

(the offence of the first man passing upon all,) so also by man came the resurrection"—the righteousness of the second man coming upon all! As certain, then, as it is, that Adam sinned for all, and brings all under the dominion of death, Christ died for all, and will bring all into the possession of life.

SECOND. Against Universalism. We have seen that, in order to redemption from temporal death, Jesus died this death for us. We conclude, therefore, that his dying a death for us, is essential to our redemption from it. But neither Jesus nor any other person has died the second death for us, therefore there is no redemption from the second death! This argument appears to us conclusive against Universalism: and if it is not so, it must be because redemption from the second death can be obtained more easily than redemption from the first. But as there is no reason for this supposition, and as redemption from the first death could not have been obtained, had not Jesus first conquered this monster by dying and rising again; so neither can redemption from the second death. No person has ever risen for mankind from the state of future punishment. All therefore, in that direction is dark, and gloomy, and sad, and horrible! Those who die in their sins, die, consequently, without a scriptural hope of salvation. A hope they may have, but it is like the spider's web—it is a frail hope, founded upon the sand. And such it should be! Yes, if men will reject the great Physician; if they will dash from their lips the cup of heavenly medicines; if they will not submit to be cured by the gracious remedies of the gospel, they deserve to die without hope, and to die eternally!

But it just occurs to our mind, that an argument might be presented in this place against the *unbeliever*. We have seen how admirably each of the **SIX POINTS** of the gospel is adapted to the removal of each of the **SIX POINTS** of sin. Was there ever a more beautiful adaptation! Among all the wonderful productions of nature, are there any two things more nicely or wisely adapted than these? Surely the unbeliever will not say that this adaptation is a work of chance? As well might he say, that the adaptation of the glove to the hand, of light to the eye, of sound to the ear, and of truth to the conscience, are works of chance. And as it is not a work of chance, so neither is it a work of designing men. Men never saw sufficiently deep into human nature, never sufficiently understood moral pathology, to invent a system such as the gospel. No wisdom short of his, "who needed not that any should testify to him of man, for he knew what was in man," was adequate to this performance. Hence we have never heard of any system, religious nor philosophical, adapted to the physical, the intellectual, and the moral wants of man, as is the gospel. All human systems of religion are palpably defective. But the christian religion reaches the whole man; it anticipates all his wants; it cures all his maladies; and will fit him for the most exalted heavenly society and enjoyments.

It cannot, however, thus affect us, unless we receive it in its purity. It does not operate by a charm. We must become intelligent in it, and reduce it to practice, if we would become partakers of its whole efficacy.