

without believing all their dogmata ; but this one utterly denies the possibility of being one of the saved of the Lord unless these five points are admitted as most certain and eternal truth. But *claim* is not *title*, nor assertion proof ; otherwise every audacious swindler would be rich, and every impudent ignoramus a sage. We must not, therefore, either condemn unexamined, nor assert because it is demanded. To "The Book" we appeal for the settlement of this as of all other religious matters. To bring it, therefore, to issue, we affirm,

1. *A person can be a christian without believing any one of the five points of this very confident system.*

Our first witness in this case will be the founder of the christian religion himself. Negatively considered, it is well known to every student of the New Testament that he neither taught nor propounded any one of those propositions so much insisted on by the advocates of this system ; and affirmatively, he says, "Whosoever heareth these sayings of mine and doeth them, he shall be like a wise man who built his house upon a rock." Matt. vii. 24. Now, although this discourse from the lips of Jesus is the longest on record, the fullest exposition of the principles of his kingdom, yet he never intimates the necessity of recognizing or believing either of the five points. So far from it, indeed, that he gives his divine authority as pledge of acceptance to all who heard and obeyed the sayings which he had just been uttering, not one of which has the most distant allusion to Calvinism.

The Apostles, too, are equally clear and explicit on this matter. Their commission commanded them to preach the gospel to every creature, with the divine assurance that whosoever believed it and was immersed should be saved. In obedience to this command they tender the gospel to all to whom they have access. And as to what this gospel was, and the manner of receiving it, take the following as a sample and an illustration : "Moreover brethren I declare unto you the gospel which I preached unto you, which also ye have received, and wherein you stand, and by which also you are saved—for I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures ; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. xv. 1, 5.

These three facts, then, constituted the gospel which he had delivered to them, and by which they were saved. Take, now, a word from Luke, on the manner and means by which these Corinthians became christians. His words are—"Many of the Corinthians hearing, believed and were immersed." Acts xviii. 8.

The Apostle here testifies that the Corinthians were saved by the Gospel, which in Paul's estimation was that Jesus died, was buried, and rose again ; and Luke testifies that these Corinthians heard this, believed it, and were immersed ; consequently, were saved without any knowledge of or reference to any of the five propositions under consideration. Our argument from this testimony is simply this : if the Corinthians were saved without either hearing or believing Calvinism, so may, and so can, the whole world.