

of punishment, is *AL* due on account of Adam's sin, and men in the future world subjected to this "torment," and moreover receive a due punishment for their own sins, then the punishment which they will receive for their own sins will be a torment *above* a "most grievous torment," a *degree* of punishment *above* the *highest possible* degree of punishment—a *superlative* above a *superlative*! which is impossible. But at the last judgment men will be judged "according to their works," and in the punishment to follow will "receive the things done in the body." They will neither be judged nor punished on account of Adam's sin. Thus by our view of this subject we escape the monstrous absurdity of supposing that either there are torments *more* grievous than "most" grievous torments, or that men will never be punished on account of their own sins, because through all eternity they can never suffer more than the "*most* grievous torments" due them for the sin of Adam!

The above absurdity is, perhaps, unsurpassed in the annals of mysticism and contradiction, except by another found in the same Confession. This Confession teaches, that God "hath *unchangeably foreordained* whatsoever comes to pass;" and that "By an *eternal*" and an *immutable decree*, he hath chosen some men to everlasting life"—Page 146. Now the absurdity is this:—saying that those persons who, by an "eternal" and "immutable decree," were chosen to everlasting life, were by the fall, "made *LIABLE* to the pains of hell forever." Certainly the "elect" were no more "*liable* to the pains of hell," than the "*unchangeable decree*" was liable to be *changed*!! But we must not further pursue this subject at present. A hint to the wise is sufficient.

In connection, however, with the principles of the preceding discourse, we wish to present two arguments; one against Calvinism, and the other against Universalism; which will, we trust, be profitable to the reader.

FIRST. *Against Calvinism.* Calvinists, we believe, deny that Christ died for all men. How then, will all men, through Christ, be raised from the dead? Is it not by virtue of certain relations which exist between all men and the first Adam, that his *ONE* act of disobedience brings us to the grave? This, we presume, will be admitted by every person. Well, if so, must not all men be related in some way to the second Adam, in order that he by his righteousness may raise them from the dead? If a relation of this kind does not exist between all men and Jesus, we cannot perceive why that part who are not related to him, and for whom, consequently, he did not die, should be any more affected by the death and resurrection of Jesus, than would mankind have been affected by the sin of Adam, had there been no relation between him and his posterity. "But now," says Paul, "hath Christ risen from the dead and become the first fruits of them that slept." Having "tasted death for every man," and "become a propitiation for the sins of the whole world," he rises the first fruits of the whole harvest of the dead, and demonstrates his covenant as well as natural relations to all mankind. Hence, "as by man came death,