

8 The Christian's hope is ahead—his anchor hope is cast within the vail. Yours, it appears, is behind; and instead of "hoping for that you see not," your hope is that which you have been enjoying at least "twenty years!" Read Romans viii. 24, 25, Hebrews vi. 18, 20, 1 John iii. 2, 3.

9. All this scripture is and was addressed to those, and *those only*, who had been baptized into Jesus Christ, and had put on Christ—who had been planted in the likeness of his death. This could have had no reference to a spiritual baptism, for this good reason—the Roman church had no "spiritual gifts," (Rom. i. 11,) and all who were baptized with the spirit at once possessed those gifts in a remarkable manner. Again, it is said they were buried in baptism: this could not refer to a spiritual baptism, because they were raised out of that in which they were baptized, which could not have been the case if they had been baptized in the spirit.

10. Very modest truly.

11. I never was a Universalist. I am now and always was willing for all to go to heaven. I am labouring to persuade my fellow men to go there. But Jesus has become the "author of eternal salvation (only) to those who obey him."

12. We never said that none would go to heaven but the immersed; but only those who heard the ancient gospel and refused to obey it. The rest are in the hands of a merciful God. He will do right. The question with us is not what God can do; what he may—but what he has *promised to do*! He has promised to save those who obey him, and here our faith ends.

13. What is the antecedent of "*that*?" Is it grace? faith? or the salvation promised by grace through faith? The latter most assuredly. The second impossible. For it is a standing rule in Greek and English "that the relative must agree with its antecedent in person, number and gender." Now *pistis* (faith) is of one gender, and *touto* (that) of another. We say then it is impossible for "*that*" to refer to faith.

14. The "works" here spoken of refer to the ceremonies of Judaism. Faith, repentance, baptism, prayer, praise, &c. are *never*, since the commencement of the kingdom, called works.

15. A profane jest—unworthy the man of God. It sounds too much like the arguments of Tom Paine and Voltaire!

16. The truth of the bible has been in dispute for several hundred years, and also the existence of a God—why not give your voice to reject these truths also, and go by your experience altogether, Mr. Mack?

17. "Charity," is a very pretty word; and, according to the popular use of it, means that all religionists will go to heaven; but in the bible it means love. I love you none the less, sir, because I express my belief that God will punish you with an everlasting destruction unless you obey him. It is purely from love to the souls of my fellow men that I warn them to flee from the wrath to come. Call no man charitable who will not proclaim the *whole* truth, and endeavour to show you the worst of your case.

18. John's baptism has ceased—here you are right. We preach