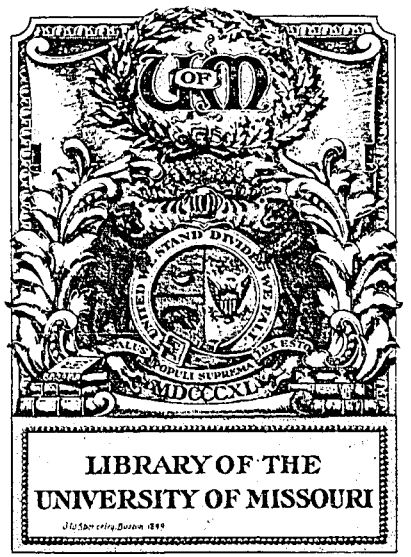

THE GIFT OF

Unknown.

W. H. Hobbs.
Huntsville,
Mo.

DEBATE

ON THE

Destiny of the Wicked.

BETWEEN

ELDER GEORGE T. CARPENTER,
OF THE CHURCH OF CHRIST,

AND

REV. JOHN HUGHES,
OF THE UNIVERSALIST CHURCH.

"And searched the Scriptures daily, whether those things were so."—*Acts 27: 11.*

Reported by REV. E. H. WARING, Knoxville, Iowa.

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PREFACE.

In a mutual love of the Truth, and a desire to disseminate the Truth, we met in discussion of the differences between us, and the result of our united endeavors we hereby present to the public, in the fervent desire that it may advance the cause of true religion in the world. We would ask a careful and candid reading from a discriminating and truth-loving Public.

We embrace this opportunity of expressing our obligations to Rev. E. H. WARING for his impartial and very correct Report of our Discussion.

G. T. CARPENTER.
J. HUGHES.

OSKALOOSA, IOWA, March 16, 1875.

The report of the discussion was reviewed and corrected by the Disputants and Reporter, at Oskaloosa, Iowa, March 16 and 17, 1875.

E. H. WARING, *Reporter.*

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PROPOSITIONS AND RULES.

Report of a debate between Elder GEORGE T. CARPENTER, of the Church of Christ, and Rev. JOHN HUGHES, of the Universalist Church, held in the Universalist chapel, Bloomfield, Iowa, February 2–5, 1875.

MODERATORS.

GEN'L J. B. WEAVER, President.
ELDER D. R. DUNGAN. REV. J. L. SHINN.

PROPOSITIONS.

I. The Scriptures teach the final holiness and happiness of all mankind. Hughes affirms.

II. The Scriptures teach that those who die in willful disobedience to the gospel will suffer endless punishment. Carpenter affirms.

RULES OF DEBATE.

1. Each proposition to be discussed during four sessions of two hours each, in half hour alternate speeches.

2. The rules of argument laid down in Hedge's Logic are agreed upon as the rules to govern in this discussion.

3. No new matter is to be used in the closing speech on each proposition, except in reply to matter introduced in the preceding speech.

G. T. CARPENTER.
J. HUGHES.

BLOOMFIELD, IOWA, Feb. 2, 1875.

UNIVERSAL SALVATION.

FIRST PROPOSITION:

THE SCRIPTURES TEACH THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND.

MR. HUGHES' FIRST SPEECH.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—We have convened for the purpose of entering upon the investigation of the most important question that has ever occupied the attention of man. No topics are of deeper interest than those of religion; and of all the questions pertaining to religion, none are of greater importance than the destiny of man. This is a question that comes home to each of us, and touches our most vital interests. It demands of us, then, the most candid treatment, and the most conscientious and prayerful consideration.

It is to me a pleasure to appear in defense of what I regard to be the truth in regard to the destiny of man. This pleasure, let me say, arises from the honest and hearty conviction that the side I shall maintain in this discussion is attested by the soundest reason and the plainest declarations of Divine Writ. And while I

readily accord to Eld. Carpenter, my opponent on this occasion, honesty and love of truth, equal to my own, yet I claim an advantage of him, at least in one respect. The doctrine I shall plead for not only meets all the requirements of my intellect, but it most completely satisfies all the desires of my heart. I feel that this is an honor both to my doctrine and myself.

But I am confident that brother Carpenter cannot say as much for his doctrine. It may satisfy his intellect, but he certainly can not rejoice in it. It does not fill the requirements of his heart. And while this throws doubt on his doctrine, it honors him. All through this discussion, while laboring to establish his side of the question, he can but wish in his heart that mine were true. And this, I repeat, honors him. Nothing worse could be said of a man than that he loves the doctrine of endless punishment, and takes pleasure in a belief of its truth. Said Alexander Campbell to Dolphus Skinner, in their discussion: "I own that you have the popular side of the question. One can hardly contend for endless punishment, how devoted soever to the truth and will of God, without appearing malevolent." I would say that the malevolence which the heart feels is in the doctrine of endless misery.

It is also a pleasure to me to know that in brother Carpenter I meet an opponent of ability; a man competent to do all in favor of his side of the questions in debate that any one could be reasonably expected to do.

A word also to those who have come here to listen to this discussion. I am highly gratified in seeing so many present, thus manifesting your interest in these great questions. I may be permitted to say, also, I trust that you came here as real listeners, and that you are of the class who have ears to hear; and that you will give us both a candid hearing, being honest with the truth, yourselves, and your God. It is certainly no

man's interest to be deceived, or to deceive himself on subjects of such moment.

The proposition that I am to affirm in this discussion reads as follows:

The Scriptures teach the final holiness and happiness of all mankind.

Before introducing any proofs of this proposition, I will define its terms, that the precise point at issue may be clearly understood by all. One of the leading terms is the word "Scriptures." Of course this means the Old and New Testaments—the Bible. It is the Book of proof. The final appeal must be to the Scriptures. All other proof or testimony must be but corroborative, or as tending to a right understanding of the Bible. Whatever arguments I shall draw from reason will be based upon truths found in the Bible.

"The Scriptures *teach*." That is in the right meaning of the words of the Bible, as decided by the best interpretation of these words, according to the rules and laws of interpretation of any other book or writing.

"The *final* holiness and happiness of all mankind." The state of mankind referred to is the *final* state or condition. The final state is the last one, beyond which there is no other. It is, then, the final condition of mankind to which my proposition relates. Any passage of Scripture, therefore, my brother may bring forward as touching the condition of man, will not be pertinent to the question in debate unless it relates to the *final state* of man. You will please bear this in mind.

This final condition of man I am to affirm is to be one of "holiness and happiness." I am not to affirm the salvation of men *in sin*, but *from sin*. Holiness and happiness is my idea of salvation.

As a Universalist you will not expect me to make any exceptions to the phrase "all mankind." I accept the proposition, therefore, in its fullest, most palpable

meaning, and proceed to prove, without further preliminary, the final salvation of all mankind.

I. THE NATURE OF MAN. Man by nature is body, soul, and spirit. In illustration, I read the following passages of Scripture:

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 16–18.

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. 5: 1–4.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5: 23.

The body is that in which the soul and spirit reside. It is the fleshly covering, "house," or "tabernacle," the "outward man." The soul, the principle of animal life. The spirit, the "inward man," the *real man*, to be invested in the resurrection with a new, spiritual body; clothed with immortality, to live forever in the spirit world.

Man, in the present life, is an intelligent, reasoning, moral, and *responsible* being, held *accountable* under God's moral government. His responsibility includes and necessitates the idea of his knowledge of the law, and *ability to obey the law* in its requirements. And this constitutes him a *free moral agent*.

It will be admitted that all along through this life,

that man is free to obey God's law, and thus he is responsible to God. And without this freedom or ability he would not be responsible. *Ability is essential to responsibility.* Now what does *death* do for man to change his nature in any of these respects? Has man *less ability* and *responsibility* after death than before? Death releases from the body; lets the spirit at liberty; and frees from the body that *rational, reasoning, conscio us entity* which constitutes the *real man, in which* resides man's *ability and responsibility.*

Death, then, is nothing, does nothing that takes away the ability to learn the truth, obey the truth, and thus be saved. It does not change the nature of man so as to be in the way of the holiness and happiness of all men. Yea, more; death frees from the body, the lusts of the body, the temptations that come through the body, and all the wants of man's fleshly nature. Very much that hinders man's growth and development comes from the body with its appetites and passions.

In proof I read the following passages:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 Jno. 2: 15–17.

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Jas. 1: 14, 15.

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 6–8.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath,

strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 16–21.

After death, then, the spirit will be *more free*, will have *more ability*, with less hinderances than before death. Man, then, will still be responsible to God, with all the freedom that responsibility implies.

Besides, it is the spirit, the rational, thinking part, *to which all motives* and *influences* are addressed. It is in that that God's image resides; it is the child of God; it is that that is born of God. And all of this is as true of man after death as before. There is nothing in death, then, that constitutes a reason why those dying in sin will not finally become holy and happy.

Man being in the *image of God, the offspring of God*, therefore the *child of God*, has that in his nature which *attracts to the "Father of spirits,"* and makes him a religious, worshiping being. This is a *regnant, formative principle* in his nature, cropping out in the fact that man universally is a religious being. And this will be his nature in the *future world* as well as here; and there, being free from the difficulties of this life, and coming to a true knowledge, will respond to the call of his God-given nature, and become holy and happy. "Then shall the dust return to the earth as it was; and the spirit shall return to the God who gave it." Eccl. 12: 7.

II. THE NATURE OF GOD. The *nature* of God is *love*. "*God is love.*" 1 Jno. 4: 8, 16.

Love, infinite and eternal, is the basis of his moral nature. All of his moral attributes have their foundation in it; and all his natural attributes are but the infinite instrumentalities of love. It is *love* that is holy, just, true, righteous, merciful, good, and unchangeable. It is *love* that is omnipotent, omnipresent, and infinite in wisdom and knowledge. For God is possessed of all

these perfections, and *God is love*. The great Apostle calls him the "God of love." 2 Cor. 13: 11.

To say that all creatures throughout all space are in God's hands, and subject to his control, is in effect to say that they are in love's hands, and subject to its control. And we may affirm of *infinite love*, that it *rules the universe*, and that all its *issues* are consistent with love. The whole current of the universe flows on the side of infinite and eternal benevolence.

If this is God's nature, then his love must extend to every sentient being that ever did, does now, or ever will exist. For if God is love, then his love, as he is an *infinite* being, must be *unlimited in extent, infinite in degree, and endless in duration!*

God's love, then, extends to all mankind. The Bible fully bears me out in this position:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3: 16.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)" Eph. 2: 4, 5.

Thus God *loves all men*. He loves them while they do not love him; he loves them when sinners; yea, when *dead in sin*. Now love invariably seeks the good of the object loved. So God seeks the ultimate and eternal welfare of all his creatures, as he loves all, unless we might say that benevolence is a negative principle in his nature. But this cannot be; for his love takes form in the fact of his *goodness*, impartial and eternal to all mankind. "The Lord is good to all"—actively so—"and his tender mercies are over all his works." Ps. 145: 9.

Love prompted God to devise means for the redemption of all men from all sin and error. It prompted him to send his Son, his only begotten Son, into

the world; "Not to condemn it, but that the world through him might be saved." Jno. 3: 17. God will *always be love;* his nature is eternal; therefore he will *always desire* and *work for* the final good and happiness of mankind. He will never leave unfinished his work, that he in his infinite goodness has begun; he will never give up, much less consign man to the sport of endless ruin.

But let us inquire as to God's *intention* in the *creation of man.* He must have had a distinct and well defined *purpose* in man's creation; for a wise being never acts without a design. He certainly had no evil intention; for that would be contrary to his nature. It was not for the purpose of trying an experiment; for *infinite wisdom* does not need to try *experiments,* to know what will be the *result* of its actions. Not to add to his glory and happiness, for he was infinitely glorious and happy in himself. We can but say, in the creation of man, God gave expression to his infinite benevolence, "vent to his benignity," in the gift of existence to beings who should find their glory and joy in his love. Why did he create man? "Thou hast created all things, and for thy *pleasure* they are and were created." Rev. 4: 11. In what does God take pleasure? "He delighteth in mercy." Mic. 7: 18.

God's design, then, in the creation of man, must have been good. He could have designed no less than the final holiness and happiness of all. I take the distinct ground here, that this was God's INTENTION in the *creation of man!* Let my opponent take his position here, either admit my position, or take the ground of the Calvinist. There is room for no other. And let him be particular, and tell us whether God has ever seen cause, or ever will see cause, to *change his original intention.*

The end had in view in creation must be attained, or else God will be *disappointed* and *frustrated* in his designs. But this would prove that misery would exist in the Divine Mind. For disappointment implies uneasiness, and uneasiness implies *misery.*

But God cannot be disappointed; for GOD IS OMNISCIENT. "His understanding is infinite." Ps. 147: 5. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46: 10. "Known unto God are all his works from the beginning of the world." Acts 15: 18.

His design, therefore, concerning man's destiny, prompted by infinite benevolence, was formed by infinite wisdom. That design must, then, be *perfect,* and sure to bring about the result designed. There could be neither disappointment nor failure in the case.

God must have known from all eternity all that we should be; he saw every mutation through which we should pass; every sinful act we should commit. If, then, any circumstance could arise that would affect his regard for us, he as certainly knew it before our creation as now. That fact, therefore, must have been as much a cause of wrath and hatred in him towards us then as after it had transpired. Nevertheless, in full view of all it was foreseen that we should be, he loved us. And in full view of all the obstacles that could arise to hinder our salvation, he designed our final holiness and happiness. We must say, then, that God will not fail in his benevolent designs concerning the destiny of his creatures; unless, indeed, we could say, he lacks *power* to accomplish them. But he is not lacking in power; for GOD IS OMNIPOTENT. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4: 35. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the

sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; *it shall not* return unto me void, but *it shall accomplish that which I please*, and it shall prosper in the thing whereto I sent it." Isa. 55: 10, 11. "Who worketh all things after the counsel of his own will." Eph. 1: 11. "The Lord God Omnipotent reigneth." Rev. 19: 6.

God is omnipotent in the *universe of mind* as well as in the universe of matter. And he, therefore, has the *ability* to overcome all hindrances, and accomplish his benevolent designs. If, therefore, all are not finally saved, if any are abandoned to endless sinning and suffering, it must be that they get beyond the reach and control of God's love, and he does not desire or design their salvation. But this is impossible, for GOD IS OMNIPRESENT.

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139: 7–10.

God being omnipresent, *love is omnipresent;* for "God is love." It surrounds, pervades, and sustains all things. To get beyond its reach is impossible. The sinner is in its hands here; equally so when he goes hence. And though he may find it "a fearful thing to fall into the hands of the living God," yet he will eventually find them to be the hands of love, as sinful David did when he said, "Let me fall now into the hand of the Lord; for *very great are his mercies;* but let me not fall into the hand of man." 1 Chron. 21: 13.

The power of Jehovah cannot extend where his love does not, for that would prove the latter to be but finite. It, then, can act on his creatures only as directed by love. It can inflict such suffering only as love approves

of as conducive to its own ends. The Scriptures abundantly sustain this view. "Also unto thee, O Lord, belongeth *mercy;* for thou *renderest to every man* according to his work." Ps. 62: 12.

If, then, God's love is always to continue with man, it will never consent that he be given over to endless sinning and suffering—suffering that can yield him no benefit. And if his love continue not with us, he must necessarily undergo a change. But GOD IS UNCHANGEABLE. "But he is in *one mind,* and who can turn him? and what his soul desireth even that he doeth." Job 23: 13. "For I am the Lord, I change not." Mal. 3: 6. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. 1: 17. God is a being of absolute perfection; a change in him is impossible. He loves all mankind *now. He will love them to all eternity; and desire and design their happiness to all eternity.* For he knows no change. A failure would be *God's failure,* and the result is atheism and the annihilation of every soul of man! But God will not fail, and man will be saved.

III. THE HOLINESS OF GOD. God is holy. "Ye shall be holy; for I the Lord your God am holy." Lev. 19: 2. God's holiness in principle is opposed to sin; it ever must be. Two principles opposed to each other, their warfare can not be an eternal one. The stronger will finally overcome and destroy the other. It will finally become all one thing, or all the other. It is an irrepressible conflict, that will result in the victory of one, and the destruction of the other. Give these two principles equal power, the conflict would then be an eternal one, and the universe divided between God and the devil, neither a victor, both equal, and virtually two Gods; and the result, eternal confusion.

But which is the stronger an essential attribute of the Most High, or that which is incidental to man's

existence, came into existence "by man," and since man? Is sin every way as absolute and eternal, as a principle, as holiness—God's holiness—which is *absolute and eternal?* Consent that it is the weaker, and you yield the argument. Sin will be destroyed, and Divine Holiness will be victorious. The Scriptures, at least, have not left this question in doubt.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9: 24.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matt. 1: 21.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" Jno. 1: 29.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 Jno. 3: 8.

Seventy prophetic weeks are determined for the establishment of that mission that shall culminate in the *end of sin;* in which Christ is to *save his people from their sins, take away the sin of the world,* and *destroy* the works of the devil, which is sin. [Time expired.]

MR. CARPENTER'S FIRST REJOINDER.

MESSRS. MODERATORS, LADIES AND GENTLEMEN:* Duly appreciating, as I trust, the very great importance of the question now before us, and most fully reciprocating the kind personal regards and strong desires for an honorable and profitable discussion, expressed in the very able address of my worthy opponent, to which you have just listened, I cheerfully assume the position of respondent upon the proposition now under consideration. I also congratulate myself, the audience, and

*For the sake of brevity, the formal opening address, except to the moderators, will be hereafter omitted.—REPORTER.

especially my Universalist friends, that I meet in Elder Hughes the man who is now generally conceded to be the ablest champion in the ranks of Universalism in the West. He stands before you, as I understand, the veteran hero of nearly forty well fought polemical contests. He has broken theological lances with some who are acknowledged to be among the ablest debaters in the nation. So that the cause he defends can not possibly lose anything in his hands for lack of large and varied experience, the most thorough preparation, entire familiarity with the tactics of debate, united with an attractive eloquence. Therefore if he shall be found to be weak at all in this discussion, we will be compelled to attribute it to the inherent weakness of his cause.

With me it is entirely different, as I have limited experience as a disputant, this being my second effort of this kind upon the subjects now before us, and also because I am now laboring under the disadvantage of a throat affection, caused by recent excessive labor, and a severe cold. Yet, confident in the immutability of the truth, I enter fearlessly upon this discussion, trusting in the name and blessing of the Master.

Before proceeding to notice the opening speech of my opponent, there are a few other considerations to which I desire to invite your attention.

I. THE SAFE GROUND. I wish to enter the following demurrer against my friend's proposition and reasoning, and against the efforts of his denomination: Universalism has now been preached in this country for about a century, long enough to bear ripened fruits,—it has had time sufficient for its special and general effects to have become apparent. Now, if I admit that the average Universalist of to-day is as moral, as devout, and as intelligent as the average orthodox Christian, I suppose that is all that my opponent can reasonably demand, and probably more than the popular verdict will

sustain. If this be true, it follows that should we orthodox Christians embrace the brother's theory, it would not tend to make us any *better* than we are. But I think you will agree with me that, unless Universalism makes men better in *this world*, or adds to their happiness in the *future world*—unless it does *something* in this regard over and beyond what is accomplished by the preaching of the orthodox faith, it is, to say the least, a *useless* system, offering no real benefit to mankind. I think I know the answer that my brother will make to this objection, but it will not avail him to present it, for there is no logic superior to the logic of facts and of experience; and it will be in vain for him to soar off into vague flights of sentimentalism concerning the love of God, our love to him, and our fear of punishment, as is often indulged in by our Universalist friends. His proposition, I affirm, can claim no possible superiority for its results in this world, nor can it offer any superior inducements, in its favor, for the world to come. For if Universalism should by any chance prove true, those who do not believe it are just as certain to be saved as though they held the theory. This will be true, no odds which of the hypotheses held by different schools of Universalists, we should adopt,—whether that all men are made equally happy and holy at death, or that this will happen at a future resurrection, or that all men will *finally* become obedient, and so be restored, or that all will start at death on an upward course. On either of the first two hypotheses, the future of the Christian is equal to that of the unregenerate: on either of the latter it is superior. I presume my opponent holds to one or the other of the latter hypotheses—perhaps to a combination of the two. If, therefore, he should happen to be right in this controversy, and I wrong, my wrong *can not possibly harm* me or others, either in *this* world or in that *to come*. It can only tend to throw additional restraints upon our

carnal and sinful propensities. But if, on the contrary, I am right and he is wrong, as I expect to prove conclusively in this debate, then what a fearful responsibility he assumes in teaching men that which does not benefit them in any true sense in time, and may send them to perdition for all eternity! I confess I do not envy him his task; although it may call forth the smiles and applause of the unregenerate lovers of sinful and sensual indulgences. Why, then, labor to strip the law of God of its terrors, as Universalists do in their discussions, their preaching, and their writings? Who ever "*trembled*" under *their* preaching at a "judgment to come," or at the "*terror* of the Lord?" It would be infinitely better to preach the necessity of obedience to the gospel than to be building up a system of negation like theirs. This demurrer I number rebutting argument No. 1. We believe that Universalists themselves are talking of a "*New Departure.*" We are thankful. The truth is, as I have already hinted, the preaching of this doctrine of Universalism is, at best, *useless*. I may illustrate this by the circumstance of the Universalist preacher who occupied a Friends' meeting house. At the close of his sermon, he said he would not intrude himself, but if the friends desired he would preach for them again. No one responded for some time. At length an old Friend arose, and said: "I have been thinking that if thy doctrine be *true*, we don't *need* thee; and if thy doctrine be *false*, we don't *want* thee. Thee can be excused!"

II. FUTURE PROBATION. I congratulate myself and the audience that our Universalist brethren have *progressed* very much, and that in the right direction. The theories of Murray, Ballou, and others, formerly arrogantly defended, are now no longer taught by them. The dogmas of flesh sin only, of conscience punishment only, of equal happiness at death to all men, and such like positions, are among the things that *were*, but are

not now taught by leading Universalists; my opponent repudiates them. Said Mr. Fishback, formerly a prominent Universalist preacher, to me, "Alexander Hall killed *fogy* Universalism." Well, I presume he had help in that work; but it is sufficient for our purpose that it is dead.

My opponent and his co-laborers now boldly admit *future* punishment, and that of the *spirit* when it has left the body; indeed they are somewhat skeptical as to the resurrection of the body. They now admit that this future punishment may be of very great duration. One of them said in my hearing that, for aught he knew, it might continue for millions of years; but that all would be made finally holy and happy. Elder B. F. Snook, of the Universalist Church, affirmed this in the Agricola debate. If my opponent should question this matter, I cite him to King and Hobbs' debate, p. 159; to Manford and Sweeney's debate, p. 127; Thayer's Theology, p. 228; Capen in the *New Covenant*, October, 1874; Hanson, in Rich Man and Lazarus, p. 6; and John Hughes, in *Manford's Magazine*, September, 1874, p. 391.

I always like to agree with my opponent as far as possible, and to part company only when we must. I am glad, therefore, that my brother and I agree that the Scriptures are the final appeal on this question, that all those who *die righteous* will be happy, and that those who *die in their sins* will suffer *punishment after death.* Now, he must affirm either that all those who disobey the gospel in this world will obey it in the next, or else that they will be finally saved without such obedience. I deny both of these statements; he must present the proof. I do not like to fire at long range at an opponent, but to grapple in close conflict, and clearly inside of the circle of disputed ground, and since it is a mark of weakness and cowardice to skulk in the twilight, to cover one's self in the thickets of doubt and obscurity,

instead of coming out into the open field, I trust there will be no hiding behind the obscure and the doubtful in this debate, no dragging in of foreign questions. There are questions confessedly upon which neither my brother, myself, nor the learned of the religious world can do much more than speculate; there are ways of Providence beyond our ken; there are passages of Scripture of acknowledged difficulty of interpretation; there are classes of men, as the antediluvians, the heathen, idiots, etc., whose exact status in God's moral government we may not, because of our finite minds not being able to fathom the purposes of the Infinite, be able clearly to determine. But the Bible addresses itself to those who *may understand* their duty and *do* it. In this is found the measure of man's accountability. In the light of this book some die righteous and some die unrighteous, and some of these are so clearly known that my brother and I cannot differ in our identification of them. Concerning the certainly righteous we are agreed that they will be *happy* after death; concerning the *certainly wicked*, we differ as to their final destiny. It is concerning *these*, and *not the doubtful*, that the controversy lies. This proposition is, therefore, the converse of the second proposition, in which I am to affirm that those who "*die in willful disobedience* to the gospel will suffer endless punishment." Let him save these, under this proposition, and I will concede all the rest. Let us not spend time, then, upon the heathen, the semi-righteous, the mistaken pious, etc.; nor yet upon *why* God has made us thus, nor upon kindred questions; but let us rather seek to learn what God has *said* shall be the destiny of those who die willfully rebellious against his law. If my brother will prove the salvation of these worst characters, that will end this controversy.

I rest upon the Saviour's commission to "Go into all the world and preach the gospel to every creature," for

my authority for preaching the gospel in *this* world. Will my opponent quote from the Scriptures a commission for any one to preach the gospel to anybody in the *next world?* Perhaps we shall be cited to 1 Peter 4: 6, and 3: 19–20:

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

"By which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

But I think it will be a difficult matter for him to find a commission there. Let him try it there or elsewhere, and I will endeavor to be with him.

Again, I press upon my opponent the import of the word "*final*" in his proposition. Since my friend extends probation into the future world, if I should admit that all would become obedient and happy there, how will he prove that that will be the *final* or *last* condition of all men? If probation extends there, as Mr. Hanson, in "Rich Man and Lazarus," p. 6, claims, may not men sin and fall there as well as here? By what word will he prove the contrary? Will it be "eternal," "everlasting," "forever," "*aiōnios*," "*olam*," or what word will it be? We are curious to know his argument here, and hope that he will show his position, as his argument here may help us on our second proposition! We emphasize our denial upon this word "*final*," and warn him that we shall press him for his line of proofs upon this point. We shall see what he will do with it. Will he ignore it? We shall see. We won't let him. Let him remember what he has just said, that "no Scripture is relevant in this discussion that does not bear on this final state." We want that remembered.

Since, then, my opponent's proposition involves in uncertainty even the salvation of the righteous, by his future probation doctrine, we offer this unavoidable but alarming deduction, as our second demurrer, or negative argument No. 2.

III. INFINITE CONSEQUENCES ATTACH TO FINITE CAUSES. Universalists are accustomed to complain that the doctrine we hold affixes *infinite consequences* to *finite* actions, and dooms men to endless woe for the sins of this short life. In this connection we have heard much of the justice or injustice of such a God, etc. But I now proceed to show that my brother's position logically affirms infinite consequences as attaching to our finite actions here. He, too, argues for a *difference* in the future world, favorable to those who have been righteous in this; and we shall probably be treated to some rhetoric upon the "stars that differ in glory," etc., before this debate is over. But to be more specific and to illustrate it so that you may all understand it: Suppose A and B to have been born about the same time, to have enjoyed equal early advantages, and to have been, as nearly as might be, under similar influences and conditions in this life. But by some means, A becomes a good man, while B falls lower and lower in the scale of morality. Both of them die, we may say at the same time, with, so to speak, one hundred degrees of moral worth between them. Now is it to be argued, even on the theory of future progression, that B would ever overtake A? Would there not be at least the difference of the one hundred degrees between them *endlessly?* But if so, even according to modern Universalism, God does affix infinite consequences to our finite actions. But he can still be the God of love, wisdom, and power, and suffer this chasm to remain unbridged between two of his creatures to all eternity. If A's condition be heaven and B's hell, then my friend and myself are agreed upon the existence of an *endless heaven* and an *endless hell*, and that men go to the one or the other, as they are righteous or unright-

eous here. We are logically, therefore, agreed as to the *thing* involved in the proposition, in *degree* and *specification* alone the difference lies. Nor will the old story of a "cup's being as full as a hogshead," serve here; for the ability and capacity of B for enjoyment may have been originally equal, or even superior, to A's; and he must forever realize that he has fallen below A on account of his own perverseness and sin; and though he may be compelled to acknowledge the justice of God, yet the very remorse he will feel must be to him an endless hell, even though there should be no other punishment for him to endure.

That there have been extravagant and distorted descriptions both of heaven and hell given by revivalists and others, I do not deny. That the Bible uses highly figurative language concerning both, is apparent; but such strong figures are only demanded to render more apparent that which can not be so well expressed without them; so that this Bible imagery means something after all. If such are the figures, what must the reality be! I presume the "fire and brimstone" of the one place is quite as literal as the "gold-paved streets" and "pearly gates" of the other. My opponent's proposition involves the idea that all men will become finally holy and happy, in the sense of going to heaven and dwelling with God forever; while I will deny this, and, by and by, affirm that the wicked can not enter heaven, but will be banished forever from the peaceful presence of God. But we have seen that my opponent's position affixes an *endless difference* between those that die in Christ and those that die out of Christ. This acknowledgment of his is my negative argument No. 3.

I will now refer briefly to the arguments advanced by my brother in his opening speech. He introduces three arguments,—one based on the Nature of Man, one on the Nature of God, and one on the Holiness of God. All that he said is a part of that line of argument

known as the argument from the Divine Attributes, with a little preliminary relating to the nature of man. But he has not yet completed this line of proof and reasoning, and I shall only refer to a few things in it, till he shall have time to finish the argument. Now, I admit all that he has said in his speech respecting the attributes of God,—the love of God, the justice and holiness of God. I admit all that has been said about them, except his deductions, his "therefores." These I do not admit, and these it is his duty, if he desires to maintain his proposition, to prove. I certainly endorse all the Scriptures he has quoted; but it is the *interpretation* of them on which we shall disagree; and I shall have occasion hereafter to show why I dissent from his interpretation of them, and I wish him to remember that the Scriptures attribute "vengeance" and "wrath" as well as *love* and *mercy* to God. As to the nature of man, we shall, perhaps, know more about it when we have learned more of the laws under which the Creator has placed him. When we find out whether he is a free agent, or whether he is subject to an absolute control over his moral actions. He propounds certain questions touching God's purposes in man's creation. We, too, shall have some questions for him to answer on that point, after a little. And, by the way, I wish my brother would throw his arguments on the attributes of God into a syllogistic form, so that we may measure them by the recognized rules of logic. And I will undertake to show here conclusively, by a similar line of argument, bearing upon the present administration of God in this world, that whatever with reference to the endless punishment of men hereafter, will make God cruel over there, will make him cruel here. Whatever, from our standpoint, is irreconcilable to his justice, love, and mercy there, is irreconcilable, in his existing administration, to his justice, love, and mercy here. So that the objection of my brother lies as hard against the

present administration of God here as it can against his future administration. Let him, then, reduce his argument to a syllogism, and its fallacy will be apparent.

As to the Divine attributes, I remark that God will never have any new attributes. Whatever is opposed to his attributes *now*, will therefore be opposed to them *forever;* and whatever will be opposed to his attributes hereafter is now opposed to them. Whatever he wills now will be willed by him to all eternity, since "he changeth not." His moral attributes, justice, holiness, truth, mercy, etc., since he is unchangeable, will remain the same forever. They will be forever what they now are and have forever been. Hence, whatever is opposto these attributes at any time, always has been, is now, and ever will be opposed to them. But sin and suffering have been in the world for nearly six thousand years; and no tongue can describe the suffering that in that time sin has produced among men. And yet God has ruled all the while; and his attributes have remained the same. And if sin and misery have existed upon the earth for so many thousand years, notwithstanding the mercy and goodness and justice of God, how can my brother be sure that they will not exist forever? He will have to find some other arguments than those he has adduced from the attributes of God to prove that this will not be the case. We can, therefore, find no argument bearing against the doctrine of future endless punishment from the Divine attributes, that does not bear equally against man's past or present condition. Indeed one could better prove Universal *Damnation* with Universalist logic than Universal Salvation. Let us see: God's purity and holiness will not permit him to look upon sin with allowance. (Hab. 1: 13.) His justice will decide rightly; his knowledge and power will enable him to devise and execute; and his vengeance will make the punishment terrible; and since all have sinned (Rom. 3: 23.) it looks much like Universal Damnation. The defect of the logic is similar to that of Universalists—the premise which rests upon the sinner's acceptance of Christ, is omitted. Yet Mr. Carlton (Universalist), in his debate with Elder Moore, flatly denies that man's salvation depends upon any condition or contingency whatever. See pp. 12, 27, 34.

