

in mercy to all that call upon him," — Rom. x. 12. But you say — "No, he is such only to those for whom Christ died. And those are not all, but only a few, 'whom God hath chosen out of the world;' for he died not for all, but only for those 'who were chosen in him before the foundation of the world,'" — Eph. i. 2. Flatly contrary to your interpretation of these scriptures also is the whole tenor of the New Testament; as are, in particular, those texts, "Destroy not him with thy meat for whom Christ died," — Rom. xiv. 15. A clear proof that Christ died, not only for those that are saved, but also for them that perish. He is "the Saviour of the world," — John iv. 42. He is "the Lamb of God that taketh away the sins of the world," — John i. 29. "He is the propitiation, not for our sins only, but also for the sins of the whole world," — 2 John ii. 1. "He," (the living God) "is the Saviour of men," — 1 Tim. iv. 10. "He gave himself a ransom for all," — 2 Tim. ii. 6. "He tasted death for all men," — Heb. ii. 19.

If you ask — "Why then are not all men saved?" The whole law and the testimony answer, first, not because of any decree of God, not because it is his pleasure they should die. For, "as I live, saith the Lord God, I have no pleasure in the death of him that dieth," — Ezek. xviii. 32. Whatever be the cause of their perishing, it cannot be his will, if the Oracles of God are true; for they declare, "He is not willing that any should perish, but that all should come to repentance," — 2 Pet. iii. 9. "He willeth that all men should be saved." And they, secondly, declare, what is the cause why all men are not saved; namely, that they will not be saved: so our Lord expressly says, "They will not come unto me that they may have