

bath everlasting life ; and he that believeth not the Son shall not see life ; but the wrath of God abideth on him." Why, Sir, did you think that we "Blue Noses" had no bible ; that we were not able to expose such shameless perversions of the oracles of God ? Little confidence can that mind have in the volume of inspiration, who can thus deliberately select a few words here and there, to make up a theory, than which none other is more gratifying to an ungodly man !

This is another digression—now for the next argument. "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him."—John, xvii. 2. And who were those to whom he refers ? Hear him in the same chapter, v. 12, "Those that thou gavest me I have kept, and none of them is lost but the son of perdition ; that the scripture might be fulfilled." This referred only to his Apostles.

Your argument from your favorite 15th chapter of Corinthians, is entirely lost, from the fact that the chapter is addressed exclusively to those who "*were saved*." See first three verses. The resurrection to incorruptibility—and the song of triumph is to be sung by the sanctified in Christ Jesus ; hence the Apostle closes that admirable chapter by saying : "*Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord ; forasmuch as ye know that your labour is not in vain in the Lord.*"

But, to conclude ; for I fear that my readers, if not yourself, will become wearied with the length of this letter ; but to take any thing like a particular notice of your arguments I could not be much more brief. I have said but little about Universalist's reasoning. This kind of proof is, if possible, still more at fault than their arguments deduced from scripture.

There is none of the pure philosophy in the system. It has no connection with that reasoning which, more than any thing else, emancipated the minds of men from the absurdities of the schoolmen. It would be of much benefit to Universalist reasoners if they would read a few chapters of Lord Bacon's Philosophy ; and learn to reason from *facts* and not from *hypothesis*. Your logic is all from Aristotle, and the schoolmen of the darkest ages—reasoning from doubts to certainties ! You first form a character for God, and then reason from what *he is* to what *he will do*. This is an *a priori* argument ; when the only certain mode of reasoning, is, *a posteriori*, from what God *has done* to what he *will do*. He *has* ever exhibited his displeasure against sin and its votaries ; and he *never has* compelled any to love and serve him ; I therefore conclude that he always will be opposed to sin and disobedience ; and that as men are unwilling to serve and obey the Lord here, I expect they always will be ; and consequently must suffer the pains of "eternal damnation."

As I have given to the readers of the Christian all you have addressed to me, I expect in common courtesy, as you have been the first to propose a written discussion, you will see that this letter is published entire in The Trumpet.

With a desire that you may enjoy the present salvation so as to be