But he introduces the seventy weeks of Dan. 9: 24, to show that there will be an end of sin. But these expired in the days of Christ's personal ministry.—Was there then an *end of sin* in his sense of the phrase? Certainly not.

My brother, with all Universalists, makes a special rally upon the arguments drawn from the love of God, the pleasure of God, the will of God, etc. But they forget to observe how these arguments apply with respect to the condition of man *now*. And we will wait here for our brother's further views upon this matter. I will now present him with three questions based upon the fact that sin and misery *now exist* in the world. I want to know, Do they exist in accordance with the will of God? or contrary to the will of God? or without regard to the will of God? I want to know from my brother how this is; in other words, I want to know whether God is the author of sin. I think he will be compelled to take the first position, viz: that sin and misery exist in accordance with the will of God. And if so, perhaps he will take the position that God is the author of sin. We shall see. But if he says that sin is contrary to the will of God, then he must admit that the will of God with respect to sin is not a will of *determination*, and that his will, in this sense, in respect to sin has been and may be defeated. And if it has been defeated *here*, my opponent certainly must admit that it may be defeated *hereafter*. [Time expired.]

MR. HUGHES' SECOND SPEECH.

GENTLEMEN MODERATORS:—Of course it will be expected of me that I should pay my respects to the speech of the brother before I proceed. In regard to the number of my theological encounters, the brother has nearly doubled the number. He would have you understand that, while I am thoroughly booked up in such matters, he is quite inexperienced. Well, he may not have had the number of set discussions that I have had, but his familiarity with published discussions, and with the arguments used, as shown in his speech, proves him to be fully acquainted with the subject. So I suppose that his side of the question will not suffer for want of any ability in its advocate. If any weakness is shown on his side, I suppose also it will be in the proposition he has undertaken to defend.

But he starts out with supreme confidence in the propositions he is maintaining in this discussion, and that is his armor of defense. I never enter into a discussion without feeling that way myself. And I am sure I should not like to enter upon the defense of a question in the truth of which I had not the fullest confidence. So I suppose we are about square, so far as that is concerned.

I presume he thought that my opening speech would *keep*, and so he has laid it over for "a more convenient season."

I don't know what right he has to say here that he is orthodox. I do not understand that it is generally agreed that the people with whom he is connected are "orthodox." I think he is assuming something here in regard to that matter. And then I want to know what right he has to preach his doctrines. He says we ought not to preach our doctrines, because we are not doing any more good than other denominations. Does he say that the preaching of his specialty will make men better

than the preaching of the Methodists, or the Presbyterians, or the Baptists? Does he say that? And if he does not, why does *he* preach? If he will involve me here in an error in this respect, why, he is in error too, and he ought to stop also. Now, every particle of real truth there is in his system, I believe we have in ours. All the saving, regenerating power there is in his system is in Universalism. So I think we have all the authority he has to go on, and preach the doctrines that we, as Universalists, maintain.

He says that he heard one of our brethren admit that there might be future punishment existing, for aught he knew, for millions of years. But he did not hear me admit it. When he hears me admit it, it will be soon enough for him to bring it in here.

I did not think that he would tell that old Quaker story. I wonder if he endorses what the Quaker said. The Quaker, you know, said: "If thy doctrine be false, we don't want thee, and if thy doctrine be true, we don't need thee." Then the Quaker said, "we don't *need the truth*," for that is what it means. Does my friend endorse that sentiment, *that he don't need the truth?* You will see he will not do it. And so he has not much use for the Quaker, after all.

He says we object to *infinite* effects flowing from *finite* causes. And so we do. But he says the system which we preach involves that contradiction. And he brings up the case of one man that enters eternity one hundred degrees lower in the scale of moral excellence than another man. But are these one hundred degrees of difference INFINITE *degrees*, or INFINITE *consequences?* That is the question. He knows they are not, and in the nature of things, never can be. Let him prove that they are. He says that I will have in favor of my theory the applause of all those in this audience who are not willing to be regenerated, and who are living in disobedience to God. Well, I think he has some of the

same kind on his side; for I have heard men *swear* that they knew Universalism was not true! And another thing, he will find more unregenerated men among those that agree with him than he can among those that agree with me.

He says the Universalists have progressed. I am glad of that, for that is a good sign. I wish he and his friends would progress too! It would be a good thing if they would only progress out of their differences, for they are by no means agreed; and I believe Elder Clark Braden has specified about eighteen particulars in which they differ from one another in matters of faith or opinion. But then we don't teach what Murray and Ballou and the early Universalists taught. Now I do not believe it was left for John Murray and Hosea Ballou to discover all the truth at once. I have heard it said that "wise men change their minds, but fools never." I wonder if he has ever heard that. He says we admit the punishment of the spirit in the future world. Now I will say that I do not believe in any punishment of the *body* in the future world. Does my brother? Will he answer that question?

But some Universalist has admitted that the wicked will be punished for a long time; perhaps for a million of years. I think he can not show that I have admitted it. He might have, possibly, found some one to admit it in the days of Winchester and Murray; but I do not think he will find any intelligent Universalist that will admit it now. But he does not want us to get into the thickets. I am sure I don't either. He likes to fight on open ground. So do I. But we will perhaps see how he stands on the thicket question by and by. But he wants me to prove that men are to be saved through obedience to the gospel. Now I will say that I believe in the salvation of men through the truth. And I believe, too, that the truth of God will save men, and will save all men. I believe that the way of salvation is always open—that the Father's house is always open, and that the Father is always in the house to receive and to welcome all who come to him. I believe he is now willing, and I believe he always will be willing to receive all those that come to him.

I think that I heard some kind of an allusion of my opponent to the condition of the heathen. I believe he did not want us to enter upon the discussion of the salvation of the heathen. But I would like him to come out and tell us what he thinks about the salvation of the heathen. I will ask him this question: Do you believe in the final salvation of the heathen? Now I want him to answer that question.

But he says he does not know of any commission at all to men to preach the gospel to any body in the future world. I think I can, in due time, satisfy him, or at least the audience, on that question.

But he is concerned about the "*final* holiness and happiness" of men, and he wants me to tell how I am to prove that the "*final*" state of which my proposition speaks, is the *last* state of men. He wants to know whether it is *final* in the sense that there is no other state or condition beyond it. And he thinks if I tell him how I will prove that, it will help him when he comes to discuss his affirmative proposition. I wonder if he is begging for help here already? Well, I do not know that I will use the word "*aiōnios*," to do it. But he will find out the words I shall use by and by, and I will settle that matter in time to help him on his last proposition, at any rate. He says there have been a great many unguarded expressions used by revivalists and others on the subject of hell, and that there are very strong figures used in the Scriptures to describe future punishment; but he does not understand these in their literal sense. He does not believe that the streets in the New Jerusalem are paved with literal gold, and he does not believe that there is a literal lake of fire

the scale of existence—ignorant, and therefore liable to sin. He forgets that the law of God was given for the education, direction, and salvation of men. He forgets that God has placed us here under a law of discipline, to which men must conform in order to their final salvation. And he forgets that all these things imply this grand end. All my argument requires is to show that this end will be finally attained. Now God designs that the acorn shall be an oak; but he does not design that it shall be an oak while it is an acorn. God designs that the babe shall be a man; but he does not design that it shall be a man while it is a babe. So there is the same principle recognized in the kingdom of grace, for we have "first the blade, then the ear, after that the full corn in the ear." Mark 4: 28.

Having thus noticed my brother's speech, I will now proceed.

IV. THE JUSTICE OF GOD. God is a God of justice. "A God of truth, and without iniquity, just and right is he." Deut. 32: 4. "A just God and a Saviour." Isa. 45: 21. God's justice finds expression in his perfect law. "The law of the Lord is perfect, converting the soul." Ps. 19: 7. "Love is the fulfilling of the law." Rom. 13: 10.

> "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37–40.

The requirement of God's perfect law finds its end in the holiness of man. For he who loves God and his fellow man is "born of God." 1 Jno. 4: 7. "Has passed from death unto life." 1 Jno. 3: 14. Is holy, therefore happy; and God's justice is satisfied in the only possible way. "Now the *end* of the commandment is *charity* (love) out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1: 5.

This is its *end*, or the object in giving the commandment.

Divine justice can not be satisfied with the endless injustice of man. Justice requires of man—of man universally—his entire conformity to its righteous requirements, *now and ever*. The time will never come, *here or hereafter*, when man will not be under obligation, and justice require him to love God with all his heart; and he, therefore, have the ability to do so. God's justice is eternal; man's obligation eternal; and his *ability* and *freedom* to obey the law must be equally so. Nor will anything short of his entire conformity ever satisfy the claims of justice or the righteous demands of the law of the Most High. His law is the law of eternal justice, and demands of all supreme love to God, and universal love to man.

Will the law—the immutable law of God—be fulfilled? If not, then justice never will be satisfied. Then the law of God is not perfect, and never will be fulfilled. Then the solemn asseveration of Jesus is untrue, when he says: "For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled*." Matt. 5: 18.

I know that it has been taught that Divine Justice is to be satisfied with the infliction of an endless penalty on the violation of God's law. Then justice requires something contrary to the demands of God's law. Yea, it demands something contrary to its own requirements. For they both require obedience. And they then stultify themselves, and are contrary one to the other. But God's justice does not require the endless punishment of the sinner. For justice can only demand a penalty in *proportion* to the guilt of the offender; and that punishment to enforce obedience to the requirements of God's law. Its penalties are for the good of the offender. The hand with which justice inflicts is guided by mercy. "*Justice* and judgment are the habitations

of thy throne; *mercy* and truth go before thy face." Ps. 89: 14.

"That God which ever lives and loves,
One God, one law, one element,
And one far off divine event,
To which the whole creation moves."

V. THE PATERNITY OF GOD. God is the Father of all mankind. "Have we not *all one Father?* hath not one God created us?" Mal. 2: 10. "One God and *Father of all*, who is above all, and through all, and in you all." Eph. 4: 6. God has constituted himself our Father by creating us *in his own image.* "So God created man in his own *image..*" Gen. 1: 27. It is by virtue of this image, or likeness, that we are the *children of God.* Hence, "God is the Father of spirits." Heb. 12: 9. Paul teaches that we are the *offspring of God.*

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17: 28, 29.

The paternal relation is a *real one.* Not an artificial relation that can be assumed and laid aside at pleasure. It is a tie of nature. The parent can not dissolve the relationship existing between himself and his child, let that child become what it will. The wandering, *sinful, miserable prodigal* could look back to a *father* and a *father's house.* It can not be said that man sinned; lost the divine image, and severed the relationship existing between God and himself. For four thousand years after the creation of man, it was declared that "men are made after the *similitude of God.*" James 3: 9. Sin can not destroy this relationship. It is the privilege of all men to say, "Our Father who art in heaven." Matt. 6: 9. God addresses the Jews at one time as "backsliding children." Jer. 3: 14. Why call them children if sin had destroyed that relation?

But I shall be told that some are called "the children of the devil" in contradistinction to the children of God. I answer, the phrases thus used are descriptive of character, and not of relationship. Some are called the children, or "Sons of thunder." Mark 3: 17. "Children of Belial." Deut. 13: 13. "Children of this world." Lu. 16: 8. "Children of disobedience." Eph. 2: 2. Not because they are the offspring of the things named, but because they have some characteristic quality resembling them. And so when men are called the "children of the devil," it is because of their evil characters, and not that they are really the offspring of an evil angel. If they are, let them "*honor their parent.*" For to him would their allegiance be due. And when men are called the "children of God," in contradistinction to wicked men, it is because they resemble him in some good degree in character. So the Saviour commands:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5: 44, 45.

The meaning is, that being the children of God, we should imitate him in character.

God's paternal love resembles that of the good earthly parent for his children, only infinitely greater, and far more enduring.

"Or what man is there of you, whom if his son ask bread, will give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. 7: 9–11.

"But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. 49: 14, 15.

The good earthly parent will not cast off his child forever. Will God, whose love is infinitely greater?

An enlightened, Christian parent never cherishes angry, revengeful, retaliatory feelings towards his children. Will God, the Father of us all? Surely the infinite and eternal Father will take care of all his children.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

Now, as I have but a few moments left before the close of my half hour, I will reply to one question of the brother. He introduces his trilemma here, and wants me to say whether I believe that God is the author of sin. I will say to him that God is *not* the author of sin, and I hope that will be definite enough. But I say that sin did not come in by any "thwarting" of the purposes of God, or by any defect of his plans. We read, Ps. 76: 10: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Now I believe his power is sufficient to overrule sin, and to make it praise him; and I believe that he will so control it that man's condition will be hereafter as good as if sin had never had an existence. For God will renew the earth in righteousness, and by his wisdom, grace, and love, all working to this one grand end, will make all things contribute to his ultimate praise forevermore. [Time expired.]

MR. CARPENTER'S SECOND REJOINDER.

MESSRS. MODERATORS:—I confess myself gratified at the progress of the discussion thus far, for I think it is apparent that my brother has as yet advanced nothing that has not been repeatedly met by others and may be easily refuted. I believe we have authority for sometimes making the last first and the first last; and so I will commence just where the brother left off, in my review of the arguments he has made.

He says that God is not the author of sin. Very well; but we have abundant proofs that that position has been taken by Universalists, and that it logically follows from the positions they have assumed. Yet I will not hold my opponent responsible for the positions of his brethren; but I ask him now, if God is not the author of sin, who brought sin into the world? He says God's purposes are not thwarted by its introduction. Then they must have included sin.

MR. HUGHES:—"By one man sin entered into the world, and death by sin."

MR. CARPENTER:—Then I ask him another question: "Did he bring sin into the world, *according* to the will of God, or *against* the will of God, or *without regard* to the will of God?"

MR. HUGHES:—I think I answered that sufficiently in my speech.

[Objection was here made to catechetical inquiries on the part of the disputants, and it was determined out of order by the Moderators.]

MR. CARPENTER:—My brother thinks his system contains all the saving truth that mine does. Of this we can judge better when we have called him out on the doctrine of Christ's Divinity, the Atonement, the Resurrection, obedience to the gospel commands, etc.

But he has introduced his fifth argument based on God as our Father; that, therefore, he has a common interest in all his children, and all will be saved. I do not deny that as the Creator, he is the Father of all. But he admits that men *make themselves* by character the *children of the devil*, and they cannot be morally the children of God and the children of the devil at the same time. And if they are the children of the devil, they must share their father's punishment, as they partake of his sin. I think that argument is conclusive, and meets his argument on the fatherhood of God. But, by the way, since Bro. Hughes says men are children of God, children of the devil, etc., because of a

resemblance of *character*, and since God is a *real*, not an imaginary being, and can therefore be *resembled;* does Bro. Hughes concede as much for the devil? Is he, after all, progressing to orthodoxy as to a *real, personal* devil? or does he think these "children of the devil" resemble themselves!

His fourth argument was on the justice of God. Well, I believe that God is just; and, therefore, I believe that as a God rewarding every man according to his works, he will punish the finally sinful. On this question, at least, I am *orthodox*, and so admitted.

He introduced the illustration of the acorn. "God designs," we are told, "that the acorn should become an oak, but not while it is an acorn. And so God designs that men shall be holy and happy, but not in this life." Now, I would like him to be explicit here. Does he mean to say that God does not will that men should be holy *now?* Does he say *that?* And then, I have known acorns to be frost-bitten, and to never become oaks at all! If there is anything in the illustration, I take it, it is against the brother's proposition; for there may be frost-bitten men as well as frost-bitten acorns. And so his own illustration is against him. And I ask him here, upon his theory, why did God bring men into the world to sin? He knew they would sin; he made it possible for them to sin; and he could, according to my brother's theory, have prevented their sinning. Why then, did he not do it? Let us have some light here, my brother.

This is a proper place to notice my opponent's argument upon the *nature of man.*

Man's nature may not be so good after all. Let us see. He was made upright, pronounced good and very good, had God for his daily companion, placed in the garden of delights, and, if my brother's theory be correct, had no devil, no tempter but his own innate sinfulness to lead him astray; yet he fell and lost Eden

and all those happy delights, went away from God instead of being attracted to him; and brother Hughes thinks our natures will not be changed at death. Facts are stubborn things, but the facts in man's history, even according to my brother's former positions, entirely refute his argument built upon the nature of man. Ah! there is nothing in man to secure salvation; it must be by the merits of Christ's blood secured to us by a full and hearty obedience to the gospel.

But we may be told that it was the flesh that made man sinful. This would do for the old school Universalists, who confine sin and punishment to the flesh and to this world, claiming entire freedom from both for the *spirit* so soon as it has left the body. But this theory my brother does not endorse, but admits that it is the spirit that sins and will suffer, even in the other world. Again, he claims that God causes man to have this earthly and fleshly experience that he may develop him. But we ask, how, then, will the infants who die—about one-half of the race—be developed, since he denies, even to them, a resurrection of the body? Truly the legs of the lame are unequal!

Then he brings up the question of the divine *vengeance.* I believe I did say it is an attribute of God. Now we have these passages: "To me belongeth *vengeance* and recompense." Deut. 32: 35; and Paul says, Rom. 12: 19:

> "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is *mine; I* will repay, saith the Lord."

Vengeance belongeth exclusively to God; mark that. But he quotes, "God *is* love," and you will notice how he emphasized the copula: "God IS love." Well, I may read also, "God IS a consuming fire," so that if he can show from his reading that "God IS love," I can show from mine that he "IS a consuming fire." (Heb. 12: 29.) I will put the one against the other here, and

let it stand. He fears to put his *assumptions* into *logical*, or syllogistic form; he knows full well that their falsity would then be made fully apparent.

He speaks of my admitting his premises, and says that if I admit them, then the deductions follow. I admitted what he said about the attributes of God, that he is a God of love, of mercy, and of justice, and I admitted the Scriptures he quoted; but I did not admit his inferences. Please notice that for the present. We shall have occasion to refer to his arguments on these points again.

But he refers to the *heathen*. But, as I have shown, our proposition has nothing to do with the heathen; it refers only to those "who die in *willful disobedience* to the gospel." Do the heathen do this? Why does he want us to drag in outside issues? I am frank to say that I am here to discuss the question before us, and not to go after every irrelevant question that my brother may wish to bring in. Let us keep to the *question*, Bro. Hughes.

As to the number of his discussions, I will remark, I had seen his debate with Bro. Walden, at Numa, Iowa, numbered as the twenty-seventh, and I supposed that the parties speaking of it were informed on the subject, and I knew that he had held several since; hence my remark.

In relation to the supposed parties entering the other world with one hundred degrees of moral difference between them, he says that he objects to *infinite consequences* being attached to *finite actions*, and he wants to know if these degrees of difference are *infinite* degrees. I say, YES; *infinite in duration*; the thing under consideration, according to the logic in the case, for there can never be a time when they will not be at least the *one hundred degrees* apart. The last we knew of them, they were that far apart, and the distance between them then was widening [the speaker illustrating the divergence by spreading his hands], and we can see no reason for supposing that they will ever come together. The presumption is that they will get farther apart. The difference between them, then, will be an *eternal, an infinite difference;* an *eternal* difference and an *infinite* difference, in this sense, are the same.

But he says the attributes of God are infinite. To that we do not object; but we do object to the deductions and assumptions he draws from those attributes. Now, practically, to answer one of his arguments from the attributes of God, is to answer them all. We will, therefore, take up the argument of the brother on the will of God, and proceed to answer it. His position is that the will of God is a *will of determination*, and that it must be accomplished, and that he wills the salvation of all men, therefore all men must be saved.

We must make a proper discrimination between God's will of *pleasure* or *desire*, and his will of *determination* or *decree*, when these terms are used distinctively. The former, as far as it pertains to man's well-being, God had determined to make dependent upon man for its fulfillment. This is as much a decree of his as that he would offer mercy. He offers mercy, and desires man to accept; but he has decreed that this shall be left to the moral agency of man to determine. Not so in matters where the desire and determination are wholly with God and do not affect man's agency, or where this is not consulted. Here his will is unconditionally accomplished; but only conditionally accomplished where human agency is involved. An oversight in this matter—the want of proper discrimination here—is the rock on which Universalism founders, and on which the brother's argument will be wrecked.

Our opponent's argument, logically stated, would be this:

(1) God's will must in every instance be fully accomplished;

(2) God wills the final holiness and happiness of all mankind;

(3) Therefore all men will be finally holy and happy.

But we will frame another syllogism:

(1) God's will must be, in every instance, accomplished.

(2) God wills that all men should be righteous—should obey the gospel, *now;*

(3) Therefore all men are righteous, or obedient, *now.*

But the *facts* are against this logic. My brother may say, "So much the worse for the *facts.*" I say, so much the worse for *his logic.*

God *commands* all men everywhere to repent. He forbids murder, theft, profanity, adultery, lying, etc., etc. But these things are practiced with fearful frequency, notwithstanding God's repeated prohibition. Men do not obey the gospel now, and they do commit palpable violations of Divine law as uttered in God's commands. Now we submit the following trilemma: These commands, thus violated, are the *expressions* of God's will; or they are *contrary* to his will; or they have *no relation* to his will. Which of the three statements will my brother accept? He is compelled to accept the first; he dare not take either of the others. This indefinite talk about the origin of sin looks like an attempt to *evade* the true issue here.

But here is another trilemma: These violations are *according* to the will of God, (which makes the will of God as *expressed in the command* contrary to his *real* will.) Or they are *contrary* to the will of God (and thus God's will is contravened by human agency.) Or they are *without regard* to his will (which will not be claimed.) How is it, brother Hughes?

But he introduces the "corn" illustration. He can not say that God does not will that all men should be saved *now;* for God does will that all men should obey the gospel even now. "Now commandeth he *all* men everywhere to repent." Acts 17: 30. "*Now* is the accepted time," etc. 2 Cor. 6: 2.

But let us state the argument here formally, according to my brother's logic.

(1.) God wills that all men should obey the gospel *now.*

(2.) But some men do *not* obey the gospel now;

(3.) Therefore, all men will be saved!

But that is not the logical conclusion from the premises, and the brother's deduction is not legitimate. The actions of those who obey not the gospel must be, as we affirm, contrary to the will of God in this sense, and, therefore, the will of God *can be contravened.* To say that the "will of God is that the corn should be planted in the spring and ripen in the fall; and that so men will ripen into full obedience in the future world," does not meet the difficulty—the cases are not parallel. God does not will ripened corn in the spring; but he does will, as expressed by his commandments, that all men should *now* be holy. "Do not kill" expresses his will *now* and *in this world,* not in *the next.* But men do kill contrary to God's will of desire or pleasure, as expressed in his commands. This logic we believe to be irrefutable.

But let us refer to the Scriptures, and quote some passages often used in this controversy, and which come legitimately into the argument upon the Divine attributes, expressing the Will, Purpose, or Counsel of God, as usually argued by Universalists. I quote as follows:

"Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will

also bring it to pass; I have purposed it, I will also do it." Isa. 46: 9–11

"That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light and create darkness: I make peace, and create evil: I the Lord do all these things." Isa., 45: 6–7.

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Job 23: 13.

The following Scripture shows that this language is not to be applied universally to the *pleasure* of God. Before Universalists can make these texts avail them they must show that the "*all things*" here relate to the salvation of ALL MEN, and that the *counsel*, or *pleasure*, is used in an absolute sense; neither of which can be done. I quote John 6: 37–40.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

But Judas went to his own place. Acts 1: 25. Psa. 2: 8.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Of course the world rightfully belongs to Christ; but it is in rebellion against him. 1 Tim. 2: 3–6.

"For this is good and acceptable in the sight of God our Saviour; who *will have all men to be saved*, and to *come unto the knowledge of the* truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

But some will not come to Christ nor accept the ransom at his hands; all do not "come to the knowledge of the truth." Mark, too, that we have shown that this "*will*" is *now*.

The following scriptures will show the import of such declarations when dependent upon man's agency: I quote Psa. 5: 4.

"For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee."

But *wickedness does* exist contrary to the will and pleasure of God. 1 Cor. 10: 5.

"But with many of them (the ancient Israelites) God was *not well pleased*."

God, therefore, has displeasure at sin. 1 Thes. 4: 3–7.

"For *this* is the will of God, even your *sanctification* that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness."

But all men do not conform to this will, therefore his will in this respect is not absolute. Matt. 6: 10. "Thy will be done in earth as it is in heaven."

But his will is not done *in earth* as it is *in heaven*. Luke 13: 34.

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

The Saviour willed it, but he says "*ye would not*." Ezek. 33: 11.

"Say unto them, As I live, saith the Lord God, *I have no pleasure in the death of the wicked;* but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?"

But the "*wicked*" *do die*, and whether it be spiritual or temporal death, it is *contrary* to the *will of God*. Psa. 103: 17–19.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Observe now that it is those that "*keep* his covenant and remember his commandments to do them," who

are heirs of his righteousness and the recipients of his mercy; none others. My brother's doctrine, then, founded upon the *absolute* will and pleasure of God, will not stand in the light of the teachings of the Holy Scriptures.

But he introduces an argument founded on the love, mercy, goodness, and justice of God. I would like to know why Universalists talk about the MERCY of God and the GRACE of God. I deny that *their* system has any *grace* or *mercy* in it. Their theory is one of *penal infliction*—we *"pay"* the full penalty of our sins according to them, and *suffering*, not Christ, is really their only Saviour!

My brother is fond of poetry, and he introduces considerable of it into his argument. Of course I shall not be expected to answer that; but I shall be ready to answer his argument. You will please let the poetry go for what it is worth, and give attention to his proofs. Now no one denies the attributes of God. I teach them emphatically, and find them essential elements in the plan of salvation. The mistake of Universalists is this: when they have proven that God is good, merciful, etc., they at once conlude that all will therefore be saved. But the conclusion is not in the premise, it is clearly a *non sequiter*. Logically stated, their argument must take this form:

(1) Sin and misery are incompatible with the attributes of a God of love, mercy, power, etc.

(2) The God of the Bible has these attributes;

(3) Therefore sin and misery are incompatible with the God of the Bible.

The fault I challenge is in the major premise, which is false. Nor will it change the matter if the word *endless* be prefixed to "sin and misery." In proof of which we offer the following:

(1) That which is compatible with a *changeless* God may co-exist with him endlessly.

(2) Sin and misery are now compatible with the God of the Bible, a changeless God;

(3) Therefore sin and misery may co-exist with him endlessly.

But no logic can prove that that which *may exist must cease;* and we have shown that sin and misery may co-exist endlessly with God. This thing, therefore, of simply introducing Scriptures to prove that God is love, mercy, justice, etc., in this argument, is what logicians call *ignoratio elenchi*—a misapprehension of the question in debate. No body denies that God possesses these attributes; but we deny the inferences which Universalists draw from them.

Before any incongruity can be established between God's existence in happiness while sin and misery exist eternally, it must be shown that God will *change*, since he now exists in happiness, notwithstanding these. But James says (1: 17) that with him "is no variableness, neither shadow of turning."

But it is very questionable whether it is legitimate for our finite minds to reason *a priori* upon the attributes of an infinite God; for God says, Isa. 55: 8–11:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Epicurus, thus reasoning *a priori* in his work *De Ira Dei*, came to the conclusion, as many Universalists have done, that there is no intelligent, sentient, controlling God, else he would have abolished all evil. We can better rely on *what God has said*. Judging by this test, his mercy is not indifferent to crime, nor yet opposed to punishment. But his mercy and his forbearance will

be finally withdrawn from the wicked. Let me introduce some passages bearing upon this point:

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness; *if thou continue in his goodness:* otherwise thou also *shalt be cut off.*" Rom. 11: 22.

"And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will *not pity, nor spare, nor have mercy, but destroy them.*" Jer. 13: 14.

"When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding: therefore he that made them will *not have mercy on them,* and he that formed them will shew them *no favor.*" Isa. 27: 11.

"Therefore will I also deal in *fury:* mine eye shall not spare, neither *will I have pity:* and though they cry in mine ears with a loud voice, yet *will I not hear them.*" Ezek. 8: 18.

He will not hear these men, even when they cry unto him.

"For he shall have judgment *without* mercy, that he hath shewed no mercy; and mercy rejoiceth against judgment." James 2: 13.

I might refer also to Ps. 25: 10; Prov. 28: 18; Isa. 55: 6, 7; 1 Thes. 1: 13; Rev. 14: 10, 11, etc.

But then my brother says that God is our Father, our King, and so forth. From this he argues that all men will be holy and happy forever. But I ask, will he ever be *more* our Father than he is *now?* Will he ever be more our King than he is now? And yet sin and punishment exist now. Men rebel against God now; sin and misery exist now, and, so far as my friend can prove, may exist forever. These facts of God's fatherhood and kingship add nothing, in fact or statement, to the argument of the brother.

Mr. Manford rightly says: "All are not morally the children of God." (*Manford and Sweeney's Debate,* p. 105.) And this is clear from the Scriptures. I may refer to Rom. 9: 8; Rom. 8: 11; 2 Cor. 6: 17, 18; John 8: 41–44; Matt. 13: 38, and Acts 13: 9, 10. In 1 John 3: 10, we have the test:

"In this the children of God are manifest, and the *children of the devil:* whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

His attempted repartee concerning the children of the devil "honoring their parents" was a failure and we let it pass.

He referred to my remarks respecting the progress of Universalism, and the fruits of its preaching among the people. And he referred to certain remarks of Elder Clark Braden as to differences of views among the members of the Church of Christ. Now I will say that I know of no people that are *more united* in their views than are the people with which I am connected. But I will produce here some Universalist authority for what I have said respecting the effect of the preaching of Universalism.

Mr. Fishback, who formerly preached Universalism in Oskaloosa, said to one of our ministerial brethren, "I wish some of your preachers would preach on the Evidences of Christianity before my audience, for fully *one-half* of them are *unbelievers.*" And in his valedictory he said: "I have been preaching for you for five years, and have had no occasion to complain of my audiences, or of your treatment of me; but I do not see that my preaching has made you any better men and women."

In the "Occasional Sermon," delivered by E. H. Capen, of Providence, R. I., before the General Convention of Universalists, held in New York, September, 1874, after showing the progress of their denomination, and that it had not kept pace with others, he says, when speaking of the nature and prevalence of sin:

"Yet I fear it must be confessed that our treatment of it [sin] has been too often purely *speculative,* if not absolutely *sentimental.* With our Christian brethren of nearly every name, sin, instead of being an essential factor merely in a great theological problem, is a terrible reality, demanding for its extinction all the machinery of the Church, together with the efforts and prayers of individual believers, not less than the resources of philosophy and faith. They use every means at their command to produce conviction in the

subject of it, and rouse him from the stupor that has siezed his faculties; and it is by no means an unimportant consideration that those churches which are the most successful in this direction, are those which are growing most rapidly in numbers and influence, and which exhibit generally the largest measure of the spirit that was in Christ.

"Just here I believe is where we have made our grandest mistake. For while we have numbered within our ranks some of the tenderest consciences, and some of the most vital, earnest Christians that the world has ever seen, yet, *as a rule*, we have failed to make those searching applications of doctrine which invariably result in a regenerated manhood. Not only have the clergy been too backward in pressing the matter as a practical and living issue, but the people have too often resented those affirmations of personal guilt, which require repentance and faith, before they can see the salvation of God. This is why the cause which ought to have swept the world ere this has halted so long that it sometimes seems almost to have reached a final pause. Nor can it go forward until this *paralysis* is cured. No matter how many *dialectic victories* we win, they are barren and worthless without the practical emphasis which makes the truth out of which they spring a two-edged sword, piercing to the very marrow of the soul. Sin is here, with all its desperate ugliness and potency of mischief, and it never can be cast out of our hearts or the world, while we weakly fold our hands and wait for the grace of God. The divine will must have the co-operation of human effort. We must fearlessly grapple with this arch-enemy of man and of Jesus Christ. Thus only can we demonstrate that we have either the sense of Christians or the spirit and power of a Church."—*New Covenant, October* 1, 1874.

