

est proofs of the final salvation of all mankind.

60. That God will not inflict a greater punishment than sin deserves, and yet they quote Isa. 40:2, where they contend that the prophet teaches that "Israel hath received of the Lord's hands a double punishment for all her sins."

61. That Peter was not converted to Universalism till he saw the vision of the sheet [Acts 11:6], and yet cite his words ten years before [Acts 3:21] to prove their doctrine, and marvellous enough never claim a single scratch from Peter's pen to prove universal salvation, after his conversion.

62. That resurrection means *conversion*, and yet will appeal to Paul's doctrine of the "resurrection of the just" [Acts 24:15] Here is a conversion of those who are already converted.

63. That "the lake of fire" [Rev. 20:15] means *annihilation*, and yet that none of those that "shall have their part" in it can ever suffer blotting from existence.

64. That "eternal life" means the spiritual life of the Christian here, and has no reference to eternity, and yet they quote *to prove that all will be saved*: "The gift of God is eternal life", [Rom. 6:23].

65. That the word *gehenna* [Matt. 10:28], translated "hell", cannot denote a place of future punishment, because it is the name of a valley in Judea, and yet all their writers say that it is "generally used in a *figurative* sense."

66. That in the *world to come* mankind "neither marry nor are given in marriage" [Luke 20:35] and yet that "the world to come" [Matt. 12:31] means the Christian dispensation.

67. That Christ came the *second* time at the destruction of Jerusalem, and yet they quote Acts 3:21, "Whom the heaven must receive UNTIL the times of the restitution of all things", which they declare to be at the end of time.

68. That Adam's sin was not entailed upon his posterity, and yet they summon as a proof-text Rom. 5:19: "For as by one man's disobedience *many were made sinners*."

69. That no one will ever suffer death eternal, because there is no such thing, and yet to prove their doctrine they quote: "As I live saith the Lord I have no pleasure in the death of the wicked" [Ezek. 33:11]. This they admit to mean eternal death, in the way they quote it, and, according to Universalism, God has pleasure in both moral and temporal death.

70. That no one can be free from sin here, and yet they boast of Rom. 6:22: "But now being made *free from sin*", &c., as proof of final, universal happiness.