

and revelation. Reason says that those practices which are exactly antipodes cannot be in accordance with the divine mind ; common sense declares that no man really believes any such thing ; for if I am advocating the truth, you are not, and *vice versa*. Both of us cannot be pleasing the Lord. The system of fatalism sets God at war with himself, and must therefore be false. It is contrary to scripture. You will no doubt admit, without hesitation, that the commands of God are his will. If they are not, pray tell me how do you know any thing about his will. To say then that men are acting as God wills they should, is to say they are walking in accordance with divine revelation, and he who would assert that, we should consider a fit subject for the Lunatic Asylum. The shortest and best way, then, with these metaphysical disquisitions is the *reductio ad absurdum*.

Your second witness for this proposition is that it is a "*will of purpose*;" and quote Eph. i. 9-10. As the Apostle was writing to those who had "redemption through the blood of Jesus, even the forgiveness of sins," it has nothing to do with the whole human family. It is evident from the epistle, that the Church at Ephesus was made up of Jews and Gentiles. The Jewish disciples were opposed to the Gentiles coming under the government of Christ, without first coming under Moses. The Apostle's design is to convince them that it is the purpose and will of God not only to bring the Jews and Gentiles, but also the heavenly powers, referring to angels, I suppose, under the dominion of the Lord Jesus. When is this to be accomplished? "In another state," say you. But not so the Apostle. "In the dispensation of the fulness of time." And when was the fulness of time? Hear the same Apostle, Gal. iv. 4, "But when the fulness of the time was come, God sent forth his Son," &c. The whole scope and design of the Apostle is to convince the disciples that God had but one kingdom—that Jesus was Lord of all, and that all Jews, Gentiles, things in heaven and earth, should be under the dominion of the Lord Jesus.—But because God "*works after the counsel of his own will*," instead of the counsel of the will of others, in subjecting all to the dominion of Messiah, you think that his will must be accomplished! We have already seen that his will is not now done.

But to prove that his will *is* done, you quote the language of an ungodly king, with reference to kingdoms. The substance of this argument then is—if in fact it has substance—because God raises up and dethrones kings, *therefore*, he exerts the same influence over mind that he does over matter.

But your fourth quotation is a greater perversion of the word of God, if possible, than the above. Read it, Mr. Taylor, and finish the sentence before you close: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." [Here you close, and if you had read that passage in the Bible, you knew you was perverting it! I scarcely know how to repress my astonishment that you would dare to handle the word of God in such a manner! But to the "thought" and "purpose" of God: what was it?] "That *I will break the Assyrian in my land,*