This shows that his brethren are striving after more zeal and efficiency, for which I am thankful. We can all do more in this respect.

But he says that John Hughes has not admitted that there will be punishment in the other world perhaps for a million of years, or something to that effect. Now, in *Manford's Magazine* for September, 1874, p. 389, there is an article from John Hughes, respecting the Braden-Hughes Debate, in which John Hughes says:

"It is true that he can not defend endless misery successfully. No man can. It is indefensible. It is not a doctrine of the Bible. I respect him because he admits that which he regards to be the truth. He *admits* that the gospel will be preached in the future world to infants, imbeciles, heathens, and imperfect Christians. He also *admits* that the gospel was preached to the impenitent antediluvians by Christ in spirit after his crucifixion. But these *admissions* stir the bile of the brethren, they ridicule and rail at them, *but they can not refute them.* They regard this as admitting about all there is in the debate. Some of them say frankly to me, if they admitted so much they would admit it all."

Here Mr. Hughes endorses these things which he says Clark Braden "admitted," since we are only said to *admit* what is regarded as true. He then *admits* future punishment, and I suppose a million, or half a million of years for that matter, would not make much difference. And he *admits* that there is to be preaching there; and I have asked for the "commission," but in vain. No, brother Hughes, it was not the old school Universalists that taught a long *future* punishment, for they denied all future punishment; but it is the new school. But if I was to admit this preaching over there, he could not prove that it would have any more effect *there* than it has *here*, and he can not prove, therefore, that all will there accept Christ and be saved.

As to the opportunity of salvation in the future world, I quote from *Thayer's Theology*, pp. 128, 129:

"The power which he (the Father) has delegated to the Saviour remains with him till the work which he gave him to do is finished; and, certainly, it is not finished in this life in the case of millions of souls dying in unbelief, and ignorance, and sin. Consequently this power to save continues beyond death; continues, as Paul says, till the end cometh, and this end, as shown, comes *after* the resurrection and the destruction of all evil. * * * But it may be asked, '*How* is Christ to save men after death?' The answer is, By the *same means* and in the same way as *before* death, doubtless; only increased in power and directness, and operating without the obstructions incident to the flesh or earthly nature."

Here we are taught that men are to be saved in the future world, according to Mr. Thayer, "*by the same means* that they are saved here." But it has not been shown that these means have been provided for the future world; and I now ask the brother for the proof upon this point. But we are told that men will have

opportunities to obey God and be restored to his favor in the future world; and that the good will continue to desire the salvation of the wicked, that they will not be lèss solicitous there than here. In this connection we have heard much of the feelings of parents, companions, etc., in heaven while their friends are in torment. Upon this point we quote from his brother Thayer:

"The Sadducees fell into the common error, common even in our own time, that there is no change after death; that we carry with us into the future world, the feelings, preferences, and characteristics of this world; that what we desire here we shall desire there; and what we do here we shall continue to do there. All this the *Saviour* positively and plainly *denies*, and shows that such reasoning is *false*," *etc. Theology*, pp. 217, 218.

There, brother Hughes, you may argue that point with your brother Thayer. So far, I am sure he has the advantage of you!

Having thus answered the points in my brother's speech, I now proceed to my next negative argument, as follows:

IV. THE COMMONLY RECEIVED OPINION OF MANKIND, IN ALL AGES, IS CONTRADICTORY OF THIS PROPOSITION. The great mass of Pagans, Jews, Mohammedans, and Christians,—Catholic, Greek, and Protestant, have held the reverse of my opponent's proposition. But it is a well established principle in logic that whatever has had the concurrent assent of mankind in all ages is to be regarded as true unless the opposite can be clearly shown. We ask for the *origin* of this idea. Cicero says in his *Tusculan Disputations:* "Whatsoever has had the universal consent of all nations in the remotest past ages is to be received as true; for as men drew nearer to the source or origin of things, the stream of truth would be less corrupt." By this just rule of logic the *presumption* is clearly against my opponent, and he must prove his proposition true without a doubt, or else he is defeated.

Whence came this well nigh universal idea among all nations of all times? That we have correctly stated the historic facts, I refer to Prideaux, (Vol. I., p. 352) as quoted in King and Hobb's debate, p. 89. And also to Manford and Sweeney's Debate, pp. 237, 238, 365. In the "*Pagan Origin of Partialist Doctrines*," by J. C. Pitrat, it is conceded that *two impersonated principles*, endless hell, punishment, etc., were held by the ancient Persians, Hindoos, Chinese, Egyptians, Greeks, and Romans. (pp. 59–67; 118–160.) See also "*Rich Man and Lazarus*," p. 3.

Universalists often claim that the idea of endless punishment is of heathen origin. This we deny, although it was held by them in common with the ideas of the Creation, the Flood, the Fall, etc. That all these were sadly perverted by the heathen is true; but their very existence argues their divine, or true origin; since men have no power to originate such elementary ideas, though they may pervert them, and these perverted truths often became enormous falsehoods in their bearings. But let a man attempt to originate a radical or elementary idea, and he will feel the force of what we say, that this idea of endless punishment to the wicked was and is of divine origin, and has been transmitted to all peoples in all ages. And hence as a universally received truth, it must be received. We shall see how our friend will try to break the force of this argument. [Time expired.]

MR. HUGHES' THIRD SPEECH.

MESSRS. MODERATORS:—My brother made a remark about acorns that simply sprout and are then frost-bitten, and so fail to come to maturity; and then he asks the question if there may not be frost-bitten *men* as well as frost-bitten *acorns*. Well, I would say it depends a little upon the color of the hair, of

course! I apprehend the point that he wishes to make. I believe that man is an immortal being; but he was created under certain limitations and with certain liabilities. So I understand it, and so I understand my brother does. But then I believe that because God loves man, and because he is infinitely wise, and has infinite power, that his love, operating through his infinite wisdom and power, will not permit any of his creatures to be "frost-bitten," in the sense of being punished endlessly in the future world. I do not believe that sin and suffering are stronger than God; but that he will overcome sin, and that man will be finally holy and happy with God in heaven.

He refers to "vengeance" again, and he quotes, "Vengeance is mine." Does he understand that vengeance here when applied to God is used in the same sense as when it is ascribed to man? Does he understand vengeance there to be anything more than the retributive justice of God? Let us quote it:

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12: 19–21.

I understand that God will "repay" men; that he will render to every man according as his works shall be, and that the justice of God will not be satisfied until the law is fulfilled. But I understand that mercy has as much to do in giving to every man according to his works, as the justice, or the power, or any other attribute of God has. I will quote Ps. 62: 11, 12:

"God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work."

Now here, no doubt, there is a reference to God's retributive justice. The rewarding of men according to

their works is a work of justice and a work of power, in connection with his general administration. But it is said of him that in this work, in all he does, and in the degree in which he does it, there is also the principle of God's mercy, working in harmony with his justice and his power. And I affirm that to attribute vengeance to God in a bad sense, is to slander God, whose nature is love, "who delighteth in mercy," who is "good to all," and who "will have all men to be saved and to come to the knowledge of the truth."

But he quotes Hebrews 12: 29: "Our God is a consuming fire." And so I believe; but I do not believe that he will burn up men endlessly in an eternal hell. "He will *burn the chaff*, (consume) but gather the wheat into his garner." (Matt. 3: 12.) Whatsoever his "consuming fire" may be, I believe it to be an expression of his love. I believe this fire will be nothing more than the discipline under which he places us.

I read in Heb. 12: 4–8:

"Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Now his chastisements are the chastisements of a father, and are designed for our correction and improvement. And then he says further (vv. 9–11):

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he *for our profit*, that we *might be partakers of his holiness*. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Now God is a "consuming fire" as he burns up the dross of men's wicked works, and brings them out purified and holy. As Paul says, 1 Cor. 3: 13–15:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's *work shall be burned*, he shall suffer loss: but *he himself shall be saved;* yet so as *by fire.*

So that while the *works* are burned, THE MAN HIMSELF is saved, yet so as by fire.

We have the old Quaker story once more. I said that if he quoted the Quaker correctly, the Quaker said he did not want the truth. Let us see. The Quaker said: "*If thy doctrine be* TRUE, we don't want thee;" that is, of course, we don't want the truth! Does the brother endorse that? for that is just what the Quaker said. Now I do not believe that that Quaker ever lived. I think that story made up by somebody out of whole cloth.

But "finite causes may produce infinite effects." I do not believe that he believes that, from what he said. Now, suppose these differences of which he speaks in the two characters supposed continue to widen indefinitely, they will never get far enough apart to be in degree of difference infinite. And so then they can never be an illustration of infinite effects from finite causes. You may start on the wing of an archangel, and travel on, and on, and on; but you will never compass infinite space, and so you will never reach the idea of infinite difference in degree. Every logician knows that. The stream can never rise higher than its fountain. The finite can never become the infinite. And the degrees of difference of which he speaks, can never become infinite degrees. I do not believe that he can refute that position.

He refers to the argument that God wills the final

salvation of all men; that God's will must be done; and that, therefore, all will be saved. But he says in in reply, God wills their salvation now; but all men are not saved now; and therefore God's will may be defeated. And he makes a syllogism for us: "Whatever God wills must be accomplished; but God wills that all men should obey the gospel *now;* therefore all men are now saved. But all men are not now saved." And he says the fault is in the logical conclusion. But I say that the fault is not in the conclusion, but in the minor premise. God does not will, with a will of purpose or determination, that all men should obey the gospel now. And I ask him, Does God will that the whole heathen world should be saved now? to-day? He knows better. God does not will an absurdity; he does not will them to be saved now, when they have no means of salvation. He wills to save all in his own good time; and he wills to provide the means necessary to accomplish their salvation. That is his will, as I read it, in the Scriptures; and that will will be accomplished, for his almighty power and wisdom working in harmony with his almighty love, can not be thwarted.

He quotes Isa. 46: 10:

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Does he mean to say that the counsel of God will not stand, and that he will not do all his pleasure? Does he mean to say that God is going to change his counsels, and that his pleasure shall fail? He also quotes from Prov. 1: 24–26, "Because I have called, and ye refused," etc.; "I also will laugh at your calamity and mock when your fear cometh." But the question is, Does that prove that men will finally be lost? Does that prove that they may never repent, be reconciled, and come from under the displeasure of

God? Besides that, it is not God, but "wisdom" personified, that is speaking here. He introduces Isa. 55: 8–11:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

But what he wants to make out of that I do not know. I quoted the tenth verse, "For as the rain," etc., once to prove that God is omnipotent in the physical universe. And then I quoted the eleventh verse, "So shall my word be," etc., to prove that he is also omnipotent in the moral universe, and that, therefore, his purposes will be accomplished. I can see Universalism in that; but I do not see anything that will benefit my opponent in it.

He quotes Job 23: 13: "But he (God) is in one mind, and what his soul desireth, even that he doeth." Now, what does he want to prove by that? God "is in one mind." Will he ever change? No; for he is in one mind. Will he ever damn a man to all eternity, when it is contrary to his will in time? No, never, for "he is in one mind, who can turn him?" Will he fail in carrying out his purposes for the race? No; for "what his soul *desireth*, even that he DOETH!"

He introduces John 6: 37–40:

"All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Now notice, 1st. That all things are given into the hands of Christ, and 2nd. That all God has given to him shall come unto him. But, say some, "So they will at the judgment." But I care not what you say about the judgment, when Christ says here they are *not* to be *cast out*, that of all which the Father hath given him, he should lose nothing. "Oh! but Judas was lost, and 'went to his own place?'" But mark you, he was lost that the Scriptures might be fulfilled. (Acts 1: 16-20.) There were old prophecies that spoke of Judas' fall, which must needs be fulfilled. But these scriptures do not speak of the endless punishment of Judas, and my opponent cannot make out his case unless he can show that these prophecies refer to his future and endless condition. For his loss was in fulfillment of prophecy. You know I have already spoken of that point. He must show that the Scriptures he introduces refer to the final and endless condition of the wicked, or his argument falls to the ground.

He quotes the prayer of the Saviour (Matt. 6: 10): "Thy will be done in earth as it is in heaven." Now, he says that the Saviour prayed that that should be so here. But I have one or two things I want the brother to notice. Did the Saviour desire that that prayer should be answered right then? If so, he prayed for what he knew was impossible. Did not the Saviour mean by that prayer a time on this earth —some time yet to come—when the knowledge of the Lord shall cover the earth? He must have known that that prayer would not be answered at once; and he could not have meant that. I ask now, Will that prayer ever be answered? If not, he must have prayed for what he knew will never be granted. But if his will is not to be done now in earth as it is in heaven, then it is not true that he now wills that all all men should obey the gospel in this life.

He quotes Luke 13: 34:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

Now if he had quoted the whole passage, it would have been all clear:

"Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Now these very Jews that would not receive Christ were not to defeat the Saviour; for the time was to come when they were to welcome his presence, and to say, "Blessed is he that cometh in the name of the Lord." As Paul says (Rom. 11: 26):

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

He says my system has no grace nor mercy in it. I say he can not make that to be true. We hold that there is mercy even in punishment. Ps. 62: 12. He says I do not believe in pardon. I say I do. Let him stake out his ground here, and I will meet him fully and fairly.

He says the existence of sin and misery here is compatible with the existence and happiness of God, and, if so, it may be so forever. I say they are compatible with his government now; but will not be always, for the law was given for men's righteousness. Having created man in a low state, very far down in the scale of being, with the design of elevating him and bringing him up to a state of final holiness and happiness, it was consistent with his attributes that man should become liable to sin here; but that sin is an incidental circumstance connected with man's present being. But sin and misery are not consistent with the ultimate purposes of God with respect to man, for he purposes to redeem him from sin, and sin and misery

will not therefore be eternally compatible with the attributes of God. Now let him say, if he will, whether God does not design the final happiness and holiness of all men. Let us know what God does intend in that matter, and then we shall be able to find out what will be compatible or incompatible with his attributes.

He says that Universalism is a failure, and then, to prove it, he quotes from Bro. Capen. It is true that he expressed himself gratified that we were improving. But I suspect that was a left-handed compliment. He meant to indicate that Universalists are not quite as good as their neighbors. Now it is not nice for us to try to make ourselves out better than our neighbors. You know that is what the Pharisee did. I won't say that that is what Bro. Carpenter is at, although it looks a good deal like it. But it is always right to make acknowledgment of our own defects, and hence I will not blame Bro. Capen, although perhaps he stated the case a little too strong.

But let us see how the other side looks. I hold in my hand "*Reason and Revelation*," by President R. Milligan, and I will read an extract from him:

"As a form of infidelity, it is peculiar to no time or place.—Wherever true religion has prevailed, there *formalism* has, to some extent, prevailed also. The ancient Hebrews were often charged with it; so, too, were the Pharisees. But it is in the Church of Rome that Formalism has received its fullest and most complete development. And it is probable that it is to this phase of it that Paul particularly alludes in his letter to Timothy, (2 Tim. 3: 1–5.) But be this as it may, one thing is very certain, that Formalism is not now confined to the Catholics. It exists, to a most alarming extent, *among all classes of Protestants*. Indeed, it would be difficult to give a more perfect description of *modern Christendom* than the Apostle has in this short paragraph. These are certainly perilous times. There is also now a great amount of selfishness in the Church, and covetousness. Many who profess to be followers of Jesus, are 'boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a

form of godliness, but denying the power thereof.' * * * * * * Indeed, a merely formal profession of religion is always worse than useless. I know of no condition that is so much to be dreaded as that of the formalist; as that of the man who is nominally alive in the Church, but who is really dead in spirit. Oh! it is bad enough to go down into perdition under any circumstances; even amidst the errors and darkness of heathen superstition. But to hear the awful anathema, 'Depart, ye cursed, into everlasting fire,' after we have been baptized into the sacred name of the Father, and of the Son, and of the Holy Spirit; after we have had our names inscribed on the rolls of the Church, and been allowed to participate in all her rites and ordinances—this, it seems to me, is the very consummation of human woe! O, wretched state of deep despair, how can any one endure it! The very thought of such a state seems to us dreadful and horrible in the extreme. But it is rendered doubly so, from the reflection *that many of us will*, in all probability, have to endure it, *unless we amend our lives*. O brethren, what a contrast there is between the cold and heartless formality of our lives, and the standard of piety and practical godliness that is required in the Holy Scriptures." (pp. 434, 435, 436.)

Now, I think that will do to put by the side of his quotation from Bro. Capen.

He quotes from my article in *Manford's Magazine*. I said that he could not find any confession from me that men would be punished for millions of years in the future world. And he quotes from my article, with reference to certain admissions of Clark Braden. But the quotation does not prove his point.

As to the subject of that quotation, I shall have occasion, perhaps, to say more again.

He brings in the majority argument. He says the Jews, Pagans, Mohammedans, and nearly all the Christians are with him, and, therefore, he must be right. Now is that proof? I recollect there was a time when Jesus of Nazareth stood with only twelve fishermen with him, as the foundation, the Rock upon which the Church now stands, and from which that Church has come up that is to overspread the earth, and through which the powers and principalities in the heavenly regions are to receive the knowledge of the infinite wisdom of God. But there were only

twelve men with him then! The multitude said "crucify him! crucify him!" But now the presumption is against Universalism because Orthodoxy, so called, has the greater number on its side—because it is numerically in the majority. Then I say the presumption is against Christianity, for it is in the minority too. There are more Papists than Protestants; then the presumption is against Protestantism. Will he admit that? There are more Pagans than Christians, therefore Christianity is wrong! What kind of an argument is that?

The brother has been in a hurry to get at the question of the will of God, as bearing on the point in discussion. I will now introduce an argument on that subject:—

VI. God's Revealed Will or Purpose.

"I exhort, therefore, that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. 2: 1-6.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1: 9-11.

1. God wills the salvation of all men; for all to be saved and come unto the knowledge of the truth; the ingathering of all things in Christ.

2. This is a *will of purpose*. "Having made known unto us the mystery of his *will*, according to his *good pleasure* which he hath *purposed in himself*."

3. The *will-purpose* of God must be fulfilled without the possibility of a failure. If Jehovah is that

being we worship as God; if he is infinite in wisdom and power; if he is unbounded in resources; if his skill is infinite; if, in fine, he is a perfect Deity, then his deliberately formed will, that all men should be saved and come unto a knowledge of the truth, must, in due time, be perfectly accomplished. To deny this, is to deny his attributes. To take any other ground than this, is virtually to insist that he is not a perfect God; in fact that he is no God at all.

The Bible at least is not silent on this subject. It asserts the Almighty potency of him "Who worketh all things after the *counsel of his own will.*" Eph. 1: 11. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as *I have purposed so shall it stand.*" Isa. 14: 24. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, *My counsel shall stand, and I will do all my pleasure.*" Isa. 46: 10. "But he is in one mind, and who can turn him? And what his soul *desireth, even that he doeth.*"

Either God *can* save all, and *will not:* or, he *would* save all, and *can not;* or, he *can* and *will* save all. One of these three propositions must be true. To affirm the first, conflicts with his *goodness* and *revealed will.* To affirm the second, conflicts with his *wisdom* and *power.* The third position accords to him all goodness, wisdom, and power, and makes him a perfect Deity. The 1st is Calvinism; the 2nd is Arminianism; the 3rd is Universalism. The union of the truth taught in the two, makes the third, Universalism.

The brother has been anxious to know if I thought sin was from God, or if God was the author of sin. I said he was not; but that he has it under his control, that he "makes the wrath of men to praise him, and the residue of wrath he restrains." I cite now the case of Joseph and his brethren. You know Joseph's brethren sold him into Egypt. Now, in doing this they did a wicked thing—a cruel, unfeeling act. Well, but was God defeated in it? No; for when they afterwards went down to Egypt, and found that Joseph was alive, and he made himself known unto them, he said unto them:

"Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50: 19, 20

Yes, they thought evil against their brother, whom they envied on account of their father's favor to him, but "*God meant it for good,*" and he overruled it for good. And so we see that evil is overruled of God, and he will so overrule it in the end that man's final happiness will not be one whit less than if sin had never had an existence in the world. Indeed the song of victory would never have been sung, if sin had not been permitted to come into existence; not that sin shall have the glory, but God, who overrules all things, will so ultimate them as to contribute to the eternal well-being and happiness of his creatures and to his own matchless and eternal praise. [Time expired.]

MR. CARPENTER'S THIRD REJOINDER.

BRETHREN MODERATORS:—I was glad to hear our brother wax eloquent in the discussion of his theme this afternoon; but I would admonish him that it is the *lightning* and not the thunder that kills; and I am pretty sure he will not slaughter the judgments of this audience by the force of his eloquence. It is *logic*, not rhetoric nor declamation, which we have a right to expect. He refers again to the question of the origin of sin, and he admits that God is *not* the author of sin; but he says that God controls and overrules it; and he brings in the case of Joseph and his brethren. Very well; but why does God not rule it *out of*

existence? Does God *always* turn the sins of men to their benefit? Shall we sin that good may come? But he does not answer my question as to *why* God permitted sin at all. I want to know something about that. I want him to tell us, if the attributes of God are to be employed in finally overcoming sin in the future world, why they were not employed to *prevent* sin and misery in this world? He says: "By one man sin entered the world," etc.; but he does not say whether it was *according* to the will of God, or *against* his will, or *without reference* to his will. I want him to show his position on that question. Now, with reference to Joseph's case, he says that God made the wrath of man to praise him, and the residue of wrath he restrained. But, my brother, did he *justify* the wrath of men? Or did he justify wrathful men either? That is the question we want answered here.

But he says: "Either God *can* save all, and *will not,* or he *would* save all and *can not,* or he *can* and *will* save all." He thinks that one of these propositions must be true. Well, I have this to say, that all he may say about the attributes of God, as applied to the *future* world, will apply equally to the *present* world. Whatever apparent contradictions apply *there,* apply also *here.* He can never get away from the force of that objection, never. Either God *can* save all *now* and *will* not, or he *would* and *can not.* But all are *not* saved now; and he can determine the matter according to whichever alternative he pleases. As to his misapplication of scriptural references to *burning,* I ask him to remember that *chaff* and *tares* in the Scriptures do not represent *sins* so much as *sinners;* and that Paul in 1 Cor. 3: 13–15, speaks of *men* and *women,* as the preacher's *works,* not the preacher's sins—so much for that.

He introduces Eph. 1: 9–11.

"Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Here he claims that God wills the salvation of all men, and he uses this passage to show that all things, including all men, are to be gathered in Christ; and hence all men will be finally saved.

But there is a difference between the English prepositions, "*in*" and "*into;*" and there is a similar difference between the Greek prepositions *en* and *eis. En,* the preposition here used, denotes position or relation already attained, whereas if *eis* had been used after a verb of motion, it would have indicated a gathering *into* of those not already *in.* But *en* denotes that the parties whose relations are shown by it are already *in* Christ. And so in this passage we have *en,* the preposition of place, and not *eis,* the preposition indicating motion, or following words of motion. I suppose if you were all scattered about *in the house,* if there were not too many of you, I could gather you *in the house* around the pulpit here. And if you were out of the house, I could gather you *into* the house. That illustrates the difference in the meaning of these prepositions. But if it had been *eis* that the apostle had used, there would not have been much for my brother's argument even then, in the passage quoted, but much against it. Of whom is the apostle speaking when he says, "in whom also WE have obtained an inheritance?" etc. Who does the "WE" refer to? Let the brother go to the address of the epistle and he will see that the apostle is speaking of believers only. He quotes also 1 Tim. 2: 1–6, in reference to God's willing all men to be saved, and to come to the knowledge of the truth. But they do not all come to the knowledge of the truth. That is the difficulty;

and the brother must prove, not only that they all *may*, but that they all *must* and *will* come to the knowledge of the truth, or he can not prove by this passage that all men will be saved.

He refers to the majority argument. Now he did not represent my argument correctly. I built no argument on "majorities." But I said this doctrine of future endless punishment had been in the world throughout all ages and, as a rule, among all people; that it had come down with the ideas of God, the Creation, the Fall, the Flood, Babel, etc.; that it had come down, as I supposed, from original sources, since it was not to be presumed that these common ideas originated among men; and that it must, therefore, be accepted as true, as we accept the doctrine of the existence of God, unless the contrary can be clearly proved. That was my argument, and that argument he has not met, and by it I propose to stand.

He quotes from President Milligan as to the standing of the Christian denomination, and as a kind of set-off to my quotation from Mr. Capen. Now Bro. Milligan says that the members of the Church of Christ are not as good as the Bible demands. His language is:

"O brethren, what a contrast there is between the cold and heatless formality of our lives and the standard of piety and practical godliness that is required by the Holy Scriptures."

But that is not what brother Capen says about his folks. He says that the Universalists are not as good as their religious neighbors. The one is a comparison with Bible characters; the other is a comparison with other Christians. That is the difference, and that is a very considerable difference, my brother. But enough of that.

He refers to the Saviour's prayer: "Thy will be done *in earth* as it is in heaven," and asks if Christ did not pray in faith, and if that prayer will not be

answered. As to that, Christ had *knowledge*, not faith. But let it be noticed that he prayed that God's will might be done *in earth*, not in the *future* state, as brother Hughes would make believe. In whatever sense it is to be understood, it pertains to the present state. This fact defeats my opponent's position on the passage. Christ certainly did not pray, "Thy will be done in heaven as it is done in heaven." That would make nonsense; and yet this is my brother's logic. I refer him again to the Saviour's prayer for the cup to pass, his prayer over Jerusalem, etc., and ask if these, too, are to be fulfilled in a future state.

I quote John 17: 21:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Will he say that Christ does not desire that his people should be one now? He prays that they may be one, "that the world may believe that thou hast sent me." And yet this desire of Christ is not fully realized now. I also read Isa. 53: 11:

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

I do not know in what sense my brother will admit that Christ "*bears the iniquities*" of men. That is to be yet developed. Perhaps we shall find out. But the prophet says that Christ shall "see of the travail of his soul and *be satisfied*." And in Luke 22: 42 we read that when he was enduring the agony of Gethsemane, he said: "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." Now that shows how the Saviour prayed, and how we are to interpret his prayer, "Thy will be done in earth as it is in heaven."

He persists in misapplying the passages which I introduced simply to prove that God's will is not uncon-

ditional when affecting man's happiness; but this will appear in the report.

My brother talked in his first speech about the desire of God, and of Christ, of the angels and good men, for the salvation of all men. He wanted to know if *I* did not desire it, as I suppose he desires it. And so he concludes that because God and the angels and all good men desire the salvation of all men, therefore all men will be saved. But Paul says (2 Cor. 5: 11), "Knowing therefore the terror of the Lord, we persuade men." Now here is a little difference between Paul's preaching and my brother's. I want to know whether he ever persuades men on account of the *terror of the Lord?* When the apostles preached we read of men "trembling." I have not seen anybody *tremble* under my brother's arguments. His friends seem rather inclined to laugh when they think he has made a point. Who ever heard of anybody's *trembling* under Universalist preaching? How is that, my brother?

But how about this argument of his on the desire of good men, etc., for the salvation of all mankind? We read (Prov. 10: 24) that "the desire of the righteous shall be granted." But is that an unconditional promise? I read in Luke 10: 23–24:

"And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

And so it turns out that there were some things that the righteous prophets and kings *desired* that were not granted. John says: (1 John 5: 14, 15.)

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

"*According to his will;*" mark that, my brother.

It is not my desire that is to be granted, but my desire *according to his will.* And so Jesus submitted himself to the will of the Father, and said, "NOT MY WILL BUT THINE BE DONE." This term, the will of God, as already intimated, is used in two senses, in the one sense it is *absolute;* in the other sense it is *conditional;* in the one sense it is a *will of determination;* in the other of *pleasure* or *desire.*"

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day." 2 Thes. 1: 7–10.

This expresses God's *will of determination* that the finally impenitent shall suffer the terrible consequences of their sin. But (1 Tim. 2: 4), "Who *will have all men* to be *saved,* and to *come unto the knowledge of the truth,*" expresses his will of *pleasure* or *desire.* But our Universalist friends fail to take notice of these obvious distinctions, and so rush into error in regard to the will of God.

But my brother turns to me and asks, if I do not desire that all men should quit drunkenness, dishonesty, etc., and do right. I certainly do desire it, and pray for it: but I pray in submission to the will of God. The will of man must be in harmony with the will of God wherever man's salvation is at stake. I have no authority to desire or expect the salvation of any man only according to the will of God as given in his holy word. I desire men to be saved *now* through the gospel.

But he says that I must find passages that state clearly the final and endless punishment of men, or my argument fails. Well that is just what I have been doing. I have been trying to show that I and

my brother only differ as to the punishment beyond death in reference to its *duration*. But he is in the affirmative, not I. He admits that men are punished in the next world—we both admit that. But the point is, will men be relieved by obedience and submission over there of the consequences of sin committed here. And I have been calling for the proof of that doctrine. I have been calling for a commission to men to preach the gospel over there; but I have had no reply, and I think I know the reason why I have none. Perhaps you will find it out by and by. Let the brother bring the Scriptures to prove his point, and I think I shall have mine on hand to prove mine. True God has a government, and a law; and outside of a conformity to these he has no will of *purpose* or *determination* for man's salvation. His *will* of *determination* is to punish endlessly those who die in willful disobedience to the gospel. So teach the Scriptures, and so I believe.

But he says God does not *now* will the salvation of all men here. I do not know that I fully understand what he means by that. When God "*commands all men everywhere to repent*," and to repent *now*, does he *command* what he does not *will?* Do these *commands* express his *will?* Or are his *commands* opposed to his *will?* Or have they no respect to his will? Which is correct? How is it? Will he tell us? But if his *commands* accord with his *will*, as I believe they do, then, if the brother prefers the term, his will must be thwarted; and the same principle that will allow of his will being thwarted now, will allow of its being thwarted eternally. And here I observe that several of my quotations referred to in the brother's last speech, were not introduced to prove the eternal punishment of the wicked, but to show that God's will of pleasure may be defeated.

He takes up the infinite consequence argument. You know my position: that two men of equal circumstances, live so differently here, that they start in the other world with a hundred degrees of difference of moral character between them. I said that they diverged here, and were diverging the last we knew of them, and for all that could be made appear, they would continue to diverge endlessly—that the degree of divergence would be infinite in duration for it would be continued forever. And so, upon his own admission, there would be endless punishment, for an infinite result would follow the finite action of the man who, by his own fault, fell behind his brother. Whether my brother really answered that argument I will leave you to judge for yourselves. He says it will not be endless, because they will never reach the end! But will there be any end to reach, my brother? If it did reach an end, would it be end-*less?* This hundred degrees or more will *ever* remain between them.

He brings up the Quaker again. He says I misapprehended the Quaker. Let us see. The Quaker said: "If thee does not preach the truth, we do not want thee; and if thee does, we do not need thee." That is, they would be safe anyhow, by his doctrines. That is what he said. *This fact was evidence of its falsity.*

I remember that the infidel Rosseau once thus reprimanded his fellow infidels:

> "Under the pretence of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions; and would fain palm upon us as the true causes of things, the unintelligible systems they have erected in their own heads. * * * 'Truth,' they say, 'is never hurtful to man.' I believe that as well as they; *and the same, in my opinion, is proof that what they teach is not truth.*"

Perhaps that is the reason why the old Quaker did not want their preaching.

He dwells upon the "majority" and minority question, and he says, on that line of argument, Chris-

tianity is wrong because it is in the minority, and Protestantism is in the wrong because there are more Catholics than Protestants, and so forth. But are we in the minority *among those competent to judge?* I don't think we are. But I built no argument upon simple majorities, but upon the conceded idea that has come down through all ages.

"God will render to every man according to his works." We shall have a chance to discuss that by and by.

