

many as received him believing on his name, he gave them power to become the sons of God," &c. This refers to his own countrymen.—Again, John, viii. 44, "You are of your father the devil, and the lusts of your father ye will do." Here were others, that were not his, in some sense! Again: 1 Peter, xi. 10: "Which in times past were not a people, but are *now* the people of God." Here we see when they became his people—when they began to follow him; hence the emphatic language of the Apostle, Rom. viii. 9, "Now if any man have not the spirit of Christ, *he is none of his.*" Now, Sir, for you to say, that in the sense of enjoying the benefits of Christ's mission, all are his people, is positively to contradict the Apostle. He says, that to be Christ's, *we must possess his spirit.* You say, that to be Christ's, we must be sinners! You may retort, "But he came to save his people from their sins." Admitted. "He came not to call the righteous, but sinners to repentance." He saves from sins by being exalted to grant repentance and forgiveness to all those who turn to God and are "baptized for remission of sins." But "if you believe not that I am he, you shall die in your sins." Yes, to his *own* people (the Jews) he said—"You shall die in your sins: whither I go ye cannot come!"

If my space would permit, Sir, I think that not an argument in this proposition, but might be reduced to the same glaring inconsistency.—Ah! my dear Sir, there is as great an amount of sophistry in your reasoning on the last proposition as could be thrown together in the same space. How many hundred times have I heard the following argument for the system thrown into the this style:—"All are given to Christ, and all that are given to him shall be saved." To prove this, those scraps of scripture which you quote, are called on to testify; but just as the witness begins to speak you put your hand over his mouth!—This shall be made apparent after a few preliminaries: first, the Jews are called Christ's people—John, i. 2. Secondly, the whole world is his property—John, iii. 35. Thirdly, those who love, serve, and obey him, are his "peculiar people"—1 Peter, ii. 10. These he saves from their sins. Think of these facts a few moments, and then in the fear of the Lord take your Bible and refer to those "*texts*" which you have quoted; and be satisfied whether or not I have charged you falsely when I accuse you of withholding their testimony! See if you have not quoted even parts of a sentence to prove a system that cannot be otherwise sustained! Read the second Psalm, a part of which you have quoted and *italicised.* What you have quoted, is admitted as literally true, that Christ had all things given to him—not only human beings, but also beasts, birds, and reptiles! Will they be made immortal also! But does that Psalm say that he will save all? On the *contrary*, it declares that he "shall break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." * * "Kiss the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Then read John, iii. 35, where, after it is said, "The Father loveth the Son, and hath given all things into his hands," it is added, as though the inspiring spirit was preparing to refute your argument, deduced from this scrap of testimony, verse 36th, "he that believeth on the Son