

bible."—If there is not a death which separates from everlasting life, and a state after that death from which we have no promise of resurrection, then there is nothing at all in the bible; neither have we sense to know any thing, but all is **UTTER DARKNESS**.

But not only is there this full assurance of this state of death for the wicked; but there is full assurance of everlasting life for the righteous, for it is said that He, "Even God, shall wipe away all tears from their eyes, and there shall be **NO MORE DEATH**, neither sorrow nor pain, for the former things are passed away, and all things are become new." Thus we have no more fears for the righteous, in their state of everlasting life, than we can have hopes for the wicked in the state to which they are reduced by the final separation called the **SECOND DEATH**; and whatever the Rev. Mr. Knapen may say respecting the phrase everlasting death not being in the bible, he will find, Mark iii. 29, there is **EVERLASTING DAMNATION**.—How could the Rev. Mr. K. make such a mistake. Surely he must have a book of reference—I have nothing but a common bible, and his sermon.

But if there is everlasting damnation, or the state of eternal death, it must be the result of sin; the wicked have finished their work of sin on the earth, death is their wages—the **SECOND DEATH**—the final separation from life and hope.—And their wages they will be entitled to long as they exist—who shall dare to deprive them of their wages? Who can do it? Can Omnipotence? Where then would be his Justice? "He that believeth on the Son of God hath everlasting life." "But faith is the gift of God;" but will God give power to the wicked to believe they are in a state of everlasting life, when they are in a state of final separation from Him, having died the second death and are receiving the wages of their sin, namely, **EVERLASTING DAMNATION**?

"But," says the reverend Preacher, "if the wages of sin be a moral death, which the sinner dies in the days of his transgression, by which and through which he receives, from day to day, his wages, or the punishment *which his crimes merit*; then may the gift of God be bestowed on the regenerate sinner."