He again brings up the matter of the divine "vengeance." Perhaps you saw what he was trying to do with that. I think he was trying to cover it up, and to mystify you in regard to the point before us. As the matter is up, and he wants me to prove that vengeance is an attribute of God, I will say that I will prove it in the same way that he proves that justice or mercy is an attribute of God. I think you will not find these called, anywhere in the Bible, attributes of God. They are *attributed* to God. They stand in this respect on a par with vengeance. Now, when he finds the Scripture that styles *justice* a divine attribute, then I will take his argument and show that *vengeance* is also an attributeof God. I believe I can let that matter rest there.

But he says that God's vengeance means his retributive justice, and he says his justice will not be satisfied until the requirement of the law is met. Now I thought that the justice of God was retributive in its character, but that the retribution was expressed in the penalty inflicted. In our courts of justice they are supposed to attach a just penalty to crime, and it is the following out of this penal sentence that satisfies the justice of the law. I think my brother is slightly confused on that question of retributive justice, if I understand his position in regard to it.

But he quotes Psa. 62: 12: "Also unto thee, O

Lord, belongeth mercy, for thou wilt render to every man according to his work." And so he says that his vengeance is but the expression of his mercy. But David exalts the mercy of God as exhibited to man, in view of the fact that he will at last "render unto every man according to his *work*." That is what he will do. He manifests his mercy *now;* he will render to every man according to his works hereafter. See in this connection Psa. 73, where this thought is fully developed.

But he has introduced some other Scriptures I want to notice. I believe I have noticed Eph. 1: 9–11, introduced in his last speech.

Let him evade my reasoning on this if he can. But I want to call attention to Rom. 8: 6–8, previously introduced. It is in reference to this *flesh sin.* You know he took the position that man's sin is greatly aggravated, if not caused, by his connection with the flesh. The passage reads:

> "For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God."

Now my brother implies that the sins mentioned here are sins of the flesh—sins arising from the body, and that these sins will cease as soon as we get out of the flesh. That is the inference he draws from the passage. But he stops with that verse: "so then they that are in the flesh can not please God." But in this case I read two verses more. (vv. 9–10.)

> "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Now you will notice that the distinction here is not between those *in the body* and those out *of the body,* as my brother infers. But these Roman brethren, who were still alive, and in that sense "*in the flesh,*" were

not, in the sense of the apostle, and for the purposes of his argument, "*in the flesh*," but "IN THE SPIRIT." And so Paul says that "if any man have not [now] the Spirit of Christ, he is NONE OF HIS. Please mark that expression. That argument applies to several other passages quoted by the brother.

He also introduces Dan. 9: 24. Let us read the connection. (vv. 24–27.)

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Now when was this prediction to be accomplished? Was it to be away over yonder in the future world? When was the Saviour "to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness?" etc. Why, "Seventy weeks are determined," etc. And "from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again and the wall, even in troublous times." And so this prophecy was to be fulfilled in the seventy weeks, or at the time of the Saviour, over eighteen hundred years ago.

Yet my brother is not peculiarly at fault in his course here. His brethren are in the habit of picking up a

text here and another there, and putting them together, and keeping up a kind of jingle with them about the "final happiness and holiness of all men"; when these passages, perhaps, refer really to Christians or to the Jews, or to somebody else; but they make them all apply to all men! He has only been following the practice of his Universalist brethren. Some other points we will refer to again.

I proceed to my next argument.

V. THE PHILOSOPHY OF THIS LIFE CONTRADICTS UNIVERSALISM. We may be asked here why God created us subject to sin and endless misery? We ask in turn, Why did he create us subject to sin and misery at all? Why did he create us at all? Or, if created, why subject to this earthly probation, with its consequences? We challenge any man to show any propriety in our earthly existence at all on the Universalist hypothesis. But as the Scriptures view it, and as the poet expresses it:

"Life is the time to serve the Lord,
The time to insure the great reward,
And while the lamp holds out to burn,
The vilest sinner may return."

On this principle we can see the philosophy of our present life. Man is put upon probation here, preparatory to an eternal doom. "Whatsoever a man soweth, that shall he also reap." Gal. 6: 7. If he shall "sow iniquity, he shall reap vanity." Prov. 22: 8. Or, as intensified, "He that soweth to the wind shall reap the whirlwind." Hosea 8: 7. And if we "sow to the spirit," "in due season we shall reap, if *we faint not*." Gal. 6: 9. But some do faint, and if they faint, according to this text, they do not reap. It is true that God is willing that all men should be saved.

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3: 9.

But men thwart this good will and pleasure of God; they do not "come to repentance," and so do "perish." See also Ezekiel 18: 23–32:

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet we say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your trangressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye."

Revelation 14: 13, "Blessed are the dead that *die* in the Lord," shows that probation hinges this side of death, else there is no force in this language. Men did not "like to retain God in their memories." They "love darkness rather than light." Man was created with the liberty of choice.

"Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the way of the Lord:" Prov. 1, 28–29.

"Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." Isa. 65: 12.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11: 24, 25.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30: 19.

"And ye will not come to me, that ye might have life." John 5: 40.

"But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." Rom. 10: 21.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23: 37.

Now all these passages plainly imply that man is capable of choosing, and that his choice may be opposed to the will or pleasure of God. But my brother admits that man is capable of choosing. He says that "God made him a free agent, and as a free agent he sinned." He claims, moreover, that he will be a free agent over there. Now, if, as a free agent, he sinned here, may he not sin over there? By what argument will he show that, on his hypothesis, if free agency or probation extends to the future world, he will not again sin? And if so, what becomes of his doctrine of the final happiness and holiness of all mankind?—[Time expired.]

MR. HUGHES' FOURTH SPEECH.

MESSRS. MODERATORS:—The brother starts out again by wanting to know whether God willed the existence of sin, or by asking me the question again whether God is the author of sin. I told him very distinctly that I did not understand God to be the author of sin. I said to him very distinctly in one of my speeches: That God made man a subject of law; that he made him a free moral being, under liability to fall—that the creature

was made subject to vanity—that man was created very low down in the scale of being—that he was ignorant and weak, and being free to fall, he fell. That thus sin came into the world, God not willing sin; but it came in through the agency of man. Sin thus exists; but it is controlled, bounded, and overruled. That God will make the wrath of man to praise him, and the residue of wrath he will restrain. Ps. 76: 10. And then I told him that the wicked act of Joseph's brethren was overruled for good—that they thought it for evil but God meant it for good—that in the ultimate purpose of God, it is his will that sin shall not finally destroy man, or defeat his purpose with reference to man. And that God sent his Son to take away the sin of the world. And I showed that:

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8.

And God says that there shall be a *boundary* to sin —that it shall be *limited* and *destroyed*—that it shall come to an *end*. But my brother says it shall not be so —that it shall exist forever. Now you can believe the brother if you choose; but I prefer to believe Christ and the apostles.

But he brings up that trilemma: God *can* save all men and *will* not, or *will* and *can not;* or both *can* and *will* save all. But he says: If we are right in applying that to the future, that it applies equally now. I would like him to say right out here whether God would save all men *now*, and if he would, can he do it? Will he answer? Again he says: God can save all men from sin now. I believe that. I distinctly asserted that God *can*, but *will not*. I meet the position he takes. I say he *can*, but *will not*, because it is not consistent with his plan, with the moral nature of man, and with the law and government of God, which takes into account man's condition, and the schooling and experience

God designed for him. I quote from Mr. Alexander Campbell in his debate with Owen. (pp. 347, 348.)

"We have but a small part of the picture before us. Paul explains the whole of it. He teaches us that this world is, in the *moral* empire, what it is in the *natural—a part of a great whole.* When speaking of all the irregularities in human lot, and all the diversities in the divine government, in the different ages of the world, patriarchal, Jewish, and Christian, he teaches us that the whole of this arrangement is *subordinate* to another state of things, having relation to the *whole rational universe.* All this is done, said he, that now unto the thrones, principalities, and powers in the heavenly regions, might be exhibited, by the Christian scheme, the wonderful wisdom of God. Here are various grades of intelligent beings who, in their different capacities, and according to their different situations and relations, are contemplating this scheme of things, and from these volumes of human nature the divine character is developing itself to their view." * * * * * * "In one sentence, it appears to be a law of human nature that man can only be developed and brought into proper circumstances to please himself, by what we call *experience.* [And that is what I am contending for exactly.] You may not be able to account for it, but so it is, that man must be *taught by experience.* I think we will all agree in this, that if Adam and Eve could have had, while in Eden, the *experience* which they obtained after their exile, and which the world now presents, they never could have been induced to taste the forbidden tree. Every revolution of the earth, and all the events recorded in human history, *are but so many preparations for the introduction* of that last and most perfect state of society on earth called the millennium. First we have the germ, then the blade, then the stem, then the leaves, then the blossoms, and, last of all, the fruit."

Now, Mr. Campbell, when debating with an infidel, recognizes the very same principle that I do in regard to the philosophy of the present state of things. And I commend the study of his words to Bro. Carpenter.

Bro. Carpenter in reply to my argument on God's revealed will and purpose, drawn from Eph. 1: 8–10, makes a criticism on *en* and *eis*. He is familiar with those words as they relate to the controversy about "*in* the Jordan," and "*into* the water." He seems to understand the passage to teach that those who are *in* Christ now are at some future time to be gathered into one body. I reply that those *in Christ* are already in "one

body." They are members of the Church—the body of Christ, and there is but *one body*. But the word rendered "gather together in one" means *to sum up, to re-unite, to unite under one head,* to recapitulate. The one head *under* which, or *in* which all are to be united, is Christ. And it is God's purpose to unite in Christ, or under him, *all things* whether they be things *on earth* or things *in heaven*. The phrase "all things is equivalent to "all men." In 1 Tim. 2: 4, God will "have *all men* to be saved and to come to the knowledge of the truth." Now, when *all things* that are *on earth* and *in heaven*, are gathered together in Christ, there will be nothing left out, will there? I think that argument will stand.

And I commend to him what Mr. Campbell says in reference to this gathering together in one all things in Christ. He says:

> "From all these sayings and allusions (Eph. 1: 3–12) we must trace the constitution of this kingdom *into eternity*—before time began. We must date it from *everlasting*, and resolve it into the *absolute gracious will of the eternal God*."—*Christian System, p.* 155.

Now, Mr. Campbell thinks that this purpose relates to the ABSOLUTE will of God; that is, his will of determination or purpose. And so it will assuredly be done.

But Bro. Capen says some Universalists are not as good as their neighbors. But does he say so of all of them? But President Milligan says if brother Carpenter's "Christian" brethren do not mend their lives, they will go to eternal fire. That is what he says; and that is a good deal worse than Bro. Capen has said.

He asks for the commission again for preaching the gospel in the future state. The brother is in a great hurry to draw me out on that point: but I am not the man that he can hurry a particle. When the time comes, I will settle that point beyond controversy, and you will see that I will do it.

But he does long for the salvation of all men. Now

the thing I want to know is, if he will be as good a man in heaven as he is here? Orthodoxy has taught a literal torment of the damned in a literal fire. Does he believe that? I know that orthodoxy changes, chameleon-like, and he will not admit literal fire in hell; but orthodoxy used to hold to that doctrine. Now I want to know if he could be happy in heaven and know that millions of men were being tormented endlessly in his spiritual hell? I tell you it would throw a pall of darkness over the joy of heaven! Now, if he will allow God and the angels and the Saviour to be as good as he is here and will be there, they will be on the side of universal salvation; they will all want the torment to cease, and man to be made finally holy and happy.

He quotes 2 Cor. 5: 11: "Knowing therefore the *terror* of the Lord we persuade men." But Dr. Clarke says "*terror*" is too a harsh a translation of the original, that it should be rendered "the *fear* of the Lord." He says that "the *fear* of God *is the beginning of wisdom;* but the *terror* of the Lord confounds and overpowers the soul." I would like my brother to say whether he can *persuade* people by *terror;* whether there is anything *persuasive* in *terror?* I think there is a sort of confusion of sentiment in that, and that my brother will have to try something else.

He had something to say about the Saviour's praying. The Saviour prayed, "Thy kingdom come, thy will be done *in earth* as it is *in heaven*." Now, when that prayer is answered, there will be nobody to oppose Christ's will, will there? Christ prayed that "they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." Jno. 17: 21. Now, when that day shall come, I want to know if universal salvation will not be true?

But he says that when Christ prays, he submits him-

self to the will of the Father. Then when Christ prays for the salvation of all men, God wills something else, does he? Is that it? Now in that prayer referred to he prayed for all men, and if he prayed according to the will of God, it will be done. Did Christ pray in faith, as he commanded his disciples to pray? Most certainly. For what is not of faith is sin. Rom. 14: 23. His prayer then will be answered. "But the Saviour prayed, "Let this cup pass from me," etc., and it was not done. Yes; but that was not an absolute prayer. It was a prayer in view of the sufferings that he was to endure and that was then pressing upon him; and in that case he distinctly prayed in submission to the Father's will; for he said, "Not my will but thine be done." But in the salvation of men Christ's will is God's will, and he came to work out that will.

Now I want to know, Does God will anything that he knows can not take place? I say he does not. Does he will the salvation of the heathen, when he knows they have not the means of salvation, now? Does he will that they shall be saved now? No, he does not. Now let him answer these questions, and then I will attend to what he says.

But he says God's will is sometimes thwarted. But it is said (Dan. 4: 35):

> "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

Now the man that said that, once thought that God's will could be thwarted, and they turned him out to eat grass like an ox, and then he learned better, and declared that God's will could not be defeated. But my brother puts himself with Nebuchadnezzar, and says God's will can be defeated. Perhaps if he was put through a similar process with Nebuchadnezzar he would learn better too?

He brings up those degrees of difference again. Now

I say that a man's position to-day is on account of his character to-day. And his position to-morrow will be on account of his character to-morrow. And his position in eternity will be on account of his character in eternity. And so there is no such thing as infinite effects flowing from finite causes. I tell you I think he had better begin to say something reasonable about that.

He quotes Psa. 62: 12: "Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work."

My brother seems to understand this Psalm most evidently to be against him. He knew if he quoted the passage right, he could never prove his doctrine by the text. And so he misquoted it. He quoted it "Unto thee, O Lord, belongeth mercy for thou WILT RENDER, to every man according to his work." But it reads, "thou RENDEREST," etc. It is in the present tense. He is speaking of something that God *is doing* in this present world. He is doing it now, and he will continue to do it, for Christ reigns in justice and judgment in his kingdom.

My opponent quotes the enemies of Christ are to be destroyed; their end is destruction. But does *destruction* mean endless misery? I read in Hosea 13: 9, "O Israel thou hast DESTROYED thyself; but in me is thine help." They were not suffering endless misery. The prodigal is said to have *perished* (the word rendered *perish*, is the same one rendered destroyed) with hunger; and yet he went back to his father's house and was welcomed there. So it was not endless misery that is meant by destruction. But does the brother mean that vengence is an attribute of God? He said he would prove it is an attribute of God in the same way that I could prove that justice is an attribute of God. Now I read that "all his ways are judgment, a God of truth and without iniquity, *just* and right is he." Deut. 32:

4. He is said to be "a *just* God and a Saviour." Isa. 45: 21. But where is it said that he is vengeance? I know he says, "Vengeance is mine;" but it refers to his retributive justice, for he adds: "I will *repay*, saith the Lord." And the vengeance spoken of as belonging to God, is nothing like the passion that exists in men. There are very few, except those who have gone very far in the absurdities which cling around the doctrine of our brother who can see anything like that in the nature of that God who is love, and whose tender mercies are over all his works.

But does not justice require punishment? Certainly, it requires punishment and inflicts it, to enforce obedience. That is its first requirement, and its ultimate requirement is that justice, in its first demand, may be obeyed.

But he says that I quoted a passage with reference to the other life that belongs to this life. It is Rom. 8: 5–9:

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Now he did not seem to understand me on that passage. In that passage, it is true, Christians are not counted as in the flesh; that is, they are counted as raised from the dead in the moral sense, and therefore not under the control of the flesh. But that does not contradict the argument in support of which the text was quoted. On the other hand, it proves conclusively the influence which the flesh exerts upon men who are under its power.

He brings up Dan. 9: 24: "Seventy weeks are determined," etc. And he says that the whole of that

prophecy was fulfilled when Christ came in the flesh. But did he then "make an end of sins?" Was "the vision and the prophecy sealed up?" I say that at the end of those prophetic weeks there was put in operation that plan which should ultimate in the making an end of sins, and the bringing in of everlasting righteousness. That was to be the inauguration of a movement that should result in the destruction of the works of the devil, and in the final triumph of the plans and and purposes of God in respect to the creatures he has made.

But he complains that Universalists "scrap" the Bible. I thought it was his party did that, but he says it is my party. Well, we will see about that. I think when he quoted Luke 13: 34, and left off the next verse, that completely refutes his position, he was scrapping Scripture himself! Let him see now that he is not guilty of the very practice of which he accuses others.

He quoted the passage in Matt. 23: 37, 38:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate."

And he quoted it to prove that the will of Christ could be defeated. But he ought to have quoted the next verse, which says:

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

And so the time was to come when they were to be willing to receive and welcome the Saviour, whom they then rejected. They become willing in the day of his power.

But he is anxious to know why God created us subject to sin and misery in this life. I think I have already sufficiently answered that question. And I will say to him that though God has permitted sin and mis-

ery in this life, yet he intends to bring men out of it. I read Micah 7 : 18, 19 :

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

Now when that is fulfilled, sin and suffering will be done away.

My brother quotes the verse, in which occurs the words:

"While the lamp holds out to burn,
The vilest sinner may return."

Now, he endorses that—he adopts the sentiment as his. We will see about that by and by.

He quotes Gal. 6 : 7–9 :

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not";

and also some parallel passages in which there is the idea of sowing and reaping, and he emphasizes the expression, "*Whatsoever* a man *soweth*, that shall he also *reap*," and he applies that to punishment in the other world. Now I ask him this question: Will the literal, physical bodies of men be raised up in the future state? And will there be a punishment of the body in the future state? Now, when he answers these questions, I will show there is no way in which these passages can be made to prove his doctrine of future endless punishment. For it is "*of the flesh* that men are to reap corruption."

But he says there is a philosophy of life. And so there is a grand philosophy in life. Life is the gift of God. It is that which is immortal in us, because God's image is in us. And I hold that in that life which is in men, and which is of the nature of him from whom we

derived our being, there is something that will attract us to God, and will finally lift us up to God and heaven. There is some philosophy in that, which I wish my brother would take hold of.

I will now proceed to my *seventh* direct argument on this proposition.

VII. CHRIST'S MISSION AND MINISTRY. The purpose of Christ's Mission was to save all mankind:

"For the Son of man is come to seek and to save that which was lost." Luke 19 : 10.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." Jno. 4 : 34.

"For God sent not his Son into the world to condemn the world: but that the world through him might be saved." Jno. 3 : 17.

"And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 Jno. 4 : 14.

That he might work out to complete fulfillment this purpose of his mission, *universal dominion* was given him, in heaven and earth, over the *dead* and the *living*. All men everywhere were made subject to him, and fullness of power, adequate to the overcoming of all difficulties, was bestowed upon him. This is clearly enunciated in the following passages of Scripture:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Matt. 28 : 18.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Jno. 17 : 2.

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 14 : 9.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who will change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3 : 20, 21.

His mission contemplates the final salvation of all. He is able to finish the work he has undertaken. If he does not finish his work, it will be because he can not or will not. To say he will not, is contrary to the expressed purpose of his mission. To say he can not, is

to make him an imperfect Saviour, and to argue that God has not employed *means adequate* to the accomplishment of his will.

To this end Christ's *ministry* is addressed to men in this world and to men in the *future world;* and his government made to extend over all men, "the *dead* and the *living*." Proof:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Pet. 3: 18–20.

"Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. 4: 5, 6.

Christ's judgment is universal; this necessitates the idea of a universal proclamation of the gospel. The end, that "they may live according to God in the spirit."

The Scriptures assert the accomplishment of the purpose of Christ's mission and ministry, and declare him to be the Saviour of the world.

"Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53: 10, 11.

"And many more believed because of his own word: and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Jno. 4: 41, 42.

The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied. Nothing short of the salvation of every soul of man, for whom he poured out his soul unto death, would satisfy him. Nor can he be truly called the Saviour of the world unless he actually saves all.

"He'll finish sin, and men restore,—
All creatures shall their God adore;
The anthem long and loud shall swell,
For Jesus hath done all things well."

[Time expired.]

MR. CARPENTER'S FOURTH REJOINDER.

MESSRS. MODERATORS:—My brother is very fond of poetry. He closes his speech with a piece, and that is all very well. But I told you I should not attempt to answer poetical arguments. I quoted a little piece to which he has referred. I always quote poetry with poetic license.

My friend refers to the origin of sin again. He says "God made man low down in the scale of being, and liable to sin," etc. But I have been asking, *Why* God did so? How does it come if he intends, by his power, goodness, and wisdom to overcome sin finally, that he permitted it at all? Why did God build up that which he purposed ultimately to pull down? I would like that question answered; if my brother is so very *familiar* with the *purposes of God* as he pretends.

I said there were many things relating to God that our finite capacities can not comprehend. But my brother has a peculiar mode of argument. He takes it for granted that whatever we can not comprehend, *must* sustain his doctrine? He seems to reason thus:—"There is something we can not comprehend; therefore Universalism is true! We want better argument than that.

I notice that when the Bible says something that seems to suit him, he takes it in its most *literal* sense. *Eternal, everlasting*, etc., are all without limit when they seem to favor his doctrine. But when it does not suit his views, there is very little meaning in the Scriptures.

He says God *can* destroy sin and *will not*, or *would* and *can not;* or *can* and *will* destroy it. Now there

are some things that God *can not* do. He "can not lie"; he "can not deny himself." He can not repudiate his own plans, or take back his own *threatenings*, which express his will of determination. My brother "*can not*" make much out of that argument either.

He made a quotation from Alexander Campbell, and it was a grand passage. But I did not see exactly why he quoted it. I think if he looks closely, he will find that Bro. Campbell was not writing with reference to the views entertained by the brother; and when fairly understood does not favor them. Still I am glad he quotes from him;—he is a good author from whom to quote; and if my friend will only follow Mr. Campbell he will not be so very far wrong.

In regard to his argument on the divine will, with respect to what God purposes, we are only safe, in saying what he *will do*, by first finding out what he SAYS he will do. If we trust to mere inference we may easily drift into dangerous vortexes. I remember there is an argument by Epicurus in which that old philosopher tries to prove that there is no God; and his line of argument is almost identical with that of my opponent, in regard to God's getting rid of sin by the exercise of his power and other attributes.

Then he refers again to Eph. 1: 8–10, and he wants to know if those that are already *in* Christ are to be again gathered in him. I fail to see the force of that criticism. Jews and Gentiles, dead saints and living saints are to be gathered together. There is a sense in which there is to be a gathering together of all things in Christ whether now in heaven or in the earth. The dead saints and the living saints are to be brought together. So that I can not see any difficulty whatever in the passage.

But I misquoted Ps. 62: 12. Well, I noticed he misquoted it too: he left out the word "also." It reads: "Also unto thee, O Lord, belongeth mercy,"

etc. But he says that it is in the present tense: "Thou *renderest* to every man according to his work." Very well. But I have shown that *he will* render, at the last day, according to their works; and if it is true that God renders now to men according to their works, that does not prove that he will not do so perfectly and finally then. But he quotes Ps. 76: 10, and emphasizes "the *residue* (of wrath) will he *restrain*." But what of it? If he wille xamine Dr. Clarke, he will find it rendered "will gird himself," as for vengeance.

And here I call attention to another thing: when he is speaking of future punishment he does not usually call it *punishment*, but *misery* or torment. He speaks of "endless misery," and "everlasting misery," etc. He seems to want to make it as *miserable* as possible. We will have occasion to find out what he means by these terms by and by.

But Bro. Milligan is brought upon the tapis again. Now, when Bro. M. uses the words "everlasting fire," how does brother Hughes *know* that he means *endless* torment? He does not seem to think that "*eternal*" means literally *eternal*, when applied to future punishment in the Scriptures. If he understands Bro. M. to mean endless punishment, why not understand the Bible so? After all, Bro. Milligan was not comparing his brethren with *others*, but with the requirements of the Scriptures; and I suppose it is always right for us to refer our actions to the divine rule.

But my brother says he can not be hurried. Well, I don't like to be hurried myself, either. Take your time, brother; we will wait on you!

But he says orthodoxy is changing like a chameleon. Well, now—a Universalist talking that way! A Universalist talking of people changing! Why, I can go to Universalist writers who taught that the blood of Christ does not affect us in the other world; that all men go straight from this world to heaven, and all that

—the very opposite of the views here admitted by my brother. Indeed, what have they not taught? I tell you it comes with a very ill grace from him to talk about any body changing their views of the teaching of the Bible.

He refers to the "terrors of the Lord," and refers to Adam Clarke's views; but I did not see that he made any point against me there.

As to wishing that all men would come to Christ, I would have all men come *now;* but they don't come. God would have them come *now;* the Spirit would have them come *now;* the Saviour would have them come *now,* and so would the Church; but they don't come—there is the trouble. And so I do not see that my brother has gained anything by that effort.

But he wants to know whether God wants all men to be saved *now.* I answer that he says to his ministers: "Go ye into all the world, and preach the gospel to *every creature.* He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." Now I think God is sincere, and I think he wants men to come to him now. I think he evidently wants all men to come to him now, or he would not have sent an invitation to all.

But we are told of Nebuchadnezzar's being turned out to grass, etc. Did he convince any body by that argument? Again, he says it requires punishment to enforce obedience. Before we are through perhaps I may show him that punishment is not that reformatory thing which he would like to have it be. However he touches that matter very lightly, I notice. A little more information right there would be desirable, brother Hughes.

As to Rom. 8: 5–9, he says that these Romans were raised from the dead in the *moral* sense, and were, therefore, not under the control of the flesh. But they were "*in the flesh,*" literally, were they not? And the argument of the brother was that sin largely, if not entirely, comes from the body, with its appetites and desires. But he says that they were raised from the dead *in the moral sense.* The brother will notice that in the same connection, Paul speaks of a *physical resurrection:* (v. 11.)

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

I should like to hear from him on that point.

Of Dan. 9: 24 we may have occasion to speak again.

But he says, in reply to my argument that the will of God may be defeated, or that it is conditional, that in the ultimate sense God's will will not be defeated. How does he *know?* The same reasoning that shows that it may be defeated *here,* may be applied to show that it may be defeated in *the next state.* Certainly he has not proved that it will not be defeated there.

I am asked whether I hold to the belief of a literal resurrection of the body. I turn to him and ask him: Do you *deny* the resurrection of the body? It may be that he will be compelled logically to deny this and the atonement, the divinity of Christ, and kindred Bible teachings.

MR. HUGHES:—I do not believe in the resurrection of the *physical* body; but I would like my question answered. I would like to know whether he believes that the body will be raised?

MR. CARPENTER:—I believe there will be a resurrection of the body—I do not say that all the particles that compose it at any particular time will be raised. But that there will be a real resurrection of the body from the grave. Christ's body was raised from the grave, and I believe our bodies will likewise be thus raised.

MR. HUGHES:—Now I would like him to answer the other question: Do you believe that the body of the wicked will be punished in the future state?

MR. CARPENTER:—Well, I will say that as the soul and the body will be re-united, I suppose they will be punished together. The last we know of them they are together, and I suppose they will suffer together.

[Objection was again made to this kind of interlocution during the progress of an argument, and it was ruled out of order.]

MR. CARPENTER resumes:—I want my friend to stick to the position he has taken here in his denial of the resurrection of the body. I shall hold him to that position in the progress of this discussion.

He refers us to Christ's mission and ministry. That will come up directly. We will reach it in its turn. For the present, we will turn to the point at which we closed our last speech. I was proceeding with my fifth argument, viz: that *the philosophy of this life contradicts Universalism.*

You will remember that I quoted several passages to show that man has the power of choice. But my brother argues that this will remain with him in the ultimate state; but intimates that, according to my doctrine, it would have been better for God not to have made man at all than to have made him as he is, subject to the liabilities that are now around him. I can not say as much, though I do read of some that it had been better for them if they had not been born. (Matt. 26: 24.) And Peter says (2 Pet. 2: 21):

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

This world, however, as the only one of probation, comports well with the philosophy of life. Paul teaches us in Rom. 13: 3, that rulers, in the exercise of their power to punish, "are not a terror to *good* works, but to the *evil.*" So it is with future punishment. Those who are doing God's will are not complaining of his severity. What do I care about that terrible place of

punishment, if I am so living that I know I shall not get there? Who complain, but the licentious, or those who would desire to live with some license here? I refer this, not to my brother, but to his logic. The wicked don't like the law, as has been well expressed in the couplet:

"No rogue e'er felt the halter draw
With good opinion of the law."

But shall we abrogate the penalties of the law for the encouragement of the wicked? God forbid!

I wish now to introduce some Scriptures to show that the promises of God are *conditional,* and that they require something of men in order for their enjoyment. Overlooking the *conditionality* of the promises, is one of the grave errors of my brother's reasoning, as it is a common fault with the logic of all his brethren. I take here the decisive ground that ALL God's promises to man are conditional; to this there is no exception. I read Numbers 14: 30:

"Doubtless ye shall not come unto the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

Now here you will observe that the Lord had sworn unto Israel that they should inherit the land of Canaan, and yet because Israel had *rebelled* against him, and had turned aside from the way of righteousness, he says "Doubtless ye shall *not* come into the land," showing that even the OATH of God is *conditional,* when it refers to favors to be conferred upon man. I repeat here the broad declaration, that God *never made an unconditional promise to man.* Even his oath to man, where man's interests are involved, is a conditional oath. I quote again Ezek. 33: 13–20.

"When I shall say to the righteous, that he shall surely live; *if* he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

But my brother says he shall *not die* for it. Which is true?

"Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways."

Surely this is very plain. Notice the "*ifs*" in this passage: "IF the wicked restore the pledge," "IF he give again that which he hath robbed," "IF he walk in the statutes of life, without committing iniquity," etc. But what, IF NOT? Why the prophet says he shall "die for it." But my brother says he shall not "die for it." You can believe which of the two you choose. I read again:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. 18: 7-10.

Here it is again—"IF they turn," "IF it do evil in my sight," etc. You see the whole promise hinges on this key word "IF" in this passage; and expressed or understood in all God's promises.

I read again, from Jonah 3: 3–10:

"So Jonah arose, and went into Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and *Nineveh shall be overthrown.* So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered him in sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God *repented* of the evil that he had *said that he would do unto them;* AND HE DID IT NOT."

Here at the command of God, Jonah is sent to Nineveh, and he proclaims: "Yet forty days, and Nineveh *shall be overthrown.*" Here he declares what seems to be an unconditional decree of God, respecting Nineveh. But the people of the city proclaimed a fast, and man and beast were covered with sackcloth, and they cried mightily to God, saying: "Who can tell, if God will repent, and turn away from his fierce anger, that we perish not?" "And God saw their works, that *they turned* from their evil way"—that, as we say, they were converted—and *God repented* him of the evil that he had *said* that he would do unto them, and *did it not.*"

I quote again: Heb. 4: 1–11, in which we have the same lesson taught as in the other passages:

"Let us therefore fear, lest a *promise being left* us of entering into his rest, any of you should *seem to come short* of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus (Joshua) had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the

people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.) Let us *labor* therefore to enter into that rest, lest any man fall after the same example of unbelief."

Here you see that we must "labor," to enter into that rest. So that without the labor we shall not have the rest; but we shall "fall." And as there were some who did not enter into the rest of Canaan—the first rest of promise; so there will be some that will not enter into the second, or heavenly rest. These promises of God to man are, therefore, conditional, and these conditions must be taken into the account in any argument based upon the promises of God. But this is precisely what my brother and his friends fail to do.

