

is to be) used in a more extended (what?) sense; and that the life which *all* shall live after the resurrection is an *everlasting* life.

5. What truth is asserted in this article as to the resurrection to condemnation?

6. What two particulars are contained under this head?

7. Refute the argument for the annihilation of the wicked, which some would found on Scripture expressions, relating to their destruction, &c., noticing the futility of such an interpretation of Matt. x. 28, and the plain proof of the orthodox doctrine contained in the sentence passed on the wicked, and the description of the departure of the wicked and the righteous to their respective doom; Matt. xxv.

8. Show that the infernal fire is in the largest sense of the word *eternal*, and that consequently they who shall be tormented by it shall not be annihilated.

9. Show the futility of the argument for the annihilation of the wicked, drawn from the Scriptural assertion that they shall be punished with the second death, from a consideration of what is meant in Scripture by that very death.

10. Show that the argument, from bare *phrases* of perdition and destruction, is still weaker than that just alleged, to prove an annihilation of the wicked.

11. Show that the pains of the wicked shall never be remitted.