

Jn. 3: 36. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Ph. 3: 18. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ*: 19. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

2. Th. 1: 7. The Lord Jesus shall be revealed from heaven with his mighty angels; 8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Jude 6. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 13. Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness for ever.

Rev. 14: 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand. 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11. The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 20: 10. The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

*Preaching life to the wicked—not a new crime.*

Gen. 3: 4. The serpent said unto the woman, Ye shall not surely die.

Dt. 29: 19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.

Ezk. 13: 22. With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

2 Pet. 3: 5. This they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6. Whereby the world that then was, being overflowed

with water, perished. 7. But the heavens and the earth, which are new, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

*The second death of the sinner inevitable unless he believes.*

Gal. 3: 21. If there had been a law given which could have given life, verily righteousness should have been by the law. 22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Ac. 4: 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. 13: 38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Gal. 2: 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. 20. I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. 21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Mat. 18: 11. The Son of man is come to save that which was lost.

Jn. 1: 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—3: 16. God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. 18. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. 8: 24. If ye believe not that I am he, ye shall die in your sins.

Leaving these passages of Scripture, in their own keeping, as rocks that cannot be moved, while they toss in foam every assailing surge, and break and wound all who fall violently upon them, I proceed at once to examine the *groundwork* of Universalism, that we may lay bare the hiding places of its strength, as already proposed.

We have affirmed it to be not only in accordance with Scripture, that man should incur endless misery by the violation of the moral law, but also that it is in accordance with reason. Universalism exclaims, menacingly, *that is impossible!—absolutely impossible!*—Man being a finite creature under all circumstances, is utterly incompetent to do that which is infinite, but his sins are his personal acts, and there-