I will now pass to some Scriptures, bearing upon the question before us, and relating to Salvation, Reconciliation, and "the gathering together of all things in Christ," upon which my opponent has based an argument. And I read first, Eph. 1: 7–10:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might *gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.*"

It will be noticed that the apostle uses here in the phrase "gather together *in* one all things *en Christo*, (*in* Christ) not the preposition *eis*, which implies *motion*, or *follows* verbs of motion; but the preposition *en*, which refers to place; so that the "gathering together" here is not a gathering together of all men as followers of Christ; but a gathering together into one condition or place of all things that *are in* Christ, which are in heaven and on earth. Here, too, "we" who are to be thus gathered, are said to have "in him," "redemption," and how? "Through his blood." And this "redemption," secures to us "the forgiveness of sins." But I would like some one to tell me what use a Universalist has for "redemption through his blood," in order to the "forgiveness of sins?" I should like to know, if men are to suffer the full penalty of all their sins, as I understand my brother to teach, what use he has for forgiveness at all.

We have the same truth set before us in Col. 1: 13–22:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprovable, in his sight."

Now, here we have *deliverance*, *translation into the kingdom of his dear Son*, *redemption* and *forgiveness*, all "THROUGH HIS BLOOD," etc. This through the gospel, which, in a scriptural sense, "*was* preached to *every creature* under heaven." But this is not my brother's idea of "*every creature*."

But then we read in the 23d verse:

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

Suppose, then, they did not "continue in the faith"; what then? Why, the promised blessings, without which they could not be holy and happy forever, would not be theirs.

Here we have the gathering, or reconciling, of all things unto himself, that is, unto Christ, to which I have

already referred when treating of Eph. 1, and its parallel, Col. 1; but there is not a word in either about getting any body "INTO" Christ in my opponent's way, but only of *gathering* those who are already IN HIM, and a reconciling through the blood of the cross. The same lesson is taught us in John 10: 16, where Christ speaks of the gathering in of the Gentile sheep, that there might be "one fold" and "one shepherd," that Paul gives us when, in Eph. 3: 14–15, he teaches the unity of Christ's "family." Also when, in 2 Cor. 5: 20, he prays that the Corinthians might be "reconciled to God." In Gal. 3: 28, he teaches that in Christ "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (*i. e.* at that time.) They were already gathered by the preaching of the word, into him.

The manner in which this gathering into Christ is effected is indicated in such Scriptures as the following: I quote John 12: 32–33:

"And I, if I be lifted up from the earth, will draw all men unto me. (This he said, signifying what death he should die.)"

"If I be lifted up"; that is, on the cross; and my brother will notice that Mr. Cobb, in his comment on this passage, refers it to Christ's being on the cross. Again, John 8: 28:

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things."

Again, John 3: 14, 15:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Also John 6: 44:

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

Now these passages teach that men are drawn or persuaded through the gospel in this world. And hence the commission, "Go and teach all nations"; "Go ye into all the world, and preach the gospel to every creature." But some will not be drawn to Christ by the word; and the Master says, "He that believeth not shall be damned." God draws men through the gospel, as Paul declares, Romans 1: 16:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

But you see it is the "power of God unto salvation" only to them "that believe."

Matt. 1: 21, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins," is often quoted by Universalists to prove that Christ is a universal Saviour. But this does not follow. All are not "his people." According to Acts 15: 14, God "visited" the "Gentiles, to TAKE OUT of them a people for his name." Now when some were TAKEN OUT, of course there were some left. The test of taking out is that we love him, and the assurance that we do this is that we "keep his commandments." 1 John 2: 3, 4. *All* are not morally, or primarily, or at all, as the world now is, "the people of God." Peter (in 1 Pet. 2: 10) speaks of those becoming the people of God, who had not been his people; but who became "a chosen generation, a royal priesthood," etc. And this could not possibly have been if *all* had been before the people of God.

The following passages are often collated with the foregoing, to prove the doctrine of Universal Salvation, viz., John 4: 42:

"Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

But this salvation is rendered possible only by obedience to Christ. See John 13: 17: "If ye know these things, happy are ye if ye do them." On that principle of obedience, indeed, God can, in view of the atonement of Christ, be "just, and the justifier of him

which believeth in Jesus." In 1 John 4: 13–15, we read:

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Now, here is the key to the whole passage: "Whosoever shall *confess that Jesus is the Son of God.*" In that confession there is a proper acceptance of Christ. And those who confess Christ are those in whom the promise will be fulfilled.

Our friends also quote Rom. 6: 7: "For he that is dead is freed from sin." But we have already shown in what sense the apostle uses this word "dead" here; and we may ask, Why do our Universalist friends quote this text, since they admit there *is both sin and punishment beyond death?*

There is another argument that I wish to introduce; but it is hardly necessary to speak of it at this late hour. It is my negative argument, No. VI., namely: *The Scriptures are irreconcilable with the idea of a post-mortem gospel obedience;* and that the conditions under which sinners will be placed there will be unfavorable to their reformation. We throw these thoughts out now that our brother may have time to study over them until to-morrow. [Time expired.]

MR. HUGHES' FIFTH SPEECH.

GENTLEMEN MODERATORS:—I am happy to be here this morning for the purpose of continuing the discussion affirmatively on the proposition before us on yesterday, viz: *The Scriptures teach the final holiness and happiness of all mankind.*

A few words now in regard to brother Carpenter's last speech. He says God does not will with a will of

determination that sin shall be destroyed. Now I had always supposed that God was opposed to sin in his *whole nature,* and that he does will with a will of determination the destruction of sin. And now I have a passage to quote on this subject, which I quoted before, but which has escaped my opponent's notice. It is 1 John 3: 8:

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Now I understand "*the works of the devil*" to mean *sin.* And here it is said that the very *purpose* for which Christ was manifested was to DESTROY the works of the devil; or, in other words, to *destroy sin.* If, then, he was manifested to destroy sin, I say sin will be destroyed, or he will be defeated.

He made a little poetic quotation. It ended:

"While the lamp holds out to burn,
The vilest sinner may return."

Apprehending some little difficulty there, he says he quoted that with "poetic license." I am afraid he is saying a good many things here in that way!

In regard to the declaration that God can save all men now, but will not, he says he does not exactly understand me. Now I said that God, by the exertion of his omnipotent power, could save all men immediately; but I said that this would be inconsistent with his plan—with his government, and with the moral agency he has given to man. I believe that, by the exertion of his power at one time, he miraculously convinced Saul of Tarsus, and he was converted; and so he could deal with all men if he should so will. But he does not choose to do it, because it is not consistent with the purpose of his plan. His plan is that man, as a moral agent, shall be a co-worker with him, and God works according to this plan. It is true he works in men to will and to do, according to his good pleasure;

but they must work out their own salvation with tender and conscientious solicitude, and thereby unite with him in the work that he has purposed to do. (See Phil. 2: 12, 13.)

My brother endorses Mr. Campbell in regard to men learning by experience. If he endorses the principle there set forth by Mr. Campbell, that explains away all his opposition to the application of that principle to my argument, and to the argument founded on the nature of man and the attributes of God. And so that argument will stand.

He refers to Eph. 1: 8–10, and says Christ will gather his people into one body, and will finally gather them into one place. But then the text says that "in the dispensation of the fulness of the times, he might gather together in one ALL THINGS in Christ, *both which are* IN HEAVEN and *which are* ON EARTH; even IN HIM." And Paul says that is the *purpose of God* and the *counsel of his own will.* That is, it is God's will of determination, and so will finally be done. Paul says again, Col. 1: 20:

"And having made peace through the blood of his cross, by him to reconcile all things unto himself: by him, I say, whether they be things in earth, or things in heaven."

Now he is to RECONCILE ALL THINGS unto himself, having made peace through the blood of his cross, "whether they be things in EARTH, or things in HEAVEN." Now when that is done, all things being RECONCILED, all will be holy and happy. Let him notice, too, that the original word there is not *heaven,* but in the plural, *heavens.*

He says that the living and the dead saints are to be gathered into one body, and that that is what Paul means here. But the Church on earth and in heaven is already one body, and so there can not be a future gathering of these in one in the sense of the brother.—"There is *one body,*" says Paul.

He says I emphasize the word "*misery,*" as applied to future punishment, that I do not use the word "*punishment,*" and that I evidently want to make it *as miserable as possible!* Now I do not think I need to do that. Brother Carpenter is "orthodox," and he must not complain, for the orthodox hell is not simply a summer resort. But that we may see how this is, I will quote from Alexander Campbell, whom he endorses as a good author to quote from. It is in regard to "belligerent aliens":—

"In your lives are found every unclean and hateful spirit on this side of the fathomless gulf, the dark and rayless receptacle of fallen and ruined intelligences, who, *in endless and fruitless wailings,* lament their own follies, and throughout an *incessant night of despair* ANATHEMATIZE THEMSELVES and their coadjutors in the perpetration of their *eternal suicide.*" *Christian System, p.* 343.

Now I submit that I have not made it any more "*miserable*" than Mr. Campbell has!

But he said something about Pres. Milligan and his "everlasting fire," and he wanted me to say how I knew that Bro. Milligan meant endless misery in what he said there. I answer, by the usage of the phrase by Mr. Milligan himself. Does he deny that Pres. Milligan meant that if his brethren did not *amend their lives* they would go to *endless misery?* I guess not.

He complains about my saying that orthodoxy changes its views. Now, I have made no complaints of its changing its views; for it is changing all the time towards Universalism. They used to believe in literal fire and damnation. They believed in a big lake of fire and brimstone into which men were cast and burned eternally. But that is all done away with now. Now they believe only in *spiritual* punishment. By the way, I think the preaching of Universalism has done them some good. If orthodoxy, as it used to be, was raised from the dead, it would not know itself in the new garments which they have prepared for it. We

have been doing some good, after all, brother Carpenter. If we keep on, we will get you right in time.

Well, he says he believes that these material bodies will be raised in the future world. I want you to note that, as we may have use for it at another time.

As to the punishment of the body; he says the last we know of them, (the body and soul), they are together. Then I suppose we are to understand him that the body is to be punished. But I understand him that punishment in the future world is to be *spiritual;* and I would like to know how the *material body* can endure *spiritual punishment?* Will he explain?

But he resumes his argument on the philosophy of life, and says that all men have the power of choice. Now I do not deny that; but will he allow that they have that power forever? I believe there will be such an attraction drawing men—such an influence exerted upon them—that they will all finally come to Christ. Christ says (John 12: 32): "And I, if I be lifted up from the earth, will draw all men unto me."

He quotes what is said in Matt. 26: 24, about Judas:

> "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

But Dr. Adam Clarke says that was a proverbial expression, simply meaning that the punishment and misery that came upon him was of such a degree and character that such a thing might be said of him as it had been good for him if he had not been born, in view of his terrible sufferings. But that does not prove that he went to endless misery. Job and Jeremiah cursed the day they were born, but not because they expected to go to endless misery. Job 3: 1–13; Jer. 20: 14–18.

He says none favor the doctrines of Universalism but those who want license to sin. I do not know whether he means by that all Universalists, or all those who sympathize with Universalist doctrine. Does he

mean such men as Dr. Dick, Dr. Foster, Dr. Channing, and others, as pure as have ever lived, who have revolted from the doctrine of an endless hell? Let him explain himself. I would like to know why we have all these innuendoes thrown out here in regard to the disposition and character of Universalists. I do not like that pharisaic feeling Bro. Carpenter seems to have in him, "We are better than you, because we believe in an eternal hell!" That kind of spirit does not look well in any man, does it?

The greatest objection he has to us is we "deny the conditionality of salvation." I should like to know whether *he* really believes in the conditionality of salvation. He says he does—he says the promises of God are all conditional; that the oath of God, when it refers to things promised to men, is conditional—that there is not a single unconditional promise in all the Bible.

Now at one time in this discussion he said he wanted open-handed work—he wanted no skulking in theological thickets and jungles—he did not want to get lost in the mazes of metaphysical disquisitions. And yet he is fond of getting in the jungles himself. There is one of these thickets I have been trying to get him out of all the way through. Now, perhaps if I shell that jungle, and drop in a few red-hot shot for awhile, I may yet drive him out. He believes now in a conditional salvation. He won't like to hear it, I know; but the heathen world are dying unsaved. Now he says they are not in this question; but I propose to try his principles by this test. And I ask him how those millions upon millions of heathen are to be saved in the future world, they having failed of the opportunity to comply with the conditions of salvation in this world? He must, if he saves them, make many millions of exceptions to his own rule, *i. e.*, by allowing them to be saved unconditionally, or else he must allow them opportunity of complying in the future world.

Now I hold that the heathen are to be saved conditionally. There is to be an opportunity for them to be saved hereafter. Brother Carpenter's theory consigns the whole heathen world to endless misery. He says the gospel is to be preached to "every creature," and that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Now, if the salvation of the gospel be conditional to all men, then the heathen can not be saved, because they have not received the gospel. But if all the heathen are to be saved unconditionally, then the preaching of the gospel to them will be the occasion of damning a great many millions of them, on my brother's theory. And so it makes the gospel not a gospel of salvation, but of damnation to a great majority of the race. That is one of the red-hot shot I wanted to drop into brother Carpenter's thicket.

I will now introduce my eighth argument:

VIII. THE ABRAHAMIC PROMISE.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee: and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12: 1-3.

"And the Angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." Gen. 22; 15-18.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3: 25, 26.

1. The promise is universal in its terms. It is "all

nations," "all families," all the kindreds of the earth." No individual ever lived, but what was of some nation, family, or kindred. This language, varied as it is, sets forth the most complete universality. The promise is as universal as the spirit of the gospel; as universal as God's love which embraces the entire race of mankind.

2. The seed of Abraham is Christ; the medium through which the promised blessing is to be conferred.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

3. The blessing promised includes all the benefits conferred on man through Christ in this world and the future. It embraces all the gospel does. Paul calls it the gospel. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed." Gal. 3: 8. The gospel includes the resurrection of the dead to a future life and immortality. Indeed, the resurrection is the crowning excellence of the gospel. Without it the gospel would not be complete; it would be be no gospel. "But if there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15: 13, 14.

4. It includes salvation from sin, in (1) justification by faith:

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would *justify the heathen through faith*, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. 3: 7-9.

(2) A reformation of life—a "turning away from iniquities.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God,

having raised up his Son Jesus, sent him to bless you, *in turning away every one of you from his iniquities.*" Acts 3: 25, 26.

When, therefore, the promise is completely fulfilled, all mankind will be raised from the dead to life and immortality, saved from sin, and consequently holy and happy. But this work can not be fully consummated in this life. Thousands of millions of earth's inhabitants have, in this short life, never heard of Christ or his gospel. And none are completely saved in this life. We may, therefore, look to the resurrection state for a complete fulfillment of this promise.

5. I proceed to prove, then, that the promise itself includes the resurrection of the dead, and that state where it can and will be fulfilled.

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 6–8.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail: whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec." Heb. 6: 19, 20.

The *hope of the promise* includes the resurrection, enters to that within the vail, where Christ is—the resurrection state.

6. The resurrection, being a part of the blessing promised, *the resurrection itself must be a blessing* to all the nations of the earth, and not an endless curse to any part of mankind.

Will the promise be fulfilled? I argue that it will, as surely as that God can not lie.

1. It must be, or else Abraham, and all those who have believed with him, had no foundation for their faith, and believed a falsehood.

"Even as Abraham believed God, and it was accounted to him for righteousness." Gal. 3: 6.

"He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform." Rom. 4: 20, 21.

Abraham believed God. He believed what God had promised he was able to perform. And now all of the same faith are blessed with faithful Abraham. Gal. 3: 9. But what did he believe? He believed that in his seed all the families of the earth should be blessed. And if all are not eventually thus blessed, he believed that which is not true.

2. God has confirmed his promise with an oath.

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail: whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec." Heb. 6: 13–20.

The apostle declares the *immutability* of God's *counsel.* God confirms it by an *oath,* in which he swears by himself, because he could swear by no greater; that by *two immutable things*—God's *promise* and his *oath of confirmation*—in which it is *impossible for God to lie,* we might have *strong consolation, a sure and steadfast hope,* as an *anchor to the soul,* reaching to that within the vail, whither the forerunner hath for us entered. The promise is sure.

3. God himself speaks of it as a matter fixed in the counsels of heaven. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18: 17, 18. There is no uncertainty here.

It is not here simply a promise, but a *declaration* of that which should *surely come to pass.*

4. The law, with all its penalties, can not hinder its accomplishment.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect." Gal. 3: 17.

5. The unbelief of man can not defeat it.

"For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mighest overcome when thou art judged." Rom. 3: 3, 4.

"If we believed not, yet he abideth faithful: he can not deny himself." 2 Tim. 2: 13.

If this be a conditional promise, and made to depend on conditions to be performed by man in this life only for its fulfillment, then controlling power is not in God's hand; and its fulfillment is beyond his power; and he is not able to fulfill as Abraham believed.

6. Christ is the grand depository and means for blessing; and God, according to his *purpose* and *grace*, has given us salvation and eternal life *in Christ Jesus* before the times of the ages.

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began: but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 9, 10.

"In hope of eternal life, which God, that can not lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour." Titus 1: 2, 3.

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 Jno. 5: 9–12.

To believe this, is to believe the record God has given us of his Son. To refuse to believe it, is to make God a liar.

It is, then, a clear case. The promise will be fulfilled. Our belief, or unbelief, can not affect the *truth of the record.* It was a verity from everlasting, and to everlasting it must remain a verity. And we are required to believe it, not to make it true, but because *it is true!* And so soon as it is believed the *reality* of the promise is verified. The believer enters into an enjoyment of its fruition; receives the life held in reservation for him, and the "*earnest* of the final redemption of the purchased possession."

IX. Christ to Reconcile all to God.

"For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him." 2 Cor. 5: 14–21.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all things he might have the pre-

eminence. For it pleased the Father that in him should all fulness dwell: and, having made peace through the blood of his cross, by him to reconcile all things unto himself: by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Col. 1: 13-21.

1. All things in the heavens and in the earth were created by Christ; by him, and *for him.*

2. He died to reconcile all. Died for all—for all universally—for that all were dead.

3. All that are *reconciled* are saved; saved by the "word of reconciliation;" are "in Christ, new creatures;" and "live unto Christ."

4. This reconciliation is to be universal. It is the "reconciliation of the world;" "of all things, whether they be things in earth, or things in the heavens."

5. The work of reconciliation extends to the future state. To the "things (beings) in the heavens."

Brother Carpenter's anxious inquiry concerning the preaching of the gospel to the dead, I have answered as follows:

I have shown that Christ's rule and dominion is over the dead. "He is Lord of the *dead* and the living."

I have shown that his ministry extends to the future state. "He went and preached to the *spirits in prison.*" "For for this cause was the gospel *preached* to them that *are dead.*"

I have shown that the object of this preaching to the dead is their salvation. That they might be under the same law and rule as men in the flesh. "That they might be judged according to men in the flesh, but live according to God in the spirit."

I have further shown that the object of Christ's mission and ministry is to "gather together in one all things in Christ;" "to reconcile all things to God, whether they be things in earth or *things* (beings) *in the heavens,*" by quotations from Eph. 1: 9-11, and Col. 1: 19, 20. My brother will please note that in these

quotations, the word rendered heaven is in the plural, and should be rendered *heavens.* He admits that these passages are parallel. He must admit, then, that there is a work of gathering together in Christ, a reconciling of men to God, in the heavens. He must admit, then, that the gathering together in Christ is of those not in Christ, a reconciling of those unreconciled.

His argument on Eph. 1: 9-11, is an admission that the pleasure and will of God is one of purpose, a will of determination. Alexander Campbell says:

"From all these sayings and allusions (in Eph. 1: 3-12), we must trace the constitution of this kingdom into eternity—before time began. We must date it from *everlasting,* and resolve it into the *absolute, gracious will* of the eternal God." *Christian System, p,* 153.

The conclusion must be that the Saviour's mission and ministry to the dead and the living will be a success, or God's absolute will fails. [Time expired.]

MR. CARPENTER'S FIFTH REJOINDER.

BRETHREN MODERATORS:—I am gratified to see my brother assume to be in such a pleasant mood this morning. I thought perhaps he would be a little crabbed—a little sore—as if he had had bad dreams in the night or something of that sort, after his yesterday's experience. But I am glad he is in such good spirits; for though I expect to defeat him, of course, yet I do not want to put him in torment yet—indeed not at all. Though he did appear a little nervous yesterday afternoon. He evidently felt his defeat.

I warned you yesterday that he would introduce passages not applicable to the question in hand—passages applying, perhaps, to Christians or the Jews, and then he would apply them to the whole human race; and so, sure enough, he quotes from Paul where he says: "*We* have redemption through his blood, even the forgiveness of sins," Col. 1: 14; "For the love of Christ constraineth *us,* because *we* thus judge," 2 Cor. 5:

14-16. "Wherefore henceforth know *we* no man after the flesh," etc. And he says "*we*" here includes ALL. But to whom does the "WE" apply? Let him turn to the beginning of these epistles and see. He takes words that apply to Christians and applies them to all men. And that policy is common with Universalists. So John 17: 20 refers only to those who believe, in this world, through the preaching of the gospel.

My brother rambles over the Scriptures, culling a passage here and another there, without showing that there is any relation between the Scriptures quoted and the point for which he uses them, and then he expects, I suppose, that I will follow and set that all right! But I am under no obligation to do this. He quotes, "God is love," and uses that to show that all will be saved, without observing that while God is *now* love, sin and suffering nevertheless exist. He quotes that "Christ will gather all things in one, of things in heaven and things in the earth;" and then claims that all people, of all kinds and classes, will be gathered, not *in*, but *into* Christ!

I have already shown that Paul is arguing concerning the bringing under one head, even Christ, both righteous Jews and righteous Gentiles, possibly including dead saints along with living saints, but that the passage necessarily includes only those who are in Christ in the sense of being in a saved state. The passage from Collosians is of the same class. Neither of them tend to prove my brother's proposition. In my interpretation of the passage I am in perfect harmony with Conybeare and Howson, Clarke, Barnes, and commentators generally.

Indeed, my opponent seems to rely upon such passages as are irrelevant to the wicked, and hence that have no reference whatever to the proposition in hand. I say here, that the brother has not yet, in all this debate, reached the *real* point of his proposition. If only the

word *all* occurs, he thinks it a sweet morsel. The proposition is, "The Scriptures teach the *final* holiness and happiness of all mankind." And I say that the word "FINAL" is especially the key word of that proposition. It is true that "ALL" is an important word in this connection. But I said I would make the word "*final*" the *test* word in this discussion, and that if he would show that a state of holiness and happiness is the final state of those who die in willful disobedience to the gospel, in the sense of there being no other succeeding state, I would concede all the rest. But he has utterly failed to even make a serious attempt in that direction, but contents himself by raising false issues, and by introducing irrelevant proofs.

He admits that man is a free agent, and that his will is absolute, so far as that is concerned. In admitting this he destroys his own argument upon the will of God. But now, will he tell us how *God's will* can be *absolute* and *man* be a free agent in the sense that he claims? If man can resist the will of God here, can he not do it over there? Can there be *two* ABSOLUTE WILLS concerning the same thing? Can the wills of both God and man be *absolute* in this matter? And if man resists the will of God over there at all, how can he prove that he will not resist it endlessly? I want him to clear up that matter if he can. I do not think that he will try to show that there are *two absolute wills*. I think I know what turn he will take. I suppose he will say that God will whip the wicked into obedience in some way. But why is not this done now? But my brother acknowledged that "sin came into the world, God *not willing it*." This surrenders the whole issue on the will question.

But his position, perhaps, implies that they are punished there until they get better. If so, then *punishment* will be their *Saviour*, not *Christ*. But where is he going to put them till they yield? Is he going to find

a *hell* for them there, to serve as a kind of reform school? For he, too, admits future punishment. And when is he going to have them reform? He will make a great ado, I suspect, when we shall show that God will command the angels to gather out of his kingdom all that offend, and put them with all the liars, thieves, and other offscourings of humanity. They will have a fine time "*reforming*" in that kind of company! Or will he take the wicked right to heaven, and convert it into a reform school? Or is he going to find a hell for them somewhere? There must be some place for them till they "reform." He must do one or the other, and I want to know what he is going to do with them.

He comes out at last on preaching the gospel in the other world, and he attempts to prove it, as we anticipated and warned you, by Christ's preaching to the spirits in prison. (1 Pet. 3: 19.) Now if I should admit that Christ preached to the Antediluvians after death, and in the other world, which I do not, how will he prove that they all *accepted* his preaching? They did not accept Noah's preaching in this life, though he preached to them 120 years. It is in order now for him to show that they all accepted Christ's preaching in the other world, if indeed he preached to them there. He must prove *that* before the passage will do him any good. I have read of some coming out of their graves at the resurrection of Christ, but I have never learned that they were the Antediluvians, and I think they were not. But then, if he did preach to them and if they accepted his preaching, then the question will come up whether they might not fall again if they are free agents, according to his theory. And he can not prove that until he settles the dispute about that "*final state*," which he says has nothing other or different beyond it. And he must remember that the body of commentators are agreed that preaching to the spirits in prison refers back to the preaching of Noah before the Flood.

But our attention is again directed to the "gathering of all things in Christ." Now, I read in the context of the passage from Col. 1: 12–14:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom *we have redemption through his blood*, even the forgiveness of sins.

Now here I want to know what use he has for "*the blood of Christ?*" I want to know what he means by "*forgiveness of sins?*" Then the apostle continues:

"Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the *blood of his cross, by him to reconcile all things unto himself:* by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." (vv. 15–23.)

It is clear that those who are to be gathered together in one, *in* (not *into*) Christ, are those who are described as having been "translated into the kingdom of God's dear Son," and who have "redemption in his blood even the forgiveness of sins, who are reconciled through Christ's blood." Then it all depends upon the "IF" of the 23d verse. "IF *ye continue* in the faith," etc. They *might not* "*continue* in the faith," and then there would be no "redemption" for them, and no gathering together in Christ. The brother has not met the argument in relation to the use of those prepositions in these passages; and you will remember that the persons there

described as gathered in Christ are said to be such as had "first trusted in Christ," and had been "sealed with that Holy Spirit of promise." (See Eph. 1: 12, 13.) And so, of course, there were some not sealed, and who, therefore, could not be gathered in him. In the sense of Col. 1: 20, I deny that all things in heaven and in earth were then gathered into Christ.

I have already shown, from John 12: 32; 8: 28; 3: 14, 15; 6: 44, and other passages, the way in which men, under the gospel, are to be gathered into Christ, and I have shown that this salvation is made possible only by obedience on the part of such as become responsible because of opportunities. Infants and idiots have nothing to obey.

He drags in the *heathen*, as though they were in the question. But did not he himself tell us that "man's responsibility necessitates the idea of his *knowing* the law, and his *ability* to *obey* it?" "Out of thy own mouth," my brother, "I condemn thee!"

He introduces Acts 3: 26. Let me read now from the context, beginning at the 20th verse:

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

Now, whether it be a temporal or a spiritual salvation spoken of here, it matters not; for, 1st. In regard to the promised prophet, he said, "Him SHALL YE HEAR in all things whatsoever he shall say unto you." But did they all hear Christ? Now the question is, whether Moses spoke the truth or not, according to Elder H.'s theory of exegesis. If he spoke the truth.

and my brother is correct, then they were bound to hear Christ, of whom he spoke, every one of them. But, 2d. The apostle who made the quotation from Moses, added: "And it shall come to pass, that every soul which WILL NOT hear that Prophet, shall be DESTROYED from among the people." And this *destroying* was one of the things spoken of by the prophets. There were some, then, that *would not hear*, and who were to be *destroyed*. Now why this limiting clause, "by the prophets," if at the "restitution of all things," spoken of in the 24th verse, or at any time, all are to be restored? Why, then, should he speak of some who are to be *destroyed*—cut off? And you will notice that this "restitution of all things" is to take place at the coming of Christ, which, our Universalist friends tell us, was at the destruction of Jerusalem! If so, we are out. How do our friends like their own logic?

Again, I make this remark in reference to his favorite word "all," that perhaps it is not used in the absolute sense, as including all men, a mathematical whole, anywhere in the Bible. Certainly it is very seldom thus used. I quote now some passages in which this term is used. I read 2 Chron. 32: 22, 23:

"Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified in the sight of ALL NATIONS from thenceforth."

Now, does this "all" include a mathematical whole? I presume there were nations then existing that had never heard of Hezekiah. But it is said that he was "magnified in the sight of ALL nations." "*All* nations compassed me about; but in the name of the Lord will I destroy them." Ps. 118: 10. Did all nations, including all the people, men, women, and children, come up against David? If so, no wonder he was in trouble.

"That thy way may be known *upon earth*, thy saving health

among *all* nations. Let the people praise thee, O God: let all the people praise thee. Oh! let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the *nations upon earth*. Selah. Let the people praise thee, O God; let *all* the people praise thee." Psa. 67: 2–5.

"The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: *all the ends of the earth* have seen the salvation of our God." Psa. 98: 2, 3.

But did this include all of the heathen, idiots, infants, all of all places and all time?

"For I will gather *all nations against Jerusalem to battle;* and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech. 14: 2.

But did this, or shall it ever, include all people? Did Titus have all nations, in my brother's use of the term, and every individual of the race, gathered at Jerusalem? for it is nothing for my brother's argument to show that these terms include all nations, but he must show that they refer to every individual of all the nations. It must include every individual of the race; otherwise his argument fails. Now, were the old men, the women, the cripples, the young children, gathered at Jerusalem, fighting those Jews? And yet this is the emphasis my brother puts on these phrases, "all nations," "all flesh," etc.

"And he taught, saying unto them, Is it not written, My house shall be called, of *all* nations, the house of prayer? but ye have made it a den of thieves." Mark 11: 17.

But surely there were nations then existing that never had heard of that house, as there are those now living that have never heard of the name of Christ.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of *all nations* for my name's sake." Matt. 24: 9.

But surely the brethren did not hate them. Nor do we, or the majority of our nation, hate them. Will he

tell us when, according to his interpretation of "all nations," this has been true?

To these Scriptures, I might add also as references for a similar use of these phrases, 1 Sam. 2: 22; 2 Sam. 18: 17; 1 Kings 3: 28; 8: 62; 13: 14; 1 Chron. 11: 4; Rom. 10: 1–14; Dan. 7: 14; Phil. 3: 1–14, etc. These are sufficient to show that in the Scriptures "all nations," "all people," "ends of the earth," "every creature," "all flesh," etc., ordinarily refer only to a great number of those living at the time mentioned. And in NO instance do they include a *mathematical whole*. And I think this will suffice for *all* the "*alls*" my opponent may adduce.

But my brother introduces the Abrahamic covenant, and quotes Gen. 12: 1–3; and 22: 15–18. And he says this promise is universal, it includes Christ, and all the blessings flowing from Christ, such as justification from sin, the resurrection, and eternal life, and therefore all men will be saved. But how is this? Abraham himself was blessed because he obeyed God. Gen. 26: 5. Paul says: Gal. 3: 8, 9:

"And the Scripture, foreseeing that God would justify the heathen *through faith*, preached before the gospel unto Abraham, saying, In thee shall *all nations* be blessed. So then they which be *of faith* are blessed with faithful Abraham."

Then they which be "OF FAITH," and no others, mind you, are blest. But my brother says the heathen are going to have this faith; and he wants me to come out of the thicket.

Ah, he wants to get me into the thickets, that I may spend my time on something that is not in our proposition. I said the heathen were not in the proposition, and that when they were put in, then I would discuss that matter with him. And I now say I do not propose to affirm or deny on that question. But he says the heathen are to go to heaven without faith, and are to get this faith there. Let him prove this if he can.

How is any body going to get this faith there? Who is going to preach to them there? But all nations are to be blessed in Abraham. Very well; but how? Have all nations, including all individuals, this faith of which Paul speaks? Paul says "all have not faith." 2 Thes. 3: 2. Do "all nations" here include all individuals? "Go and teach all nations" covers the whole ground. But my brother does not preach to idiots or infants, although they are included in "ALL NATIONS." These blessings, my brother, are offered to all for whom the commission was designed; but all do not accept of them—all do not believe—and therefore all are not saved. Elias (John) was to "restore *all things*." (Matt. 17: 11.) But did John "restore" *all men*, in the Universalist sense? Moses said they should all hear the prophet that was to come; but they did not all hear, and some were destroyed. But all that hear shall be saved. Some disbelieve and are damned. (Mark 16: 16.) We have answered this sufficiently for the present.

