

vine tribunal, and yet contend, with Mr. Austin, that "the judgment commenced at the introduction of the Christian era."

48. That nothing is impossible with God, and yet that he "could not", in the words of Rev. Mr. Guild, "exclude all evil from the universe."

49. That God burnt up the Sodomites, and yet that all punishment is disciplinary.

50. That "the queen of the South shall *rise up* in judgment" (Matt. 13:42), and yet assert with Mr. Austin that "resurrection and judgment are never in the Scriptures mentioned together."

51. That Christ came at the overthrow of Jerusalem, as "the judge of quick and dead" (2 Tim. 4:1), and yet that he came to execute judgment at his first advent. They quote: "For judgment I am come into this world", (John 9:39).

52. That the punishment of Sodom was more tolerable than that of Capernaum" (Matt. 11:23), and yet the destruction of the latter by the Romans was much milder.

53. That God is infinitely merciful towards men here, and yet he permits them to undergo a life-time of sin, and does not grant the all-refining *limbo* till the next life.

54. That Paul's doctrine of "a judgment to come", which made Felix *tremble*, was the certain punishment which awaited him at Rome, as observed by Josephus, and yet that same author informs us that he *escaped* the punishment through the mediation of his brother.

55. That God's punishments are inflicted in the conscience, and yet that his penal enactments through the Mosaic Law were "a just", which they say means a sufficient "recompense of reward" (Heb. 2:2).

56. That Christ was "the Lamb slain from the foundation of the world", and yet that his atonement is only effectual since the Christian era.

57. That Paul threatened the persecutors of the Christians at Thessalonica with banishment from the temple at Jerusalem, and yet they lived more than one thousand miles from it, (2 Thess. 1:9).

58. That when Paul said, "We shall all stand before the judgment seat of Christ" (Rom. 14:10), he meant the destruction of Jerusalem, and yet that apostle had been dead some years when that event took place.

59. That the Book of Revelation was fulfilled in the destruction of Jerusalem, and that it contains no reference to eternity, and yet they cite passages from it as their strong-