and all who hear it preached are required to believe it : but no man, as the Calvinists themſelves confeſs, can believe the goſpel as a Chriſtian, without believing that Chriſt *died for him ;* and therefore, if it be true that Chriſt died only for the *elect,* a great part of mankind are required to believe a lie, and a falsity is made the object of divine faith! Again, if Chriſt did not die for *all,* then no man can be ſure that he is bound to believe in Chriſt when preached to him ; nor can any man be juſtly condemned for infidelity: which is not only abſurd in itſelf, but directly contrary to what we are taught by our bleſſed Lord, who aſſures us@@\*, that unbelief is the cauſe of condemnation. Laſtly, if Chriſt died not for *all,* then is it certain that he cannot claim dominion *over all* in *consequence* of his *death* and *reſurrection ;* but St Paul ſays expreſsly@@\*, that “ to *this end* Chriſt both *died,* and *roſe,* and *revived,* that he might be the Lord both of the *dead* and *living.”* The Arminians acknowledge, that though Chriſt died for all, there are many who will not be saved ; for, say they@@\*, the death of Chriſt did not literally pay the debts incurred by ſinners, but only obtained for them the graci­ous covenant of the goſpel, by which all who believe in him, and ſincerely endeavour to work out their own ſalvation with fear and trembling, are entitled to forgiveneſs of sins and eternal life.

Such is the ſtate of this controversy as it was agitated between the Calviniſts and Arminians of the laſt century ; but the preſent leaders of this latter ſchool are of opinion, that it never could have been ſtarted, had not both parties miſtaken the purpoſe for which Chriſt died. It is not con­ceivable, ſay they, that any thing for which the eternal Son of God took upon him human nature, and in that nature ſuffered a cruel and ignominious death, ſhall not be fully accompliſhed ; and therefore, if in the divine intention he died to make atonement for the ſins of man actual as well as original, we muſt of neceſſity conclude that thoſe for whom he died ſhall certainly be ſaved. Yet we learn from ſcripture that many ſhall go away into everlaſting punishment, though the ſame ſcripture repeatedly aſſures us that Chriſt gave his life a ranſom for *all,* and that he is the pro­pitiation for *the whole world.* To reconcile theſe different paſſages of ſcripture is impoſſible, if we suppoſe that he laid down his life to atone for the *actual* transgreſſions of men ; but if the direct purpoſe of the Godhead in forming this ſtupendous plan of redemption was, that the death of Chriſt ſhould be the ranſom of all from the grave or utter extinc­tion, every difficulty is removed ; for we know that all, the wicked as well as the righteous, ſhall through him be raised to life at the laſt day. That this was the purpoſe for which he died, they think apparent from the very words quoted by the Calviniſts to prove that redemption was not univerſal ; for he declares that it was his Father’s will, “ that of all which had been given him he ſhould lose nothing,” *not* that he ſhould save it all from fu*ture puniſhment,* but only that he “ ſhould raiſe it up at the laſt day.” When St John calls him a propitiation for our ſins, which, as we have ſeen, the divines whoſe doctrine we are now ſtating hold him to be indirectly, he does not add, as in our tranſlation, for the s*ins* of the whole world, but περι όλου του ϰοσμου, for the whole world, which, by his death, he redeemed from that vanity and corruption under which, according to St Paul, it had groaned from the fall till the preaching of the goſpel. Hence it is that our bleſſed Lord calls himſelf “ the reſurrection and the life,” and always promiſes to thoſe who ſhould believe in him that though they were dead, yet ſhould they live, and that he would raiſe them up at the laſt day.

Among theſe various opinions respecting the deſtination of the death of Chriſt, it belongs not to us to decide. The serious reader, divesting himſelf of prejudice in favour of the ſyſtem in which he has been educated, will ſearch the scriptures, and adopt the theory which he ſhall find moſt explicitly taught in that ſacred volume ; but as in every ſyſtem it is admitted, that *one purpoſe* for which Chriſt died was to redeem mankind from the everlaſting power of the grave, and bring to light life and immortality, it is of the utmoſt importance to know whether that purpoſe has been fully attained. Death we ſee ſtill triumphing over all the gene­rations of men ; and as the ſcriptures give us no hopes oil being reſcued from its dominion but through the medium of a reſurrection, ſome ſenſible evidence ſeems neceſſary to evince that a general reſurrection ſhall actually take place. This we are promiſed as one great benefit purchaſed for us by the ſufferings oſ Chriſt ſacrificed on the croſs. And ſince the price has been *paid,* and paid thus *visibly,* the na­ture of the covenant requires that the benefit ſhould be as *visbly enjoyed* by the person whoſe ſufferings obtained it for his brethren. "If the Redeemer himſelf had not been ſeem to enjoy the fruits of the redemption procured, what hopes could have remained for the reſt of mankind ? Would not the natural concluſion have been, that the expedient of *re­demption,* by the death and ſacrifice of Jesus, had proved in­effectual ?” This is the concluſion which St Paul himſelf draws: “ If Chriſt be not riſen (ſays he@@\*), then is our preaching vain, and your faith is alſo vain ; ye are yet in your ſins. Then they alſo, who are fallen aſleep in Chriſt, are periſhed— απωλονlο are lost, as if they had never exiſted. But now (adds he) is Chriſt riſen from the dead, and become the firſt fruits of them that sl*ept.* For ſince by man came *death,* by man came also the *reſurrection* of the dead : For as in Adam *all die,* even ſo in Chriſt ſhall *all be made alive.”—*So neceſſarily connected, in the opinion of the apoſtle, is the reſurrection of Chriſt with the very essence of Chriſtianity@@\*.

Though we have in another place (ſee Resurrection, n⁰ 50.) ſtated ſuch arguments for the truth of this funda­mental article of our common faith, as muſt carry convic­tion to every mind capable of eſtimating the force of evi­dence ∙, yet as attempts are daily made, ſometimes openly and ſometimes with the moſt inſidious art, to propagate in this nation the French doctrine concerning the eternal ſleep of death @@(g), we truſt that we ſhall not treſpaſs on the ſerious reader’s patience if we here resume the ſubject, and endeavour to ſhow that it was abſolutely impoſſible for the apoſtles to perſuade the world, or to think of perſuading the world, that their Maſter roſe from the dead, if his reſurrec­tion was not real.

In the article Miracle@@\*, We have ſaid, that “ the very *reſolution* of the apoſtles to propagate the belief of falſe mi­racles in ſupport of ſuch a religion as that which is taught

@@@[m]\* St John iii. 18, 19, and 36.

@@@[m]\* Rom. xiv. 9.

@@@[m]\* Wells's Div. Laws and Covenants, part 2. ch. 3.

@@@[m]\* I Cor. xv. 15-23.

@@@[m]\* Warburton's Sermon on the Resurrection.

@@@[m]\* Vol XII. p 173.

@@@(g) Once we intended (ſee Vol. XVI. page 140. note a) to notice in this place ſome of the moſt recent of thoſe attempts, and to expoſe them to that indignation with which, we truſt, the good ſenſe of our countrymen ſhall alway treat ſuch ſophiſtical reaſonings as have no other object than to diminiſh the ſum of human happiness. On maturer reflection, however, it ſeems more expedient to ſtate one deciſive argument for the reſurrection of Chriſt, which may be ſafely opposed to any new ſophiſms of our minute philoſophers, when thoſe which are at preſent in faſhion ſhall have sunk through their own weakneſs into oblivion, or quietly retired with their authors to that place “ Where Tindal dictates and Silenus snores.” *Dunciad.*