The Abrahamic covenant included nothing not found in the gospel; and this is conditioned, as to its blessings, upon faith and obedience in this life. "Go into all the (this) *world* and preach the gospel," said Jesus. The law was to the Jews only, but the gospel to all nations. This was the promise to Abraham. But, mark you, the blessings of the gospel are *all conditional*, as we have shown and will further prove.

Having now noticed everything I wish to at this time in my opponent's speech, I will introduce my next argument, already referred to on yesterday. I state it thus:

VI. THE SCRIPTURES ARE IRRECONCILABLE WITH THE IDEA OF A POST-MORTEM GOSPEL OBEDIENCE. And I argue this, first, from the fact that sinners will not be under favorable conditions in that darkness into

which they will be plunged, whether of locality or of ignorance.

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 15.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and he shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 40-42.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 49, 50.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. 22: 11-13.

"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25: 30.

Surely they will be in bad company to reform when they will be with "murderers," "whoremongers," "adulterers," etc.; and worse than that when they are with "the devil and his angels!" When they are separated from the good, and are permitted to associate only with the bad. Mark, the "tares" are the *children* of the wicked one, not simply follies of character. (Matt. 13: 38.)

Again, they will be banished from Christ, and CAN NOT come to him:

"Then said Jesus again unto them, (the unbelieving Jews,) I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." John, 8: 21.

But I shall be told here that he said to the disciples that they could not follow him either. But what

he told them was that they could not come *now*; but should come *afterwards:*

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." John 13: 36.

And you will notice that he said to the Jews, as a reason why they could not come to him, that they should "die in their sins."

Moreover, the banishment of the wicked from Christ is to be *everlasting.* I quote:

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thes. 1: 7-10.

Now Christ says "COME!" *then,* in "the great and terrible day of the Lord," he will say "DEPART!"

Moreover, some, even in this life, become so that it is "*impossible*" to "*renew them:*"

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4-6.

And of others it is said that they have "eyes full of adultery," and that they "can not cease from sin." (2 Peter, 2: 14.)

Now how can those be renewed of whom it is said that their renewal is "IMPOSSIBLE?" And how can they be made "finally holy and happy" that "*can not cease from sin?*" But it may be claimed that these Scriptures may refer to this life. This we deny; but if we grant it, it avails my brother nothing; for if God deals thus with sinners in the day of his *grace,* how will it be with them when "the harvest is past and the summer is ended?" Ah, my friends, with Paul,

"Knowing the *terror* of the Lord, we persuade men." 2 Cor. 5: 11.

My friend refers to the poetry I quoted, and wants to know if I endorse it. I told him I quoted poetry with poetic license, and I will now say that our people, so far from approving of the sentiment, as expressed in the last line, have changed it so that it stands in our hymn-book this way: "Oh, hasten sinner, to return." I quoted it for the sentiment of its first couplet, and finished the verse as Dr. Watts composed it. The word "vilest," we don't use here.

And now I ask again that the audience should notice carefully the proof-texts that my brother introduces in support of his proposition. I think you will see that many of them have no relation to his proposition. His proposition, you know, is that "the Scriptures teach the final holiness and happiness of all mankind." But many of his quotations have no reference whatever to the question. His arguments based upon his own "I believes," "I don't thinks," "I have showns," "I will proves," and such like asseverations, which, though they seem to be his main reliance, I am sure I will not be expected to answer. This audience, Bro. Hughes, have a right to expect of you more than your own *ipse dixit,* with the variations of false issues and misapplications of Scriptures, and the language of brethren Milligan and Campbell wrung in as changes. They expect you to meet the true issue. [Time expired.]

MR. HUGHES' SIXTH SPEECH.

SIRS MODERATORS:—I never perpetrated such an argument as the brother states at the close of his speech.

He seems to be afraid of my temper. I don't think he need to be. You know he commenced talking here

about deficiencies in our Church. Well, I did not care much about what he said about that; but you noticed when I referred to some in his own Church he winced considerably.

He says that I quote passages that refer to the Jews or the Christians, and apply them to all men; and he wants you to pay particular attention to my quotations, as if I were going to take an advantage of you. I think you can judge as to that matter. But now, when the Saviour is said to be the Saviour of the *world*, does that mean the Christians or Jews as a class? It does mean Christians and the rest of mankind; but not the Christians separate from the rest of mankind. It sometimes means the sinful portion of mankind, in distinction from the righteous; but it never means the *righteous in distinction from the wicked*. Now it is said by Paul that "Christ died FOR ALL, because ALL were dead." (2 Cor. 5: 14.) It is said that "God was in Christ, reconciling THE WORLD unto himself." (2 Cor. 5: 19.) It is said that according to the good pleasure which God hath purposed in himself, Christ, in the dispensation of the fullness of times, is to "gather together in one ALL THINGS, BOTH WHICH ARE IN HEAVEN AND WHICH ARE IN EARTH." Eph. 1: 10. And he is to "reconcile all things unto himself, both in heaven and in earth." Col. 1: 20. Now I want to know if these passages refer only to Christians, or whether they embrace ALL MANKIND?

Now, to prove that he includes all mankind in the context of the passage in Colossians, it is said:

> "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1 :16,17.

Now the very same phraseology is used in the one place that is used in the other place, and I want to

know whether he did not create ALL THINGS. I want to know if there were none created but Christians or Jews! But if he created "ALL THINGS," referring to mankind comprehensively, then he will reconcile "ALL THINGS;" for if you limit the phrase in the one place, you must limit the phrase in the other. I told him that Christians are already reconciled, but all others are to be reconciled, else Christ would not reconcile all things unto himself. And you will notice that my friend says this passage in Colossians and the passage in Ephesians are parallel; and therefore his criticism on *en* and *eis* is defeated, for in Colossians the phrase "all things in heaven and in earth," means all mankind.

But he says if he admits the salvation of the antediluvians, then I must prove that they will remain finally saved. I will satisfy him on that point when I come to the proper place. I intend to prove that, but he will please wait until I get to it.

But he wants to know, if the spirits accepted the preaching of the gospel, or if Christ preached to them, how I can prove that they accepted it. Well, first I have proved that the preaching was for the purpose of their salvation.

> "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4: 6.

Then I turned over to Colossians, where it speaks of Christ reconciling unto himself all things in the heavens, if you please; and I proved by that that they will be reconciled. I have written out my views upon this matter, as delivered at the close of my last speech, and he can have them to examine at his leisure.

But he says that in his opinion, the preaching to the spirits in prison refers to Christ's preaching through Noah, to the antediluvians; but he gives no reason for so believing. A more literal translation

forbids that idea. "Christ was put to death *in flesh*, but made alive *in spirit, in which* also he went and preached to the spirits in prison, who were formerly disobedient," etc. *Christ was the preacher*, not Noah. It was in his *own Spirit* he went and preached to the spirits in prison, and not by means of the Holy Spirit preaching through Noah before the Flood. I call his attention to the order of events as laid down by the Apostle here also: 1. Christ was put to death in flesh. 2. He was made alive in spirit—*his own spirit.* 3. He went and preached to the spirits in prison—the spirits of those who were disobedient in the times of Noah. The *disobedience* was in the times of Noah, but not the *preaching* of Christ here mentioned. But if they neither could or would accept the gospel, why the preaching to them? When Christ ascended from *hades*, he "led captivity captive;" in his train was a multitude of captives. Eph. 4: 8-10.

He wants to know what I want with the blood of Christ, the doctrine of forgiveness, etc. Now when I asked him about the heathen, he was terribly mum, and I might pursue the same course with regard to his enquiries. I might say, that is not in the question.

But I have quoted passages here where it is said that "he hath made peace through the blood of his cross"—that he is to reconcile all things unto himself —and I showed that the work had been commenced— that some had been reconciled, and I took the ground that all would finally be reconciled. I admitted that some might fall away here, but not finally, for this work is to progress until all are reconciled. I showed that this was God's *pleasure* and the *counsel of his will*, and therefore that it would be done. I suppose my opponent will not contend that there is a literal application of the blood of Christ to the heart in the forgiveness of sins. Certainly I do not. It is *through faith* in his blood that there is remission of sins. The blood

of Christ has its efficacy in what it means, in what it brings to us. The blood of Christ was his life which he poured out unto death, in which there is a commendation of God's love to us while sinners, Rom. 5: 8; and a demonstration in power that he was the Son of God in his death and resurrection, a revelation of truth in a belief of which we are to be saved. I think that ought to satisfy him as to what use I had with the blood of Christ.

He does not understand what I mean by the plural used in the passage which speaks of Christ gathering together in one all things that are in the HEAVENS and that are in the earth. (Eph. 1: 10.) Now I suppose that in the heavenly regions there are worlds upon worlds—if you please, spheres above spheres—and I read that—

> "He that descended is the same also that ascended up *far above all heavens*, that he might fill all things;" Eph. 4: 10.

That when Christ ascended he went to the most sublime position in the universe, where he reigns over all; and among these various grades of being there are those unreconciled to God, whom Christ is to reconcile.

The brother was exercised yesterday lest I should not find a place for men to be reformed in the other world. I think there is plenty of room for that purpose in the regions below the highest heavens to which Christ ascended. If the brother will just look around there I think he will find plenty of room for them. And I have proved that Christ's reconciling power applies to the heavens as well as to the earth, and there is no difficulty in the way of the reconciliation of the wicked in that state or on that score either.

He quoted Mark 16: 16—"He that believeth not shall be *damned.*" But the word there should be rendered "*condemned*;" and if I understand my brother's doctrine, they admit that this condemnation rests upon

the unbeliever now. So Clark Braden explained it in his debate with Bro. Hughey. And John says:

"He that believeth on him is not condemned: but he that believeth not *is condemned already*, because he hath not believed in the name of the only begotten Son of God." John 3: 18.

Now when he can prove that that clause of the commission applies to the final condition of men, then I will admit that he has done something for his side of the question. But it does not apply to the final condition of men, and he cannot prove that it does.

He makes some criticisms on the terms *"all," "all nations,"* etc. Now I will lay down a rule here to apply in these cases. It is this: Whenever the word "all," or an equivalent expression is used in any passage, and there is no reason in the text or context, or subject matter to restrict or limit its meaning, it is to be taken in its unrestricted, literal sense. Otherwise it is to be understood subject to the limitation expressed in the text, context, or subject matter to which the term refers.

Now when we read that God "will have ALL MEN to be saved, and to come to the knowledge of the truth;" (1 Tim. 2: 4.) when we read that Christ will draw "ALL MEN" unto him, (John 12: 32.) when it is said:

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the WHOLE WORLD." 1 John 2: 3.

"He gave himself a ransom for ALL." 1 Tim. 2: 6.

"He tasted death for EVERY MAN." Heb. 2: 9.

And again where it is said that "ALL the KINDRED of the earth," "ALL the NATIONS of the earth," "ALL the FAMILIES of the earth, are to be blest in Christ." (Gen. 12: 3; 22: 18. Acts 3: 25.) There is nothing in the text, the context, or the nature of the subject, to restrict those terms, and they must be taken in their unlimited sense, to include all mankind. Now will

the brother take hold of my argument, and show its fallacy?

I quoted from *Acts* 3: 25, 26, and made an argument on it, and he quoted in the context, what refers to the teaching of the prophets, but I noticed that he did not quote the passage in hand. I suppose it did not suit him to quote it. Now, the promise to Abraham was that in his seed, that is in Christ, "ALL THE KINDREDS OF THE EARTH" should be blessed. And Peter recites the promise:

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the *kindreds of the earth* be blessed." Acts 3: 25.

And then he says to the Jews:

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away *every one of you from his iniquities*." Acts 3: 26.

That is the passage I quoted, and that passage shows that the promise was to be first to the Jews, and then that the promise thus to be fulfilled in them was also *to "all the kindreds of the earth."* But I showed that this promise could not be completely fulfilled in this world, but must be in the future state. I think his argument has not interfered with the validity of mine.

Now, I am afraid before this discussion is done my brother will be found skeptical as to the faith of Father Abraham and his promise. I profess to be sound as to the faith of Father Abraham, the Father of the faithful —believing that all who are of faith are the children of Abraham, and are blest with faithful Abraham. And I guess he believes that too. But then I believe that the promise is sure of fulfillment, as sure as that God cannot lie, and that ALL THE FAMILIES OF THE EARTH will be blest in him. But I am afraid my brother don't believe that part of the promise. I fear he is skeptical there.

But he does not answer me about the heathen, and

he keeps on saying that they are not in the proposition. Well, the proposition reads in this way: "The Scriptures teach the final holiness and happiness of ALL MANKIND" Now if I understand it rightly, the heathen are a pretty respectable body, so far as numbers are concerned, and I suppose they are included in "ALL MANKIND," and are, therefore, in this proposition. I want to know, then, why he don't take a position in regard to the heathen. Either they get the benefit of this promise to *all nations*, or they do not. But they do not get the benefit of the promise here, and how are they to be saved unless they get the benefit of it hereafter? But that opens up the way of salvation in the future, and to that he objects most decidedly.

But he thinks sinners will have a hard chance for reformation in the next world. He is going to have them with all the murderers, adulterers and vile characters that have ever lived, and to make their condition "as miserable as possible" in "outer darkness" there. Well, are they in a favorable condition for salvation in this world? "Yes." But are they not in a condition of sin and "outer darkness," that is, out of the kingdom now? "Yes." Well, does "outer darkness" mean anything more in that world than it does here? And if they are saved here, notwithstanding their condition of darkness, may they not be saved there? "Yes, but they are in bad company." But is there no bad company here? "Yes." Are there no murderers, and adulterers and thieves here? "Yes." Well then how is it that they are saved here? And if they are saved, notwithstanding the bad company here, may they not be saved notwithstanding any bad associations there? Moreover Christ went to preach to them there, that they might be under the *same rule and conditions* in that state that they are under here, and therefore they may be saved there as well as here,

for I am sure they had a very good and successful preacher preaching to them over there. And his administration has not yet ceased. "For, for this cause was the gospel preached to them that are dead." 1 Peter 4: 6.

He quotes John 8: 21: "Ye shall die in your sins; whither I go ye can not come," to prove that some sinners can not come to Christ. But then the Saviour made a similar declaration to the apostles. He said to the disciples: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye can not come; so now I say unto you." John 13: 33. He did not say that they could never come to him. What he said was that they could not come to him then. And I challenge him to prove by any Scriptures any where that there are some that can NEVER come to Christ. Did he say to them, "Thou canst not come to me now, *because thou shalt go into endless punishment?*" Now, he said to these Jews, "Ye shall die in your sins;" but he did not say to them, "You shall go into an eternal hell," and my brother can not prove it. But to prove his doctrine, he must prove that dying in their sins meant that they should go into an eternal hell. And that is what I deny. And he can never prove that he said anything stronger to the Jews than he did to the apostles; so if the Jews could never come to him, neither could the apostles! 2 Thes. 1: 7–10 will come up again. He quotes Heb. 6: 4–6, about its being impossible to renew certain parties to repentance:

"For it is possible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to open shame."

Now Paul evidently does not mean that it was ab-

solutely impossible that they should be renewed, but that it was impossible to man, not to God. The Saviour said on one occasion, when the rich young ruler came to see him, and went away sorrowful because he had much possessions, which he was unwilling to give up for Christ:

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men *this is impossible;* but WITH GOD ALL THINGS ARE POSSIBLE." Matt. 19: 24–26.

But if ALL THINGS ARE POSSIBLE WITH GOD, then it is NOT IMPOSSIBLE for him to renew these souls again unto repentance that have fallen away, and I say he will do it, for with him all things are possible.

In reference to the Abrahamic promise, I wish to submit to brother Carpenter the views of Mr. Alexander Campbell. I quote from the Christian System, pp. 134, 135:

"THE TWO PROMISES TO ABRAHAM.—We find them in their most simple form in the beginning of the twelfth chapter of Genesis. The first—'I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse them that curse thee.' The second—'In thee shall all the families of the earth be blessed.' These promises, when fully developed, contained numerous blessings. They are, however, in all their details, separate and distinct from each other. Abraham's family alone are personally concerned in the first—*all families of the earth in the second.* [So Mr. Campbell believed the promise to be universal.] Temporal and earthly are the blessings of the former,—*spiritual and eternal are the blessings of the latter.* Paul calls the second 'The gospel preached to Abraham,' and 'The covenant confirmed by God in reference to the Messiah four hundred and thirty years before the giving of the law.' The Jewish kingdom, in all its glory, was but the development of the first—the Christian kingdom in its *present and future blessings* is the consummation of the second."

I will now resume my direct arguments under this proposition:

X. CHRIST WILL DRAW ALL MEN TO HIM.

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." Jno. 12: 31–33.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jno. 6: 44, 45.

1. Christ means by the phrase "all men," all mankind. He refers to his death by being "lifted up." He is to draw as many as he died for; and "he tasted death for *every man.*" Heb. 2: 9.

2. By drawing men, he means teaching them.—"They shall all be *taught* of God." He is to so influence them by his word and Spirit, that they will come to him. "Every man therefore that hath heard, and learned of the Father, cometh to me."

XI. ALL WILL COME TO CHRIST.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Jno. 17: 2.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 27–30.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Jno. 6: 37–40.

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." Ps. 22: 27, 28.

1. To come to Christ, is to believe on him and become his disciple. To enter into his salvation.

2. All men are given to Christ, that he might give them eternal life. As many as God loves he has given into the hands of Christ, that he might save them. As many as Christ died for he has given him. He died for all.

3. All that are given to Christ, he declares *will come to him*, so as not to be cast out. He will lose none of them, but raise them up again at the last day. And David declares that all will remember and turn to the Lord, and worship before him.

XII. ALL TO SUBMIT TO CHRIST.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2: 9–13.

"Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come: and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." Isa. 45: 22–25.

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone." Ps. 86: 9, 10.

1. We have here the most complete universality. It is "every knee," "every tongue," "of things (beings) in heaven, in the earth, and under the earth." Prof. Stuart says, "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the *universe*." Dr. George Campbell says, "Things in heaven, in the earth, and under the earth, here and in Rev. 5: 13, include the *whole rational creation*." Dr. Whitby says, "The apostle means *all the nations* of mankind." Dr. A. Barnes says, "The *whole universe* shall confess that he is Lord."

2. This universal homage and confession means moral submission to Christ and God—salvation.

(1) A *willing homage* and *confession* only would be to the *glory of God*.

(2) This alone harmonizes with the spirit of the text. It is at the *name of Jesus, Saviour*, that men are to bow the knee.

(3) It is he that *offereth praise* that *glorifieth* God. "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50: 23.

(4) There is no intimation here that some are to bow the knee, and confess willingly, and some by compulsion. There is no distinction as to the manner or spirit of bowing and confessing. It is *all to the glory of God the Father*.

(5) In Isa. 45: 24, the inference is very clear that the confessing to the Lord is in *righteousness*, which they swear they have in the Lord.

(6) The same apostle declares, "All have sinned and come short of the glory of God," Rom. 3: 23, which clearly teaches that men can not glorify God while in a state of sin.

(7) To bow the knee, and to confess that Jesus is Lord to the glory of God the Father, is to *worship* and *glorify the name* of God. "All nations whom thou hast made shall come and worship before thee, O Lord, and glorify thy name." Ps. 86: 9.

Dr. Adam Clarke says: "By confessing him to be Lord, we may understand that worship, which all intelligent creatures are called upon to pay to God manifested in the flesh; for all should honor the Son as

they honor the Father." Com. on verse 11. Prof. Stuart says "it means spiritual and divine worship."

XIII. ALL MEN SHALL BE CONSTITUTED RIGHTEOUS.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore, as by the offense of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5: 12-21.

From this passage we learn:

1. That death, moral and spiritual, passed upon all men, for that *all have sinned.*

2. That it is through (not because of) the offense of one many be dead.

3. That the free gift is of *many* (all) offenses unto justification of life; and not of the Adamic offense only.

4. That "by, or through, the offense of one, judgment, or sentence, came upon all men to condemnation."

5. That "by the righteousness of one, the *free gift* came upon *all men* unto *justification of life.*"

6. That "by the disobedience of one man, *many,* all mankind, were *constituted sinners.*"

7. That "by the obedience of one, shall *many,* all mankind, be *constituted righteous.*"

8. That "where sin abounded, *grace did much more abound.*"

9. "That as sin hath reigned unto death, even so might *grace* (which superabounds sin) *reign through righteousness unto eternal life,* by Jesus Christ our Lord."

10. The phrase "the many," means "all men," all mankind. *Dr. McKnight* says, "For as *hoi polloi, the many,* in the first part of the verse, does not mean *some* of mankind only, but *all* mankind, from first to last, who without exception are constituted through the disobedience of Adam sinners; so *the many* in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ, must mean *all mankind,* from the beginning to the end of the world, without exception." Note on verse 19.

11. The righteousness of verse 19, means *active righteousness.* Prof. Stuart says, *dikaioi,* moreover, must have an *active sense* here, in order to make out the antithesis to *hamartōloi,* which clearly bears only an *active sense,* if the *usus loquendi* may decide this point; at least it does so wherever else it is employed." Com. on verse 19.

12. When "the many" become righteous in the *active sense,* then all mankind will be holy and happy. Time expired.]

MR. CARPENTER'S SIXTH REJOINDER.

BRETHREN MODERATORS:—It will, perhaps, be as well for us to reverse the order of the affirmant's speech in our review at this time.

His 13th argument is based on Rom. 5: 12-21. I will call your attention to a few thoughts on this pas-

sage. In the 6th, 7th, and 8th verses of that chapter, the apostle says:

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

And then he proceeds: (verses 9-11.)

"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, *we were reconciled* to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

And then comes in the brother's quotation: (verse 12.)

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," etc.

But to whom does Paul write this? Who constitute the "we" of this chapter I ask? Does this word include all mankind? If not, it gives no aid to my brother's proposition. Nothing can be more evident than that he is addressing Christians only. But we are told that death passed upon all men and that Christ died for all men. True. But *what* death passed upon all men by Adam? My brother dare not say that it was spiritual death, for then he would have to admit "imputed sin from Adam, and imputed righteousness from Christ," which he stoutly denies. If it means temporal death, then it is simply parallel with 1 Cor. 15: 20-23, and only teaches a general resurrection through Christ. This we believe and teach. In Gen. 3: 19, God says to Adam, and through him to the race, "Dust thou art, and unto dust shalt thou return." This is clear, and it is equally evident that all shall be raised through Christ. Now I believe that *all* that was lost by Adam is restored by Christ. Besides this, grace abounds for the forgiveness of actual transgressions to

those who will accept it. (verses 12-21.) Does my opponent believe that it is spiritual death and spiritual restoration here meant? Does he believe in imputed righteousness? A few sharp definitions right here from brother Hughes will be in order and aid us very much in understanding him.

All that was lost in Adam will be restored by Christ. We all go down to the grave by the first Adam, and we will all come up out of the grave by the second Adam. If it was a *spiritual* death that we suffered in Adam, then I am willing to admit that we are all saved in a *spiritual* sense from the old Adamic transgressions. But what of our actual transgressions? But that is just what I want him to determine, and that is what he dare not do. But he says that the "righteousness" of verse 19—"shall many be made *righteous*," means an "active righteousness;" then the "*disobedience*" must mean "*actual transgressions.*" Now, I want to know if Christ has saved us from *actual transgressions?* If so, how about the *suffering* for all our sins? He has not proved that, however, and never will. To listen to his last argument you would think that he is a believer in a vicarious atonement. *I* should like to know whether he believes in a vicarious atonement?

MR. HUGHES—Do *you* believe in a vicarious atonement?

MR. CARPENTER—I believe in it as I understand it. I prefer to state the definition myself. I might not agree to such views as those of Mr. Bushnell, perhaps, and others.

MR. HUGHES—Oh! yes; you believe it as you understand it! So do I.

[Catechetical interruption was again objected to.]

MR. CARPENTER resumed: Well, we shall see about the atonement again. I think he does not believe in the vicarious atonement in any proper sense.

I now refer him to Matt. 22: 30:

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Will Mr. Hughes tell us when that resurrection is to be, and what he makes of it? Perhaps he will notice it "by and by." He is deferring a great deal of matter to that indefinite time.

I also refer him to Luke 20: 29-36:

"There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection, whose wife of them is she? for seven had her to wife. And Jesus answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead; neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Now I have admitted that all men will be raised from the dead. But he concludes that all men will therefore be the children of God, and equal to the angels. But is that so? No: the writer is talking about a *particular* resurrection of those who should be "ACCOUNTED WORTHY TO OBTAIN THAT WORLD, and the *resurrection* from the dead,"—a special resurrection. Not *all*, then, but SOME, will be equal to the angels, etc. You will please notice that it is *ek nekrōn* that is used here—"*out of dead ones;*" "*from among the dead.*" See Wilson, Rotherham, Bible Union version, McKnight, etc. Then, if they are taken "*from among the dead,*" there are some of the dead, in the sense of this passage, who are left, or from whom these are separated. And so all are not in this resurrection.

I refer also to Phil. 3: 11:

"If by any means I might attain unto the resurrection of the dead."

There was to be a resurrection Paul desired, to which he had not yet attained; not a common, but a special resurrection:

"Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Heb. 11: 35.

A "*better*" resurrection implies a *worse.*

"Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

Here the two resurrections are definitely spoken of. Will Bro. Hughes explain them?

In his 12th argument he tells us that man cannot glorify God in a state of sin. But then he has admitted that God makes the wrath of man to praise him. Psalm 76: 10. If his *glorying* is akin to the Psalmist's *praising,* then the brother is mistaken.

The brother has, during this discussion, quoted a number of doctors of divinity as if they all sustained the doctrine of the final happiness and holiness of all mankind. But do they?

MR. HUGHES—I did not quote them as believers in the final holiness and happiness of all mankind.

MR. CARPENTER—But you quoted them as if they believed it.

MR. HUGHES—I quoted what they said about the doctrine of endless misery.

MR. CARPENTER—Yes, you quote them as you quote the Scriptures, taking their words out of their proper connection, wresting and misapplying them to cover your defeat, which is becoming more and more apparent. But is this fair?

[Interlocution was again ruled out by the moderators.]

MR. CARPENTER—He keeps up his jingle of words on "all nations," "all people," "all flesh," "all things," "reconcile all things," etc., though I have several times fully answered him upon these points.

But his case is evidently one of desperation, and he must keep up appearances. I have clearly shown that these terms as used in the Scriptures never mean a mathematical whole, and hence are nothing to his purpose. It does, therefore, seem needless that I should repeat the refutations of his assumptions. But he is in the affirmative, and I suppose I must follow him in all his windings. I have already shown that the same form of speech is used in reference to John the Baptist that is used with reference to Christ in this matter. I again quote:

"And Jesus answered and said unto them, Elias (John) truly shall first come, and *restore* ALL *things*." Matt. 17: 11.

Does Eph. 1: 10, Col. 1: 20, or any other Scripture use stronger language than this? Yet we know John did not restore all things in my brother's application of these words. There were those who rejected the counsel of God against themselves in not obeying him. I read:

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers *rejected* the counsel of God against themselves, being not baptized of him." Luke 7: 29, 30.

It is said *all* that heard him "were justified," and Jesus endorses the promises of the prophet that John should "restore *all* things." Yet thousands rejected this "counsel," "justification," and "restoration." The opportunity was to all for whom John's mission was intended, but this mission was to comparatively few of the entire race; and many of these refused the offered favors. It was of advantage only to those who accepted the terms; and just so it is with the mission of Christ. Why will not my opponent allow Scripture to be interpreted by Scripture! Ah, he knows that will ruin his theory. We have also shown the restricted use of these terms by numerous other passages. But we are told that the "all things" of Col. 1: 20, is the same "all things created," of the 16th verse. But in his argument he admits very important limitations. Does the "reconcile all things," of the 20th verse, include the brute, vegetable, and mineral creation of the 16th verse? Does it include the angelic creation, some of whom never sinned that they should need reconciliation? Does it include infants and others who need no reconciliation? He will not dare say it includes all these classes. That which proves too much proves nothing. If, then, he will further limit it to those who *accept* the reconciliation, he will be right and scriptural. When upon the Abrahamic promise he quoted Titus 1: 2, 3; Tim. 1: 9; 2 Cor. 5: 17-19, etc. Now, if he will study those passages, he will learn that this reconciliation is to be in this world through the preaching of the gospel, and not in the future world through Christ's personal preaching. It is through the gospel that God's *purpose* and *grace* are extended. Paul says: (2 Cor. 5: 18, 19.) "And hath given to *us the ministry* of *reconciliation*," "the *word* of reconciliation." "Preach the gospel to every creature." Mark 16: 16. "And I will give unto thee the *keys* of the kingdom of heaven that whatsoever thou shalt bind on earth shall be bound in heaven," etc. Matt. 16: 19. God deposited the terms of this reconciliation in the gospel to be preached in this world. *Here* the conditions are "bound" and "loosed;" and there is no change there. So you see that upon this whole subject as well as that of the resurrection, my opponent is "confusion worse confounded."

He refers to John 8: 21, where Christ says to the Jews that they shall die in their sins, and that whither he went they could not come. Then he tells us that Christ made a similar declaration to the apostles. But Christ afterwards qualified it, (John 13: 36,) by saying that the disciples should follow him "*after-*

ward;" but this was not said of the wicked Jews. Either Jews or apostles could have followed him to death, but not to heaven. The apostles would go there "afterward."

But he is going to show that over in the other state men can not fall. He says men are reconciled here. Well, we agree on that, and I think I shall have use for that hereafter. But does he believe in the principle, "Once in grace, always in grace?" Why, I don't know but, if he keeps on, he will outdo the most orthodox of us! But men do fall, even here, my brother. Even our Calvinist friends believe that they may fall in a sense here. And my brother seems to incline that way.

But he thinks over there they can not fall. Why not, my brother? If they are free agents there, why may they not fall there as well as here? You must prove that holiness and happiness is their "*final state*," in the sense of their *last* state, before you can prove that they can not fall there.

But the "spirits in prison," spoken of in 1 Pet. 3: 19, 20, are again brought upon the tapis. But if we should grant the interpretation claimed for this passage, contrary to most standard authors, it would fall far short of sustaining the affirmative of the proposition we are discussing, as the most that could be adduced from it is the fact that the antediluvians who had not heard the gospel here, heard it under Christ's preaching for the short space of about forty hours. But it has not been shown that a single one of those who had been rebellious under the preaching of Noah for one hundred and twenty years, accepted the preaching. Nor can it be shown, according to my opponent's doctrine, that if any did accept the teaching of Christ, that they would not again fall, and thus come short of the "*final*" salvation which his proposition calls upon him to prove. Nor does it follow that if the gospel

was preached to the antediluvians after death for the special reasons given, that it will be preached to those "who die in *willful disobedience* to it,"—the very class whose final state we are considering. So, at best, this passage can avail him very little. But, with an overwhelming majority of standard authors, I deny his interpretation of the passage.

But he seeks some coloring for his cause in a new translation of the passage, and lays special stress upon the fact that Christ was "put to death *in flesh*, but made alive in spirit." Does he mean to say that the *spirit* of Christ was ever *dead*, either morally or literally? Is he turning *materialist*, and does he claim that the divine Saviour became unconscious, dead both as to body and spirit? To what extremities will not he go to save a favorite theory! That Christ did preach to the antediluvians, no body denies; but when and how are the questions. We say that it was by his spirit through Noah. Christ's spirit is said to be in Christians through the Holy Spirit. In this sense he preached to the antediluvians, and in this sense his body was quickened, or made alive, by his spirit. In proof of this we quote Romans 8: 11: "But if the *Spirit* of him that *raised up Jesus from the dead dwell in you*, he that raised up Christ from the dead shall also quicken your mortal bodies *by his Spirit* that dwelleth *in you*." Certainly it is not Christ's individual or personal spirit that dwells in us, but we are said to have his spirit when the Holy Spirit dwells in us. Thus Christ, in spirit, did preach through Noah. This is just what is declared in Gen. 6: 3: His "*spirit* should not always strive." See also Heb. 11: 7.

