiety so pleasant to every parent. Do they take his name in vain? Well, this only proves, as the Algerines say, that they are no Atheists, and that they are on terms of free and easy household intimacy with their heavenly Father. Do they get drunk? Ah poor things! he knows how happy they are. O how kind, how indulgent, how forgiving! But stop, you say: we do not believe he forgives any one of us; but punishes all men for their sins here. And if we curse and swear and get drunk, &c. we suffer the consequences of our misconduct. Well let it be so then. Yet the heart of the parent is wound up in the child you know, and you suffer more from others than you do from your heavenly Father, which proves, of course, that you have nothing to fear from him after death. Surely such an indulgent parent as you represent him to be, will not be displeased with you for exchanging hell for heaven a little before the time. O, no. Look at it a moment, while we make one of your favorite comparisons. Suppose then, you should send your son on a five years' voyage, but before the time expires, while you are surrounded by the rest of the family doing all you can to make them happy,—on a sudden, without knocking and without ceremony a person enters your dwelling. You look, and behold it is your son! Hear him speak. "Father, I could not bear to ride yon troubled billows any longer. I could not endure the heat of those sultry climes, nor the chilling blasts of the northern and southern oceans. Besides, I could not restrain my impatient longings to see you and be with you." Now let me ask,—do you feel as if you could be angry with him? O no: you could not. Methinks you would be almost ready to kill the fattened calf and call a feast.—

Now do you think you love your child more than your heavenly Father loves you? You cannot, you *dare* not say so. Away then with eager joy to meet your heavenly Father, and the family above. Make a signal for sailing to-day, and to-morrow get under the lee of admiral Judas Iscariot. Tell your Father you could not bear to be absent any longer from home; that on the ocean of time you were exposed to the thunders and lightnings of orthodoxy, and tossed on the billows of prayer. Now hoist every sail to the breeze; see that every sail draws,—that you may have a quick passage across the Jordan of death.

We must now bring our lecture to a close. We have endeavored to show you, if Universalism be true,—the easiest, the quickest, and the best way of working out your salvation. And we defy you to better it. We think we have removed your objections, except your long O's and your great O's; and in the name of St. Judas, Abaddon or Satan, show us your faith by your works,—since faith without works is dead, being alone. All that we can allow is, the choice of the mode of death. Some prefer going by *water*, as water is the mirror of heaven. It was by water, you know, the Egyptians were taken to heaven:

“ Thus Pharaoh and his mighty host,
Had Godlike honors given,
A pleasant breeze brought them with ease
By water up to Heaven.”

Others might prefer fire to water, as fire purifies. It was by fire, as you believe, that the inhabitants of Admah and Zeboim went to heaven:

“ For all the filthy Sodomites,
When God bade Lot retire,
Went in a trice to paradise,
On rapid wings of fire.”

Others would prefer a razor, knife, or dagger, or sword, like old king Saul. And it was by the sword the Canaanites were thrust into heaven:

“ You know the guilty Canaanites,
To Joshua's sword were given;
The sun stood still that he might kill,
And pack them off to heaven.
God saw those villains were too bad,
To own that fruitful land,
He therefore took the rascals up,
To dwell at his right hand.”

But there are others again who prefer going to heaven the way pirates, murderers, and traitors go. St. Judas for instance:

“ For know, he's not a wretch abhorred,
Nor for his crimes accursed,
He by a cord, outwent his Lord,
And got to Heaven first.”

Now here is a happy company gone before you to glory. Let all who have faith in Universalism then, without delay, add to the number of these rejoicing souls. Yes, this mighty, glorious, and celestial host! HAIL YE SONGSTERS!! These are they who pressed into the kingdom. For it is said of the kingdom of God, "every man presseth into it." That is, they go through fire and water. But one appears to have been violent, viz., St. Judas. He took the kingdom by force. You know it is said, "The kingdom of heaven suffereth violence and the violent taketh it by force." So you see you have scripture *literally* on your side. Come then, be off at once :

You need not stay longer behind,
For whisky and rigging are cheap,
And pistols quite plenty you'll find,
If not, take a plunge in the deep."

Now we call upon you once more, to act, out your principles, or renounce them, which is far better. Yes, abandon a craft which was first launched by the prince of darkness in the garden of Eden, but never heard of again till a few years ago, when she came from the dock-yard of hell. But if you will cling to your doctrine as the truth of God, we hold you to the logical consequences of it; while we leave these orthodox Christians,—poor timid souls,—to wear out in toil and trouble, "all the days of their appointed time," till they get to heaven by the tardy course of nature, according to their faith. But we call on you to scale the ethereal battlements,—take the citadel by storm, and seize your burnished crown. If not you are still in unbelief.

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