

viz., the doctrine of Particular Redemption. In maintaining this doctrine, the Calvinist stands alone. He says, that God, in sending his son designed the salvation of those and those alone, who shall be ultimately saved; he affirms moreover that Jesus Christ, in dying upon the cross, designed the salvation of those only and none other. The Arminian, on the other hand, maintains that God, in sending his son, and Christ in dying, designed the salvation of the whole human family. Now, if this be so, it appears that, the sinful conclusion would inevitably follow, that the designs of God the Father and of Jesus Christ his son, are frustrated; that these divine persons are disappointed, and consequently, they must be unhappy. It appears a self-evident truth, that neither the Deity, nor any other intelligent being, can design to do that which he knows at the same time will never be done. God knew from all eternity, with a certain and infallible knowledge, that all mankind would never be saved, and therefore, it was in the nature of things impossible, that he should design and intend the salvation of all mankind. Let any man try to design to do, what he believes he will never do, and he will find it impossible.

Besides this argument taken from the reason and nature of things, proofs of the doctrine of particular redemption, at once clear and numerous, may be derived from the sacred volume. I shall quote only one text, which, though a superficial thinker might suppose to be against us, nevertheless is quite sufficient of itself, to establish the doctrine. The Apostle argues that, if God has given the greater gift he will also give the less; if he has given Christ he will give all things. The Arminian denies the conclusiveness of this reasoning; he affirms, that God may give the greater and not give the less; that he may give Christ, and not give all things; that he may give Christ, and not give Heaven. He affirms that God has given Christ for all mankind, but denies that he will give Heaven to all mankind. Thus it appears that the Arminian doctrine of universal redemption contradicts the reasoning of an Apostle. If therefore, the Apostle's doctrine be true, the Arminian's doctrine must be false. The Arminian may ask, did not God give his son for us all? yes, certainly, for all those mentioned in the antecedent context, for all those whom he foreknew, predestinated, called, justified and glorified. These are the *all* for whom he gave his Son, and these are the *all* to whom he will give all things. He gives not all things to any but these; and therefore, it was for these only that he gave his well beloved Son. Let none then, deny the doctrine of particular redemption,—a doctrine which Scripture proves and reason demonstrates,—let none cavil at it as if it put a barrier in the way of their salvation. Let none say, that if God did not give his son for me, and if Christ did not die for me, I cannot be saved. Were a rope thrown to you when drowning you would not thus cavil, you would not thus say, if this rope were not designed for me I cannot be saved, No! you would seize the rope immediately and struggle for your life. Shew the same wisdom with regard to your soul. Christ is offered to you freely,