But Eph. 4: 8–10 is quoted. But no body denies that Christ's spirit came from the "unseen world" and reinhabited his body. But this is not the point. Again, if his exegesis be true, why does Peter speak only of the antediluvians? Were there no others in *hades* at

that time? Thus, you see, by either of the lines of argument we have introduced, 1 Pet. 3: 19 and 4: 6, which my opponent makes parallel, are fairly captured; and my brother stands defeated even upon his own chosen texts, the ones, too, upon which he most relies.

He refers to Bro. Clark Braden's views in reference to "condemnation," that this condemnation rests on unbelievers *now*. To this I agree. Bro. Braden has said a great many good things, and if he has said something I do not endorse, I can not help that. But if the wicked are now under condemnation, that does not deny that they will *remain* under condemnation, if they do not repent, or that Christ will pronounce judgment upon them at the last day. On the contrary, it is said, John 3: 36:

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

It "ABIDETH on him." Will he tell us, if it ABIDETH "on him," how he is to get from under it?

He refers to my argument on the unfavorable condition of the wicked for reformation in the future world. He thinks there are bad characters here, and there is darkness here. Of course. But there are many good people here, and many favorable influences here from churches, sermons, prayers, etc. But there are none of these things there. Their associations will be *all bad there;* and if they do not repent under their present favorable circumstances, what will they do when all the good are gone to heaven, and none but the wicked are left to be with them?

He brings up the salvation of the heathen again. Now, I said I was under no obligations to take a position—neither affirm nor deny—on that subject. It is a subject about which there is very little said in the Bible, a few general principles may be learned in only two or three passages; and I claim that it is not before us now.

But he wants me to come out of the thicket. No, he wants to get into the thickets. There are some questions I have put to him I have been waiting for some time to have answered. Won't you come out of the thicket, brother?

He brings up Acts 3: 26 again, and says that I quoted the connection, but did not quote the text. But my argument was founded on the passage logically connected with the text, and I showed clearly that the phrase "*every one of you*" could not be taken as extendedly as he would understand it, since some were to be "*cut off* from the people" and "*destroyed.*"

He gives a rule for determining the meaning of the word "*all.*" He says that, if there is nothing in the text, context, or subject matter, that limits the word, it is to be taken in its fullest sense. That is the very thing we are discussing, as applied to the passages which my brother introduces and that he is to prove. I believe I have reviewed all the points I think it necessary to notice in the brother's speech, for as to "wincing," he is the only party to whom it will apply.

I will now call attention to 1 Cor. 15: 12–28:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. 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. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last

enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Now "*by*" (*en*) of the 21st verse ("BY man came death," etc.,) is the "*in*," of the 22d verse, (as "*in* Adam all die, even so *in* Christ shall all be made alive.") Here it denotes *agency*, while in 2 Cor. 5: 17 ("Therefore, if any man be *in* Christ, he is a new creature; old things are passed away; behold, all things are become new,") it denotes relation. Wilson, Mcknight, Campbell, Barnes, etc., translate it "by," *in loco*. Cobb, (Universalist,) says: "Some have argued that the death here spoken of is a *moral death*, and that the resurrection is a *moral resurrection*. But this is to ignore the apostle's definition, * * * to cast away the most lucid treatise of a future life." Cobb, on verse 22.

The blessings promised in Romans 5th and 1 Cor. 15th are *by grace*. But some "receive the grace of God in vain," 2 Cor. 6: 1; and some fail of this grace; Heb. 12: 14, 15; and only those who have "an abundance of grace" shall enter into life by Jesus Christ. Rom. 5: 17.

Jesus tells of some to be rewarded, or recompensed, "*at the resurrection of the just.*" Luke 14: 12-14. Paul tells the same: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. Now these are not those who *had been* "unjust," who are here spoken of, for all responsible persons would be thus included, since "all have sinned." This would destroy the distinction made. It means those who are then unjust, so that at the resurrection there will be "the just and the UNJUST."

Again, he says:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means, I might attain unto the resurrection from the dead." Phil. 3: 10, 11.

(*Exanastasin tōn nekrōn, out from among the dead,* or *from the dead.* See Wilson's Diaglott, Rotherham, Bible Union, Anderson, Conybeare and Howson, Doddridge, Clarke, etc., *in loco.*) But then others must be left. Perhaps 1 Thes. 4: 16 refers to the same: ("The dead in Christ shall rise first.") I also adduce Rom. 1: 4, where it is said that Christ was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." And this is the resurrection Paul refers to:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thes. 4: 14.

We are waiting for Romans 8th. Perhaps that will come "by and by." It certainly will come.

I will now introduce my next negative argument, which may be stated thus:

VII.—UNIVERSALISM STULTIFIES THE DOCTRINE OF THE ATONEMENT.—It will be remembered that modern Universalism admits a future, or *post mortem* punishment of the wicked, and that this may last for a long time. They have a hell that serves as a kind of Reform School. You know my friend speaks of something like "spheres" through which the wicked are to rise, until they reach the highest grade. And so there are upper and lower grades over there, and in these lower grades, or spheres, they are punished. And if this state of things extends in duration endlessly, it will answer the logic of my argument. It is not in *place* nor in *kind*, but in *duration* of punishment that my opponent and I differ. Hence the uselessness of the horrid sentimentalism sometimes expressed by our Universalist friends in their quotations from Edwards and others. Their hell, if they are sincere in their expressions, will serve the ends of my logic, while it lasts. But now I press upon him to know in what sense persons are to be saved, and

by what means? Is it the punishment they endure, or the blood of Christ, that saves them? Will they be saved *before* they have "*paid*" the debt, until they have suffered the full demerit of their sins? A few sharp definitions, brother Hughes, right here, would help to a clear understanding of the matter. Will they be forthcoming? Now, if we *suffer* our "*full deserts*," then there is no "salvation" in the matter; but if the punishment justly due our sins is remitted through the merits of Christ, then the doctrine of the atonement, so long denounced by our Universalist friends, is acknowledged.

The Scriptures are silent, as we have said, as to a *post mortem* appropriation of the merits of Christ. And here I may say that Universalists have taught, until within a few years, that Christ's blood was shed and its benefits are appropriated *here*, not in the next state; but my brother wants to have these benefits appropriated over there. Let us see what the Scriptures say upon this point: "Blessed are the dead *that die in the Lord*." Rev. 14: 13. Then those that do not "*die in the Lord*," will not be blessed. "Them *that sleep in Jesus* will God bring with him." Thes. 4: 14. That excludes those who do not sleep in him, who have not died in him. "If ye *die in your sins*, whither I go (i. e. to heaven) ye *can not* come." John 8: 21. "Be thou faithful *unto death*, and I will give thee a crown of life." Rev. 2: 10.

Christ came into *this* world to save sinners; here his blood was shed; here are all the institutions of the gospel. In this world we have the commission to preach the gospel to every creature, and the whole tenor of the gospel limits the merits of the atonement to this world.

So far as obedience to the institutions of the gospel is concerned, it belongs to this world. I do not know what kind of obedience to the gospel he would have in the next world. From what he has said on the subject, I do not think he would have *baptism* over there, nor

the *observance* of the Lord's Supper either. Perhaps he will say it will consist in keeping the commandments; but I do not think the commandments as we have them, will extend over there. How many of the commands of the decalogue, how many of the gospel, will be applicable there? It is on the merits of Christ's blood as secured now by obedience, that I rest my hope of salvation after death. Take that out, and I see no propriety in the sacrifice of Christ. Take that out, and I should not wonder at your hearing my friend speak of the cruelty of the sufferings of Christ.

I argue, therefore, that Universalism destroys the Scriptural idea of the atonement. I. D. Williamson, a shining light of Universalism, says, in a lengthy article in *Manford's Magazine*, October, 1874: "If the righteousness of Jesus may be imputed to men, and serve as a substitute for righteousness of their own, why not that of Peter, or Paul, or any other good man?" That this not only denies the atonement, but also the divinity of Christ, is apparent. And this comports well with Pitrat's work on the Pagan origin of certain doctrines. Thayer (*Theology*, page 190) says: "It is not by the death of Christ, through which, according to popular theology, the atonement is made, but by his life, that we are saved from wrath." We think that these two quotations from high authorities among our Universalist friends, represent the standard notions among them respecting the atonement. If my brother says that he believes in the merits of Jesus Christ to cleanse us from our past sins, I shall be glad. If he admits the divinity of Christ, I shall be still more pleased. If he will tell us whether Christ had two human parents—Joseph and Mary—or only one, that is to say, whether he was conceived by the Holy Ghost, I shall be happy to hear it from him, I shall think that he is progressing toward good orthodox principles here. But if he shall deny these things, then I shall want to know what use he has

for the blood of Christ at all! And I shall want to know what these Scriptures mean:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

"In whom we have redemption through his blood, the forgiveness of sins." Eph. 1: 7.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?" Heb. 9: 14.

"Unto him that loved us, and washed us from our sins in his own blood." Rev. 1: 5.

I might also refer him to 1 Pet. 1: 18; Matt. 26: 28; Heb. 10; 29; Rom. 5: 6-15; Rev. 7: 14, and many other passages. We "wash," "cleanse," etc., not to prevent ourselves from becoming soiled; but to purify us from filth already contracted; and so the washing of the blood of Christ is not to prevent our becoming filthy; but to remove from us sins we have already committed. Will our brother tell us what he holds as to this point?

I demur, therefore, to my opponent's doctrine, because it does away, logically, with salvation through the blood of Christ. But since, logically, according to Universalism, the merits of Christ's blood cannot be appropriated to us, it follows that we must be punished till we not only wholly quit sinning, but have paid up all the old scores; for they argue that there is no escape from deserved punishment until the whole debt is paid. If a man murders, it is not sufficient that he shall murder no more, but he must suffer for the crime already committed. And if he suffers for it a million of years, he will be as much a murderer as when he began; for there is nothing in mere suffering to take away sin. Hence, without the application of the blood of Christ, unless his sin is forgiven, man can never be freed from his punishment, since as a creature his all belongs already to God, and he has nothing of his own with which to wipe out his old scores. [Time expired.]

BRETHREN MODERATORS:—My first work shall be to introduce what proof I have additional to that already offered, before reviewing my opponent's last speech. I do this because I want to get all my direct argument before him, so that he shall have ample time to reply to it before the close of the debate. I submit the following argument:

XIV. THE CREATION SHALL BE DELIVERED.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Rom. 8: 18-23.

On this passage I call attention to the following points:

1. That the "creature earnestly expects and waits for the manifestation, or revelation of the sons of God."
2. That "the creature was made subject to vanity."
3. That this subjection was made without consulting the will of the creature.
4. That this subjection is "in hope."
5. That the creature shall be delivered.
6. That this deliverance is to be "into the *glorious liberty of the children of God.*"
7. That the word "creature," or "creation," most evidently refers to sentient, intelligent beings.
8. That the "creature," or "creation," is man, mankind in general. Prof. Stuart says: "I have satisfied my own mind, that *ktisis* means here, as in Mark 16: 15; Col. 1: 23, mankind in general, in distinctive

form, but not in opposition to Christians as such." Com. on place. "*Ktisis* in this passage signifies every human creature." Dr. McKnight, note on verse 19.

9. The fact of some having the "first fruits," or "earnest of the Spirit," makes no exception to this groaning of the creation.

10 That there is to be a redemption of "our body," that is the body of humanity, the "whole creation."

11. That when the creation, all mankind, shall be delivered into the glorious liberty of the children of God, then all men will be holy and happy.

XV. CHRIST ON THE RESURRECTION.

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them: Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matt. 22: 23-32.

"And Jesus answering said unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." Luke 20: 34-38.

The Saviour here teaches:

1. The resurrection of the dead—of all the dead. "Now that *the dead are raised*, even Moses shewed at the burning bush."

2. That in the resurrection life or state, they neither marry nor are given in marriage.

3. That the raised dead are immortal—"neither can they die any more."

4. That they are "equal to," or "like the angels of God in heaven."

5. That they are "the children of God," "being the children of the resurrection."

6. That they "all live unto God."

7. As the Saviour teaches the resurrection of all mankind, so it is evident that *all mankind* "shall be *accounted worthy*," or "honored to share in the resurrection and the other world.

8. When all mankind are raised to immortality, become equal to the angels, are the children of God, *being* the children of the resurrection, then all men will be holy and happy.

9. The condition of men into which they are raised, is the *final condition*. They are *immortal*—"neither can they die any more," a state of *immortality*, in *equality* to the *angels of God*—as children of God, being the children of the resurrection.

The word *kataxiō*, here rendered "shall be accounted worthy," occurs in but three other cases in the New Testament, as follows:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

"And they departed from the presence of the council, rejoicing that they were accounted worthy to suffer shame for his name." Acts 5: 41.

"Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." 2 Thes. 1: 5.

It does not mean merit for compensation, or intrinsic worth or moral excellence, but the *estimation* in which one is held by others.

"*Kataxiō*. To deem worthy, to honor, to esteem, to desire, to sue for." *Donnegan's Lexicon.*

"To account worthy, esteem fit." *Greenfield's Lexicon.*

"To judge worthy, deem fit, esteem, value, rate highly, to honor, respect, revere." *Grove's Lexicon.*

The word in Luke 20: 35, is used something like the word "value" in Matt. 10: 31, "ye are of more *value* than many sparrows;"—relating not to moral excellence, but to the scale of being in the Creator's regard.

I give different readings of Luke 20: 35, as follows:

"But among them who shall be *honored* to share in the resurrection and the other world." *Dr. George Campbell.*

"But they *who are accounted worthy* to obtain that world." *American Bible Union Trans.*

"But these *who are judged worthy* to obtain that life, and the resurrection of the dead." *Dr. L. A. Sawyer's Trans.*

"But they *who have been accounted worthy* to obtain that world, and the resurrection of the dead." *Dr. Noyes' Trans.*

A literal translation of *kataxiōthentes* is, "*having been accounted worthy.*" See *B. Wilson* in *Emphatic Diaglott.* The form of the word in Greek is the participle, and has a past reference. It is the aorist participle.

The simple sentiment of the Saviour is, "The children of this world marry and are given in marriage, but *they having been accounted worthy* to obtain that world and the resurrection of the dead, do not marry, cannot die any more, are the children of God, being the children of the resurrection."

XVI. PAUL ON THE RESURRECTION AND CONSUMMATION.

"But now is Christ risen from the dead, and become the first fruits of them that slept. 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. But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming. Then, cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject under him, that God may be all in all." 1 Cor. 15: 20-28.

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as

ye know that your labor is not in vain in the Lord." 1 Cor. 15 : 35-58.

The apostle here teaches :

1. The resurrection of all mankind.

2. That all shall be made *alive in Christ.* "As in Adam all die, even so *in Christ shall all be made alive.*"

3. To die in Adam, is to die in the "image of the earthy." To be made alive *in Christ,* is to be made alive in the "image of the heavenly;" verse 49. "As we have borne the image of the earthy, we shall also bear the *image of the heavenly.*" To be "in Christ," is to be a *new creature.* "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5 : 17.

4. That the state to which all are to be raised, is one of "glory," of "power," of "incorruptibility," of "immortality."

5. That by the resurrection of all mankind to "life and immortality," shall *death, the last enemy,* be *destroyed.*"

6. Death being destroyed by the resurrection of all mankind to immortality, it being the LAST ENEMY, it follows that there will be NO ENEMIES TO MAN BEYOND THE RESURRECTION.

7. The last enemy is death; the *last effort of destroying power* is for the destruction of death; that *last act of destroying power* gives to *all men immortality.* It follows, therefore, that men are not in the catalogue of enemies destroyed.

8. Then "will death be swallowed up in *victory,* and tears wiped from off all faces;" as written in Isa. 25 : 6–8 :

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God *will wipe away tears from off all faces;* and the rebuke of his people shall he take away from off all the earth: forthe Lord hath spoken it."

9. That then shall have been accomplished the subjection of all things to Christ. That *moral* subjection, the consummation of which his power and death are the pledges.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3 : 20, 21.

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2 : 8, 9.

A subjection to Christ in the same sense in which Christ becomes subject to God the Father; *that God may be* ALL IN ALL.

10. This is the final condition of man, a state beyond which there is no other. Paul defines it to be a state of "INCORRUPTIBILITY AND IMMORTALITY" *in glory and power.* When God is *all in all* there is a deliverance from the bondage of corruption into the glorious liberty of the children of God. And there is such an *intimate* and *glorious connection* between *God* and the *soul,* such an *indwelling* of the *love that never faileth,* that the state of man will then be an *endless* one of glory and happiness.

Origen, in commenting on Rom. 6 : 9, "Christ being raised from the dead, dieth no more; death hath no more dominion over him," says: "The apostle decides, by an absolute decision, that Christ now dies no more, that those who live with him may be secure of the *eternity of their life.*" Again: "*Free will* indeed remains. but the power of the cross suffices for all orders, and all ages, past and to come. And that free will *will not lead to sin* is plain, because 'love never faileth,' and when God is loved with all the heart, and soul, and mind, and strength, and our neighbors as ourselves,

where is the place for sin?" "For good reason, then, love, which alone is greatest of all, will keep every creature from falling. Then God will be all in all."

Paul's belief is that nothing will be able to separate from the love of God.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, *shall be able to separate us* from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

GOD ALL IN ALL. Then God's *purpose* being fulfilled in man's salvation, and so man's *will* being in conformity with *God's will*, we have God's absolute will and man's will concurring to make this the *final state of man*. Amen! The Lord God omnipotent reigneth! And let honor, and power, and glory, and blessing be to him for ever and ever.

My brother says he is waiting for Rom. 8th. I wish now to quote Rom. 8: 35–39.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? * * * For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Now let us begin with that. My brother says that *death* may separate us from the love of God, which is in Christ Jesus our Lord. Paul says it shall not be able to. He thinks life may separate us; Paul says not. He thinks angels may; Paul says they can not. He says that millions will be separated eternally from the love of Christ; Paul says there is absolutely nothing that will be able to separate us from him. But if nothing can separate us from him, then we shall be with him, and shall be finally holy and happy.

But he says that the apostle in Romans 5th uses the pronoun "WE," and that that means Christians. And he affirms that I am wrong in applying that passage in

Romans to all mankind. And then he goes right on and admits that all that is lost in Adam will be regained in Christ. And as all die physically in Adam, so all will be brought out of their graves by Christ. Then, of course, the passage applies to all men; and since we have shown that this is a moral resurrection, all will be morally restored in Christ.

The preaching to the "spirits in prison" once more. Brother Carpenter thinks that if it is a fact that the gospel was preached by Christ to the antediluvian dead, it was because the gospel had not been preached to them before. It seems, then, that there was some slight reason why the gospel should be preached to the heathen in the future world, as they have not heard it here! But why so in the case of the antediluvians, who had Noah as a preacher of righteousness for the space of one hundred and twenty years? Why, he believes that Christ had preached to them by the Holy Spirit through Noah! But he says the great majority of commentators are against me. I am not so sure of that; but I am sure that the united voice of the Christian Fathers and writers for many centuries after Christ is on my side of the interpretation of that passage. I am sure, also, that the words of the passage will not bear the construction that false systems have placed upon it. The apostle's words are, "made alive in spirit." They are not my words, but the words of an inspired apostle. Just as surely as Christ was "put to death in flesh"—his own flesh, so was he "made alive, or quickened, in spirit"—his own spirit. I do not understand the apostle to mean that Christ was dead in spirit, but that he died to this mode of existence, and was quickened or made alive to that mode of existence. But he tries to get up a difficulty over two absolute wills, the will of man and the will of God. He wants to know how God's will can be absolute and man's will be free. I think I have replied sufficiently to that. I think I

have shown that man's will will in that future state, be brought to submit to God's will in a moral subjection —that the will of man and the will of God will concur in salvation. And if they concur, God being all in all, how can there be any variance between them, or falling away after that? He may say they may fall away, unless the word "everlasting" is applied to their submission to the will of God. He would be glad to have me attempt to prove that they can not fall, by the words everlasting, eternal, or some similar word. But will the word everlasting, or any synonymous word, make this state any more secure? Why, it is applied to man's happiness here, but nevertheless he sometimes loses it.

He wants me to prove that the antediluvians will never sin and fall away again "over there." I think he will find a sufficient reply to that in the answer I made to him this morning on that subject. I commend that to him again.

I would like to know just here why he has been so careful all along to reply to arguments that I have not made? Why has he all along been anticipating Scriptures that I might introduce, and then anticipating arguments on those Scriptures where he thought he could make a point? I suppose he thought it was easier to answer arguments that I had not made than to answer the arguments I did make, and so he has used up his time in that way! If he had confined himself to my arguments, he would not have been beating a man of straw to death here of his own making.

In reference to the passages he quoted about "a *better resurrection*," etc. Heb. 11: 35: "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." That is, a better resurrection than being raised to this life again. The contrast is between a resurrection to immortalityand a resurrection back to this life again. The former is the better resurrection. Paul labored "to attain unto the resurrection of the dead"; i. e., he was laboring to attain to a likeness of character to that to which he would finally attain in the resurrection. (Phil. 3: 11.) But he says: (vv. 12–14.)

"*Not as though I had already attained*, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

That is, I have not already attained unto this moral perfection, like unto that of the resurrection of the dead. But I am laboring for it, pressing forward to it. To make this a resurrection to immortality, and his salvation dependent upon his attaining it, would prove the endless misery of the apostle, had he died at that time; for he says he had not yet attained to it.

In reference to 1 Thes. 4: 14, "For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him," I would say that a literal translation would be, "those that sleep *by means of Jesus* will God bring with him." When Christ comes at the end of his reign, he will bring the raised dead with him. Paul says, 1 Thes. 4: 15–18:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The living at that time are changed in the twinkling of an eye, and are caught up in clouds to meet the Lord in the air with the raised dead, which by means of Jesus, God will bring with him. We then have the raised dead brought here with Christ, and all that are

then living on the earth are changed, immortalized, according to the previous passage just quoted. The dead and those which are alive and remain on the earth include all mankind, which confirms our views of 1 Cor. 15, viz., that all will be made alive in Christ.

But he comments on what Christ said to the Jews, Jno. 8: 21. He tries to show that the Jews never could go where Christ was going; and that Christ explained to the apostles that they should follow him afterwards. But he will find that Peter inquires: "Lord, why can not *I* follow thee now? I will lay down my *life* for thy sake." Peter speaks of himself alone, and of his willingness to die for the Saviour; and Christ makes direct reply to Peter personally: "Whither I go *thou* canst not follow me now; but *thou* shalt follow me afterwards." Jno. 13: 36. He said this to Peter certainly concerning his death, in which he did follow by crucifixion, as he was crucified afterwards, head downwards. Of this Peter himself speaks in his second letter, chapter 1: 14.

Peter could not follow him at the time of the crucifixion, but was to follow him afterwards. But if this be construed to be a promise to all the apostles that they should follow him afterwards, there is a promise to the Jews also; for he said to them: "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed be he that cometh in the name of the Lord." Matt. 23: 39. The time is to come, then, when they will welcome the presence of Christ. And Paul says:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Rom. 11: 25–27.

And what he said to the Jews he said to the disciples:

"Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye can not come, *so now I say to you.*" John 13: 33.

If the Jews could not come to Christ, neither could the disciples, and my opponent can never show that Christ said more to the Jews than he did to them.

The "remnant," therefore, is to be brought in, their "blindness is to be done away, and Christ will take away THEIR SINS. Then, when he said to them, "Whither I go, ye can not come," it does not mean that they were to be consigned to eternal exclusion from his presence. [Time expired.]

MR. CARPENTER'S SEVENTH REJOINDER.

SIRS MODERATORS:—I will first review the brother's last speech. He again quotes Christ's language to Peter, and claims that he said as much to the apostle as he did to the wicked Jews. Let us read a parallel passage and see:

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me *now*; but thou shalt follow me *afterwards*." John 13: 36.

But he never made any such declaration to the wicked Jews. The reason assigned why they could not follow him was: "Ye shall *die in your sins*." John 8: 21. This fact rendered it *impossible* for them to follow him to heaven. But my opponent says that the language to Peter only meant that he could not then follow the Saviour in his death. Well, those wicked Jews all died, and some of them, doubtless, on the cross; but this was not going to Christ. Tradition says Peter was crucified with his head downward, that he might not be in the attitude of his Master; so that he never followed him exactly in my brother's sense. But what the Saviour did mean respecting the apostles is this:

"In my Father's house are many mansions: if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John 14: 2-4.

They should follow him to the Father's house when he should return for them. How different the declarations concerning the Jews:

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." John 8: 21-24.

Jesus was from "*above*," from heaven, and returned thither; but those who *die* in their sins can not follow him there. Could language be made plainer? Why will my brother trifle with God's word?

1 Thes. 4: 14 is again introduced: "Those who sleep in Jesus," etc.; and he says it should be rendered, "sleep by means of Jesus." If we should allow the change it would not interfere with our argument. All die by means of Adam, not Christ; but *some* sleep in Jesus, or, if he prefers, by means of Jesus. But I was a little curious, when the brother was upon this point, to have him say whether it is the *soul* or the *body* that sleeps! His argument sounded as though he was turning Soul-sleeper. Perhaps, then, he is ready to renounce his Spiritualistic idea of spirits progressing up through "sphere upon sphere" to the "most sublime eminence." Well, Bro. Hughes, I think this point will "do to keep!"

He rallies once more upon the "spirits in prison." We knew that he would be loth to yield that text, and that he would persist in clinging to it as long as possible. But his defeat here has been too apparent, and he frets under it. He thinks the Fathers, or some of them, are with him; but he is careful not to give us their names, much

less their words. He sees the absurdity of his former position in regard to Christ's being dead in spirit, and tries to amend it. But he has not eradicated himself from his entanglement; and I can well afford to let the matter, as the lawyers say, "rest" as it stands.

He still wants to discuss the heathen question. We are all well convinced that he would just now rather discuss the "heathen," "baptism," or almost any other question than the one in hand. But should we accommodate him he might only "fly to ills he knows not of." He seems to forget too that he is in the affirmative, and continues to call upon me for proofs. My business just now is to *disprove* his affirmations.

As we have several times shown, the *heathen* are not in the subject of debate. But he says they are a part of all mankind. True; but they do not "*die in willful disobedience to the gospel;*" and I agreed in the outset, if he would prove the final salvation of these worst characters, I would *concede* all the rest. I told him that he need not trouble himself about infants, idiots, heathen nor saints. None of these are under discussion. But suppose we should grant that these heathen will all be saved; or assert that they will all be condemned; or, more Scripturally and rationally, that they will be judged according to the light they have, and thus some justified and some condemned—in either case it would not avail his proposition anything. Those dying in willful disobedience to the gospel, would still be unprovided for, as to salvation. But he thinks my interpretation of such passages as Mark 16: 16, would damn all the heathen, because they do not and cannot believe. Not so; since the Saviour's language, "he that believeth not shall be damned," only applies to those who should hear the preaching, but would not accept it. This condemnation does not rest on infants, idiots, heathen, or any others who can not believe, for want of opportunity.

Then he refers to Heb. 11: 35, which speaks of the

women who "received their dead raised to life again, and others being tortured, not accepting deliverance, that they might obtain a better resurrection." He thinks that means the bringing up of their friends from the grave. Very well; but is the future resurrection anything like that, brother? Is it also a bringing up from the grave? That will "do to keep."

He complains that I have anticipated him in his arguments. Well, perhaps I have. In fact, I think that I have anticipated him pretty well all the way along. I have been ahead of him a little for some time, and have "anticipated" pretty nearly all his arguments; but that was not my fault. He started ahead, and ought to have kept ahead, especially with the experience he has had in theological contests.

He quotes:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

"Separate US!" Who, my brother? All mankind? No! *Christians*, for the apostle is speaking of Christians, and of Christians only. And besides it might be possible that, while all other things might not be able to separate them from the love of God, yet they might separate themselves by wicked works.

You know Paul said:

"I therefore so run, not as uncertainly so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 26, 27.

And what "love" does the apostle mean? Our love for God, or his love for us?

He quotes, in his argument, from Origen, in support of his theory. Origen was one of the Fathers, but not very orthodox. He held some very loose notions. Does my brother endorse him? Perhaps he thinks he was a

good Universalist. But he was a Transmigrationist, a rotationist, and in philosophy he was a Pythagorean. He held that the spirits of men after death would go into other bodies, and rotate around in birds and beasts, and become men again, perhaps. I would not like that kind of rotation very much, but if he wants to quote him as an ancient Universalist, he can have him so far as I am concerned.

He says that those who are raised, according to 1 Cor. 15th, are in the final state; and he proves that by applying to them the word "incorruptible." But the apostle, when he used that word, was talking of a different class entirely from those to whom my brother would apply the expressions. But even supposing that we should allow that they are raised incorruptible and immortal, does that prove his proposition? Was not man made originally upright and in the image of God, and was good and very good, yet did he not fall? And if he fell once, if he is to exist over there, as my brother says, under the same conditions he does here, may he not fall again? "Incorruptible" is not a word of duration, but of property or character. But we all die in (by) Adam, and we are all to be made alive in (by) Christ. But how did we all die in Adam, and how are we all to be made alive in Christ? Was it a physical or a spiritual death we suffered in Adam? Let us know that first; then perhaps, we may find out how we are to be all made alive in Christ. But we will have more of that directly.

But he complains that I do not follow him. The trouble with him is that I follow him too closely in matters pertaining to the proposition, but will not follow him into the "thickets and jungles" of outside issues. That is what hurts him.

But he goes again among the doctors for help to make these "obscure passages" teach his doctrine. But do all these men whom he quotes believe in his idea of the final holiness and happiness of all mankind? Do these

men intend to teach that the Scriptures set forth the doctrine for which he is contending? How does it come that they—many of them men of the ablest and keenest intellect that have ever lived—after all confess themselves compelled to believe in the doctrine of future and eternal punishment? There must be some strong proofs of the truth of that doctrine in the Bible, or they would not have reached that conclusion.

He offers a criticism on the word *kataxiō*, rendered in Luke 20: 35, "shall be accounted worthy." He says it only occurs in three other cases in the New Testament, and that it does not mean merit, or moral excellence, but the estimation in which we are held by others. And he says it means in that passage, not moral excellence, but the scale of being in the Creator's regard. Now, it so happens that Christians do occupy such a position in the "scale of being in the Creator's regard," and so are "counted worthy" in this particular case. But this implies that there will be others that will not be thus held in "the Creator's regard" on account of their "position in the scale of being," and so they will not "obtain that world, and the resurrection from the dead," of which Christ is speaking in this passage. So that that rendering does not help him any here. And this is that very resurrection to which Paul labored to attain.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might *attain unto the resurrection of the dead.*" Phil. 3: 10, 11.

Observe, it was a resurrection, not certain, like that of 1 Cor. 15th, but to be obtained by obedience to the requirements of Christ.

He refers next to Acts 24: 15:

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the *just* and *unjust.*"

But what kind of a resurrection is this? Is it *physical* or *spiritual?* And, by the way, before I dismiss

his quotation from Luke 20th, I would like to know whether the regenerate—as he makes the resurrection spiritual—marry after they are regenerated! I rather think my brother married after he was regenerated; for of course he has been regenerated. But it is said of those "accounted *worthy* to obtain this resurrection that they neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." You would better fix that up a little, brother.

But my opponent would render 1 Thes. 4: 14, "Sleep in Jesus," sleep *by means* of Jesus. Suppose we admit the rendering, does it help his cause? Does it not yet follow that the Saviour makes a *distinction* between the righteous dead and the *unrighteous;* some do *not* "sleep by *means* of Jesus." Christians are *said* to *sleep* in contradistinction to others who are spoken of as *dead.* So, then, Universalism gains nothing by this effort of his. Indeed it will become more and more apparent as we proceed in this debate, that the Bible every where, when properly interpreted, draws a line between the saint and the sinner, and makes obedience to God in *this* life the only means of redemption from sins, to accountable beings. This broadening and flourishing of God's promises, so as to include those who die in willful disobedience to God, is a palpable perversion of Scripture. The audience can not have failed to observe that my opponent has a peculiar *penchant* for this kind of evasion of the force of a passage. If he can find a slightly different translation, or if I have not quoted the exact words of a lengthy context, he seems to think he has gained a point; though the passage in neither case has been changed in the least so far as the question in hand is concerned.

But we are told that all men will be saved, reconcil-

ed, shall bow the knee to Christ, etc. I wish now to introduce a few thoughts in this connection. I think, perhaps, I have already referred to some of them; hence I will only notice a few passages now in which the word "*all*," or its cognates appear. Universalists are fond of quoting this class of texts for the sake of the little word "*all*;" but we make this declaration that the expression "*all men*," or "*all*," as applied to *men*, *never* means a *mathematical whole* in all the Bible, unless, perhaps, in the expression: "And hath made of one blood all nations of men," etc. Acts 17: 26. Even this is scarcely an exception. We wish you to particularly notice this fact. I believe we have had before us already Psalm 22: 27-31.

"All the ends of the world shall remember and return unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

The Psalmist has just described the trial and crucifixon of Christ. Then he speaks in the 27th verse of all nations worshiping before Christ; and the commission was to all nations; and the Prophet that was to be raised up, (Deut. 18: 15-18) was to all. But the question is, Did all the ends of the world remember and turn unto the Lord! Do all the kindreds of the nations worship before him? Have all heard and obeyed the great Prophet? In Acts 3: 22,23, we read:

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."

Yet, notwithstanding the imperative, "Shall," in

this prediction, there were some who did not hear, and who were destroyed. And when you read on in the 22nd Psalm, you find in the 30th verse, that of "all the kindreds of the nations," not the whole, but "A SEED," "a GENERATION," should serve him and declare his righteousness. Again, we read in Psalm 86: 9: "All nations whom thou has made shall come and worship before thee, O Lord; and shall glorify thy name." And here the same question applies, Do all nations worship him, and glorify his name? Again I read from Isaiah 45: 22-25:

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."

Now here "all the ends of the earth" are invited to come to Christ, and God declares that he hath sworn by himself, and that the word is gone out of his mouth in righteousness, and shall not return. That unto him every knee shall bow, every tongue shall swear. But when is this to occur? Why, surely after men shall come to him, and say, "In the Lord have I righteousness and strength." And even then some are to be ashamed. The prophet says, "All that are incensed against him shall be ashamed. "It is "the seed of Israel" that shall be "justified and shall glory." And they will not be ashamed. Paul says, Romans 9: 33; "Behold I lay in Sion a stumbling stone, and rock of offense: and whosoever believeth on him SHALL NOT BE ASHAMED." But some shall be "INCENSED AGAINST HIM," and shall be "ASHAMED." Romans 14: 10-12 is parallel to the above, and like it refers to the judgment. "But why doest thou judge thy brother? or why dost thou set at nought thy

brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." At the judgment of the great day, they shall all be gathered, and shall all submit themselves to the righteous sentence of the Judge. I have already quoted Phil. 2: 9-12: "Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." But if the Universalist interpretation of this passage be true, what means the "fearing," the "working," and the "trembling" to which the apostle exhorts men here? I quote again Isaiah 66: 15-24.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Now here the prophet shows how the Lord will "plead with all flesh." It will be "by fire and by his sword," not, I think, with the purifying fire with which the Saviour was to purify, as referred to elsewhere. Here "THE SLAIN OF THE LORD shall be MANY," and the picture is rather one of universal destruction, than universal salvation. Then we read, "I will set a sign among them, and I will send those that escape of them unto the nations, in Tarshish, Pul, and Lud," etc. Now this evidently refers to the dispersion of Israel among the nations. And yet the "brethren" are to brought for an offering unto the Lord out of all nations, "upon horses, and in chariots, and in litters, and upon mules," and "ALL FLESH are to come and worship" before the Lord; but, mark you, there will be seen the "carcasses of the men that have transgressed" against God, of whom it is said "for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." There does not seem to be much Universalism after all in that passage. And in the 63rd chapter we read that he will tread down his enemies in his anger, and trample them [the speaker illustrating the action] in his fury, and their blood shall be sprinkled upon his garments, and he will stain all his raiment. That is the way he will deal with his enemies. I quote Rev. 15: 4.

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Here "all nations," it is said, "shall come and worship" before God. But immediately after, in the 16th chapter, we read of the pouring "out the *vials* of the

wrath of God upon the earth." Besides, our Universalist friends are in the habit of saying that the predictions of the Revelations were fulfilled at the destruction of Jerusalem. I would like to know of my brother whether "ALL NATIONS," in the mathematical sense, as including all individuals, were present at that time? If they were, at any rate we were absent. I would like to know how my brother likes the consequences of his own logic. Matt. 25: 31-32:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Now, here "all nations" are gathered before the Son of Man. But the question is, are they all saved? The Saviour says not; for he tells us that they shall be separated one from another as a shepherd divideth his sheep from the goats. And he goes on to give the sentences that shall be pronounced upon them: Upon the one part, "Come ye blessed," etc. Upon the other part, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

I introduced some passages in which salvation is predicated of the blood of Christ; but my brother has not yet told us what he understands by it, or whether he holds that salvation is by the blood of Christ. In proof that in this position I agree with my brethren, I quote the following from President Milligan's *Scheme of Redemption*, page 235:

"It was then evident that the demands of justice, and all the claims of the Divine government, had been met and satisfied by the sin offering of Christ, even more fully and more perfectly than if all the penalties of violated law had been directly inflicted on the offending parties."

I will now refer to Rom. 8: 16–23.

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

Universalists usually regard this as their Gibraltar, probably because such men as Olshausen, (a Restorationist) Barnes, Conybeare, Howson, Clarke, and others, regard it as "one of the most difficult passages in the whole Bible;" and our friends seem to think: "If this passage does not teach Universalism, what does it teach"? We are now on the negative, a thing our oponent seems often to forget, and we only propose to show that, whatever it *may mean*, it gives no support to the theory of our brother. The most that can be claimed is that it teaches a *general resurrection*, with *special* benefits, not to all, but to a certain class. I have Mr. Paige introducing, I believe, nine different explanations of this difficult passage; and endorsing the most improbable of all.

The scope of the apostle's argument may be gathered from the five preceding verses:

"But *if* the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal *bodies* by his Spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the *body*, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Now notice that the 11th verse speaks of the resurrection of the body, "he shall also quicken, or bring to life, your mortal bodies. The 13th verse presents a contrast: "if ye live after the flesh, ye SHALL DIE:

but if ye through the Spirit do mortify the deeds of the body, YE SHALL LIVE." The 14th verse tells who are the Sons of God, viz.: "as many as are led by the Spirit of God." The 15th verse tells of the adoption. And the 23d verse concludes the matter by saying: "We (the spirit) ourselves groan within ourselves (the body, or creature) waiting for the adoption, to wit, the REDEMPTION OF OUR BODY," in that glorious resurrection, when "this mortal shall put on immortality." (1 Cor. 15: 53.) But our Universalist friends deny the resurrection of the body. *Ktisis*, here rendered *creature*, my friend tells us means "*mankind in general.*" The word occurs some nineteen times in the New Testament, and probably in some four or five meanings. (See Barnes and Paige *in loco.*) In 1 Pet. 2: 3, it is rendered "every ordinance (*ktisis*) of man." In 2 Pet. 3: 4, it is rendered "the creation." In Rev. 3: 14, we have *ktiseōs tou Theou*, "creation of God." We also refer to Rom. 1: 20; Heb. 9: 11, etc. But in none of these passages can it mean "all men." In Mark 16: 15 and Col. 1: 23 it refers to men. But even here *pasā ktisei* can not refer to a mathematical whole. The apostles were not to preach to infants, idiots, etc. So that even the "every creature," of Mark, and the "whole creation" of Romans 8: 22, does not necessarily include a mathematical whole. If we should grant, then, that the "whole creation" of Rom. 8: 22 is parallel with the "every creature" of Mark and refers to men, it would not serve my opponent's purpose. But you will observe farther, that it is not said the "whole creation" was to be "delivered from the *bondage of corruption* into the glorious liberty of the children of God." It is not *pasā ktisei*, or "whole creation"; but the *ktisis*, or creature. But if *hā kitsis* (the creature), of verses 19, 20, 21, means *all* men, what does *pasa hā ktisis* (the whole creation) of the 22nd verse mean? And not only so, but worse still,

what of the "not only they, but ourselves *also*," of the 23rd verse? Here we have, on my brother's interpretation, all men; then *all* all men; then *all* all men and "ourselves" besides! That beats Zachary Taylor's, "the whole world and the rest of mankind!" Mr. Manford says (Manford and Franklin's Debate, p. 143), "Sons of God" and "ourselves," evidently mean believers: the "saved by hope" and those "led by the Spirit of God" of verses 14 and 24. If so, to whom does "WE" refer? I might refer here to different positions which have been taken in explanation of this passage, and conflicting with that of my opponent, but I think I have shown conclusively the absurdity of his position on the passage in question. [Time up.]

MR. HUGHES' CLOSING SPEECH.

BRETHREN MODERATORS:—Before what the brother has just said grows cold, I will say a word about it. He objects to the word *ktisis* (creature) meaning "all mankind," because of the peculiar phraseology of the passage, noting the words not only "they," (the creature), but "ourselves" also. Now, the apostle means to say simply, that Christians having the first fruits of the Spirit, makes them no exception in the general "groaning" and "travailing" of "the whole creation." There is much the same kind of an expression used in 1 John 2: 2: "And he is the propitiation for OUR sins, and not for OURS only, but also for the sins of the WHOLE WORLD." But brother C. says this passage teaches the doctrine of a general resurrection. Very good. Will he now tell us what *word* in the passage means *man* as the subject of a general resurrection? He can point to no word, but the word *ktisis*, (*creature*), and so he defeats himself in showing that the word creature here means all mankind, and that I am right

in teaching that MANKIND will be delivered from the bondage of corruption "into the glorious liberty of the children of God.

He refers to Mr. Paige's comment on this passage in Romans, and says Mr. Paige introduces some nine or ten interpretations of this particular passage. But does he mean to say that Mr. Paige himself gives this many interpretations of the passage in question? Now the facts are, Mr. Paige quotes from Prof. Stuart, who gives the various views of different commentators. These Mr. Paige recites, and refutes them all, except the last, in which he shows that *ktisis* (*creature*) means *mankind in genera!*, and *pasa hā ktisis* (the whole creation) means *all mankind.* So much, then, for his reference to Mr. Paige.

But he says, in reference to the definition of these words in Romans 8th, that I am like General Taylor and his "whole world and all the rest of mankind." I wonder what in the world my friend and all his brethren would have done if it had not been for General Taylor's blunder! It was very fortunate for him that General Taylor used that expression. I have never had a discussion yet thereon, I believe, but what General Taylor's blunder has been brought up. But now I suppose John blundered also in his language, did he? Are the persons included under the personal pronoun "*ours*" there, also included in the phrase "*the whole world?*" of course they are. Now it is said here (Rom. 8: 20):

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Is not that true of all mankind? Then the text declares that, as the *creature* was subjected to vanity, it was not willingly, but by reason of him who hath subjected the same IN HOPE. "Because," the apostle proceeds to say, "the creature itself also shall be delivered from the bondage of corruption into the glorious

liberty of the children of God." Now what does the phrase, "the children of God" mean here? I think it means those who have received the first fruits of the Spirit, the "Sons of God," through whom comes the revelation of a glorious deliverance from the bondage of corruption, and of a redemption of the entire body of humanity. Now, Paul says that we who have received the "first fruits of the Spirit" are no exception to this general groaning of the creation. We are also waiting for the adoption, to wit, the redemption of the body, the body of humanity.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

But suppose that those who have the first fruits of the Spirit are not included in the "creation," then the word creation must refer to the sinful portion of mankind, and as they are to be delivered into the glorious liberty of the children of God—I suppose brother C. will be kind enough to admit the salvation of those having the Spirit. That is a Gibraltar, my friend, rearing its head aloft as a mighty bulwark, and a good many frail barks, like yours, have been stranded upon it, in attempting to capture it, and you will be no exception to the rule! He brings up Rom. 8: 35–39.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" etc.

He wants to know what love the apostle is speaking of here. Why, "the love of God in Christ Jesus our Lord." His love whose grace has been manifested to us in Christ. The love of God in Christ Jesus, not our love for God. But who is this love manifested for? For Christians only? No.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet

peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 6-8.

Christ died for all. His love was towards the world of mankind.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 16, 17.

Who, then, shall separate us from his love? Paul answers and tells us that there is nothing—no power in earth or heaven, in this world or in that which is to come, that can separate us from his love. If then this be true, what can prevent the final holiness and happiness of all mankind?

He says the word "incorruptible," in 1 Cor. 15th, is applied to Christians, and not to others. He has been wanting me to make the condition of the righteous in heaven depend upon the meaning of the word *aiōnios*, so as to help him out with his proposition, but he has failed in that. Will he now admit the word "incorruptible" to describe endless security to the righteous? But I have proved that all that died in Adam are to be made alive in Christ; and that as all died in Adam, all will be made alive in Christ, and that they are to be raised in *incorruption* and in glory; and as all are to be made alive in Christ in incorruption, their state is a final one. He has not met that argument. When that day comes in which they will be thus raised, I wonder if there will be any that may be drawn away by the devil. I wonder if that is not a *final state;* and if the words *immortal* and *incorruptible* are not applied to the condition of all mankind then. I rather think there is some "lightning," as well as "thunder" in that argument, Bro. Carpenter.

He thinks I have been going to obscure passages to prove my doctrine, and getting the "doctors" to help

me, and he thinks my doctrine needs the doctors. Well, I *know* his does, and he had better have it attended to for it will soon be past the help of the doctors. But why do the doctors of divinity think these passages obscure? Why, for the reason that they hold to the doctrine of eternal misery, and they see that these passages stand in the way of that doctrine, and so they call them "obscure." That is all the reason, and not because these Scriptures are at all difficult to any one who reads them without preconceived opinions or prejudices. For they assert most clearly and positively the final salvation of all. You will notice that my brother bases his own arguments on words and passages with respect to the sense and meaning of which the commentators or doctors are disagreed. The great absurdity is that a doctrine so fearful as his, should be taught in such an obscure manner to those in danger of its awful consequences.

He says, in reference to "every tongue confessing that Christ is Lord," etc., that before the judgment seat they shall all submit to the sentence Christ shall pronounce; that is, they will be compelled to submit to the power of his wrath. But I believe men are submitting themselves now—that they are before the judgment seat now, and that they will continue to submit themselves to his authority in willing obedience until the work is finished and the declaration is fulfilled. And so all things will combine to the one end, which is the universal acknowledgment of Christ, and the result is the final holiness and happiness of all mankind.

He refers to Isa. 45: 22-25:

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."

And he says that is to be fulfilled at the judgment. But if he reads the passage carefully, he will see that it applies both to the present and the future states. Now I want to know, if all that are incensed against God, when they shall become ashamed of their disobedience against him, will they be incensed against him any longer? And if they are not incensed against him, and are ashamed of their sins, will they not be reconciled to him?

But he says that believers are not ashamed, and so these are not believers, and are not reconciled. Is that so? Let me quote:

"What fruit had ye then in those things whereof ye are now ashamed?" Rom. 6: 21.

Now, mark, Paul says here that believers were ashamed of their wrong course, when they were brought to see aright, and so there is nothing inconsistent in the fact of being ashamed of sin. And so when it shall be said, "all that are incensed against him shall be ashamed," that does not militate against the fact of their being reconciled, and of their final holiness and happiness.

Again, I read in Ezek. 16: 60-63.

"Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of *thy shame*, when I am *pacified* toward thee for all that thou hast done, saith the Lord God."

Here, after they had received the Spirit, and had been restored, they were to be *ashamed* and *confounded* for what they had done while transgressing against God; and that too when God was pacified toward them for all that they had done; so the word "shame" is not at all in my way in the application of the passage on

which the brother hangs his objections, introduced from Isaiah, and his use of it fails in the argument he has based upon it.

He is afraid I am getting to be a "Soul-sleeper," or Spiritualist. Not very fast, Bro. Carpenter. The brother will remember that it is said that when Paul was caught up, he was taken to the "third heaven." (2 Cor. 12: 2.) And it is said of Christ:

"He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. 4: 10.

Christ said (John 14: 2) "In my Father's house are MANY MANSIONS." And I said that in the Universe of God there are many grades of being, rising, if you please, sphere above sphere—condition above condition; and Christ ascended to the very head of the Universe; and the work of reconciling unto God all things which are in heaven and which are in earth shall go on till the absolute and gracious will of God is finished and completed. Then sin shall be destroyed, and holiness and happiness shall finally be secured to all creatures throughout the Universe. That must be, or the word of God must fail.

But "Universalists deny the atonement." Not much. Now my brother says he believes in a vicarious atonement, as he explains it. So do I believe in an atonement, if he will allow me to explain it. You noticed when he thought he was going to catch me on that point, yet he in turn slid out of it himself very adroitly. He got around it in a very adroit way. *He does not* believe in a vicarious atonement as the Presbyterians, or Methodists, or Congregationalists do. But he believes in it as he explains it! Now that was a feeler for sympathy here. He has been calling himself "orthodox" here to get the sympathy of orthodox people here. Now he wants me to say that Christ died to make a vicarious atonement for the sins of men. But when I make reply to him, he says he believes in

a vicarious atonement *as he understands it!* He does not like jungles, or thickets, but he wants everybody to come out, and to show their true positions. Why does not he do it?

He wants me to say whether Christ had two human parents, or only one. Well, I will say that I believe he had only one human parent. I believe in his miraculous conception. I will inform him that I believe in the *divinity* of Christ, and so do my brethren; but that is something quite different from the *deity* of Christ, which we do not accept.

He goes again to that "all," about which he has said so much. But he forgets the rule I laid down in a former speech, namely: that where the word "all," or its equivalent, occurs, if there is nothing in the text, context or subject matter to limit it, it is to be taken in its literal sense; and where the reverse is the case, it is to be taken as so limited. The authorities decide how a word must be understood unless there is some reason forbidding it. I quoted also several passages which relate to the salvation of all men, where the word is not so limited, and in which, therefore, it is to be taken in the unlimited sense; and these passages teach the "final holiness and happiness of all men."

He brings up Rom. 8: 11, and applies the passage to the doctrine of a general resurrection. He holds that there is to be a physical resurrection, and that this passage of Scripture teaches a resurrection of the bodies of men. Let me read:

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life, because of righteousness." Verses 9, 10.

Now, that is while they are living in this world, mark you. I read on:

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Verses 11-14.

Now notice the "ifs" of this passage—"*If* the Spirit of him that raised up Jesus from the dead dwell in you," etc. The promise here is a conditional promise, and the "quickening of your mortal bodies" is a conditional thing, depending upon the indwelling of the Spirit within them. And the passage cannot possibly be applied to a general physical resurrection, but must mean a quickening of the body in this life into acting as an instrument for righteousness, as in Rom. 12: 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your *bodies* a *living sacrifice*, holy, acceptable unto God, which is your reasonable service." I would like to know whether the bodies of the righteous are to be raised only? His argument so makes it; and so only those who have the Spirit of Christ in them, will ever have a resurrection, and he cannot believe in a general resurrection after all. Certainly that must be the case if this passage applies to the resurrection to immortality.

He refers again to what Christ said to the Jews. Now I say that whatever he said to the Jews he said the same to the disciples. He cannot get around that. Let us see. He said to the Jews:

"I go my way, and ye shall seek me, and ye shall die in your sins; whither I go, ye can not come." John 8: 21.

Now that is what he said to the Jews. And he said to the disciples:

"Little children, yet a little while I am with you. Ye shall seek me; and *as I said* unto the Jews, whither I go, ye cannot come; so now I say unto you." John 13: 33.

And here the language is just as explicit, and as clearly applied to the disciples, as in the other case it

is to the Jews. In whatever sense the Jews could not come to him, then, in the very same sense the disciples could not come to him. And if the Jews could not come to him because they were to be eternally punished, then he meant that the disciples could not come to him because they were to be eternally punished! Does the brother believe that? And then he explains what he means in what he said to Peter:

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why can not I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice." Verses 36-38.

But the brother says there is a saving clause; that here is a promise to the disciples that they should follow him afterwards, that was not made to the Jews, who should die in their sins. But Peter understood Christ as replying to his personal question relating to himself, for, with reference to what Christ had said, he said: "Lord, why can not *I* follow thee now? I will lay down MY life for thy sake." But the Master said: "*Thou* canst not follow me now; but *thou* shalt follow me HEREAFTER." Now you will find a reference here in the margin to 2 Peter 1: 14, 15:

"Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."

That explains the way in which Peter was to follow the Saviour, and shows the meaning of this phrase as used by Christ in these passages. And my brother can never prove the salvation of the apostles, if he makes John 8: 21 prove the eternal damnation of the Jews. I will let that matter rest there.

Having now noticed, I believe, all the important points in my brother's speech, I will now proceed to a brief

RECAPITULATION

of the arguments presented in support of the proposition under consideration:

"THE SCRIPTURES TEACH THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND.

In entering upon the discussion of this proposition, I first affirmed the grave importance of the question, declaring that the proposition accorded with the soundest reason and the plainest declarations of Sacred Writ; that it satisfies the requirements of the intellect and the most benevolent disposition of the heart. Then I defined the terms of the proposition, showing that the proof in this discussion was to be taken from the Scriptures of the Old and New Testaments, which were to be interpreted according to the recognized rules and laws by which the teachings of any other book or writing was to be interpreted. I stated that I was to affirm the *final* state of all men, which, I said, meant their *last* state, beyond which there is no other; that this last or final state of all men was to be one of *holiness* and *happiness*.

My first argument was from the nature of man. I showed from Scripture proofs that man by nature is *body*, *soul*, and *spirit;* that the body is that in which the soul and spirit reside; that the soul is the principle of animal life, and that the spirit is the real man, to be invested in the resurrection with a new spiritual body, clothed with immortality, and to live forever in the spirit world.

I showed that in this life man is a free, intelligent, moral, and responsible being, and that his responsibility necessitates the idea of his knowledge of the law, and his ability to obey it, which constitutes his moral agency. And I argued that death does nothing to change his nature in these respects, therefore his responsibility and moral agency will remain after death.

And I showed that, inasmuch as the temptations that come through the body do much to hinder men here, that they will be in a better state for moral improvement when freed from its appetites and passions. I used 1 John 2: 15-17; James 1: 14, 15; Rom. 8: 6-8, and Gal. 5: 16-21, to establish these points.

I showed that man, being made in the image of God, has that in his nature which is attracted towards God, which would result in his final holiness and happiness. I believe you will say that the brother has not met this argument, and it therefore remains, and must remain, irrefutable.

My second argument was from the nature of God. I showed that God is love, that his benevolence was concerned in the creation of man, that the design of man's creation was founded in infinite wisdom and has all the potency of infinite power. I showed that God is omnipotent in the realm of mind as well as in the realm of matter, and that he is omnipresent; that he can therefore carry out his plans throughout the Universe. I showed that his power is co-operative with his goodness and mercy; that he is unchangeable, of one mind, so that he cannot be turned aside from his plans; and that what he both designed and purposed he will perform. These points were proved by various quotations from the Scriptures, and I showed how these would all combine to secure the end proposed, the final holiness and happiness of mankind.

My third argument was based on the holiness of God; that he is holy, and therefore opposed to sin; that holiness is stronger than sin, and must overcome sin; and that the holiness of God necessitates its ultimate overthrow.

My fourth argument was based on the justice of God. I showed that the justice of God could be satisfied in only one way, that is in universal submission on the part of all to the divine law; that "the *end* of the commandment is *charity*," and that the justice of God required that this end should be consummated. I showed also that the justice of God could never be satisfied in the endless misery of his creatures, for justice can only demand a penalty in *proportion* to the guilt of the offender. So that the justice of God, working with his love and his power, must result in the final holiness and happiness of all God's creatures.

My fifth argument was from the paternity of God—that God is our Father, the Father of our spirits—that we are the "offspring of God"—that this relation is a real one, that it is a tie of nature, and that this relation not only exists here, but continues forever. That his love is infinitely greater than an earthly parent's can be—that it is greater than a mother's love, so that he will never cast off his children, or prevent them from coming to him.

My sixth argument was on the revealed *will* and *purpose* of God. Here I showed that he wills the salvation of all men, that his will is a will of purpose, and must be fulfilled, and that his will cannot fail, for he worketh all things after the counsel of his own will. And I stated that either God *can* save all men, and *will* not, which conflicts with his goodness and his revealed purpose; or he *would* save all men, but *can not*, which conflicts with his *power*; or he *will* and *can* save all, which sustains my proposition, and agrees both with the divine attributes, and with the teachings of the Scriptures. As he wills the salvation of all, so therefore all men will be finally saved.

To these arguments from the divine attributes my brother objects that sin co-exists with the attributes of God now, and therefore may co-exist with them forever. But I think that it was not the purpose of God to prevent the existence of sin now; that his plan proposed a condition of discipline for man; that having created him low down in the scale of being, "subject

to vanity," he purposed that he should finally be brought up to a state of holiness and freedom from sin. Thus calling out in full development and exercise man's noble capabilities and powers. That it was his ultimate purpose to "gather together in one all things in Christ, both which are in heaven and which are in earth, even in him." And that this purpose would be fulfilled, and all would become holy and happy. And in answer to his objection that the will of God was defeated here and might be hereafter, I showed that his will relative to the final salvation of all mankind is a will of determination, and cannot therefore be defeated.

My seventh argument related to Christ's mission and ministry. I showed that this was to save all mankind, and I proved it by Luke 19: 10; John 4. 34; John 3: 17; 1 John 4: 14. I showed that to carry this out universal dominion was given him, and fullness of power in heaven and earth to overcome all difficulties and complete his work. I showed that he had fullness of power, and means at his command adequate to the accomplishment of this work. I showed that his ministry is to all both in this and the future world. This I proved by his preaching to men in the future state, (1 Pet. 3: 18-20) and because he governs all as judge of both living and dead. (1 Pet. 4: 5-6) And I proved that this ministry would result in success; that his purpose will be finally fulfilled.

My eighth argument was on the Abrahamic promise. I showed that this promise is universal in it terms—that all the families of the earth—all the nations of the earth—all the kindreds of the earth—were to be blessed in him. And I showed from Alexander Campbell that this promise included all mankind. And I showed that this promise included the salvation of the race, that it was to be fulfilled through the resurrection, which was included in it, and that therefore the resurrection must be a blessing and not a curse. I showed

that this promise included justification and the turning of men away from their iniquities, and therefore their final holiness and happiness. I showed also that the promise was made sure by the oath as well as by the immutable promise of God, and that it could not be defeated; the law cannot defeat it by its penalties; man's unbelief cannot defeat it; and it is secured to us in Christ, who is the grand depository and means of blessings and in whom it is to be fulfilled, and all men shall have "eternal life." This argument, I am sure the brother has failed to refute.

My ninth argument was on Christ's reconciling all to God; in proof of which I quoted 2 Cor. 5: 14-21 and Col. 1: 13-21. I showed here that "all things were made by him and for him." That all are to be reconciled in him, and that this reconcilation is to be universal—that it is to embrace all things which are in heaven and which are on earth. And I showed that this reconciliation extends to the future state—to the things in the heavens—that Christ is engaged to work out this reconciliation—that in Christ dwells the ability to subdue all things to himself, and that it will be done. This argument the brother has failed to overthrow.

My tenth argument was on Christ's drawing all men to him, which I proved by John 12: 31-33; John 6: 44-45. I showed here that he is to draw to him as many as he died for, that he "died for all," and hence would draw all to him. And I showed that this would be done by his word and Spirit operating upon all—and that all should be taught of God.

In my eleventh argument I showed that all will come to Christ; that to come to him is to believe on him, to accept him, and to be saved; that all are given to him, and that all who are given to him will come to him.

In my twelfth argument I showed that all will submit to him, that at the name of Jesus every knee shall

bow and every tongue confess. And that this includes "things in heaven, and things in earth, and things under the earth," which, as I proved by Doctors of Divinity, means all mankind. My brother met these arguments by saying, "Do all come? Do all submit? Are all drawn to him?" But I showed that these terms refer to God's purpose to save all through Christ, and though all have not yet come, yet all will turn and come to Christ, or else his plainest and most positive declarations are untrue.

My thirteenth argument was from Rom 5: 12-21; that all are to be constituted righteous. Here I showed that by one man sin entered into the world, and death moral by sin, and so passed upon all men because all had sinned. But that the gift is to the many (to all) unto justification of life. That as by one man's disobedience the may (all) were constituted sinners, so by the obedience of Christ the many (all) are to be made righteous. I showed that as the sin was actual transgression, so would the righteousness be actual personal righteousness also. But that if all men were made actually righteous, all would be finally holy and so therefore happy. I met my brother's objection here, that this passage applies to the righteous only, by showing that the phrases "all men," "the many," mean all mankind; and he does not deny but that these phrases so mean. Besides, he admits that this passage teaches that all which was lost in Adam, is regained through Christ.

My fourteenth argument was from Rom 8: 18-23. Here I showed that the creature, made subject to vanity, is subjected in hope, and is to be delivered into the glorious liberty of the children of God. That the word "creature," or "creation," refers to intelligent beings. And I quoted authorities to show that it applied to man, and to all men. I showed that there is to be a redemption of the body of humanity. That

when all this is fulfilled, all will be holy and happy. My brother applies this passage to the doctrine of a general resurrection. If so, then, it refers to all mankind, and a deliverance of all mankind into the glorious liberty of the children of God.

My fifteenth argument was on Christ and the resurrection. Here I showed that all the dead are to be raised, that after this resurrection they die no more, they are immortal; they are like the angels of God in heaven; that they all live unto God and are the children of God being the children of the resurrection. I showed that this would be the final state of all men, and that that state would be a state of holiness and happiness. To my brother's objections to this view of these texts I have already replied in your hearing.

My sixteenth argument was founded on the resurrection and consummation in Christ, as set forth in 1 Cor. 15th. Here I showed that all will be raised and made alive in Christ; that "as in Adam ALL die, even so in Christ shall ALL be made *alive;*" that to be made alive in Christ is to be made alive in the image of the heavenly; that all are to be raised to one state of glory, of power, of incorruptibility and immortality; that death is to be destroyed; that as death is the last enemy, that there will be no enemies to man after the resurrection. I showed that death is to be swallowed up in victory, and that the Lord God will wipe away tears from all faces, and take away the rebuke of his people from off all the earth. That sin, and tears, and woe of every kind shall be done away, and death itself shall die. Then Christ shall be crowned with glory and honor, and the sons of God shall shout for joy. And in that day shall the glad song of salvation arise from the entire race of man, and then God shall be all in all!

"Then
God's own soft hand shall wipe the tears

From every weeping eye,
And pains, and groans, and griefs, and fears,
And death itself shall die."

Thanking you for you respectful attention, I submit my arguments for your consideration. (Time expired.)

MR. CARPENTER'S CLOSING REJOINDER.

I noticed in my brother's last speech a great many "I have proved" and "therefores." "This is so, therefore such and such a thing is so." That is a way he has of leading you to think that there is something away back in this discussion that sustains the conclusions he now makes. But I think you will see that his "therefores" are not what are needed, but proper arguments from which to legitimately draw them in order to sustain this proposition.

He refers to Gen. Taylor's blunder, and says it has been thrown at him in nearly every debate he has ever held. That is for the reason that he has fallen into a similar blunder every time. He ought to have learned better by this time; and not to have exposed himself to such a reflection.

He again refers to Rom. 8th, and asks for proof that the body and the resurrection are there under consideration. Well, the 13th and 23d verses settle those matters. They show that our "mortal bodies are to be quickened,"—to have a "redemption" from the grave. That it can not refer to any moral quickening is evident from the fact that the language is addressed to Christians who had already been thus quickened and redeemed. It can only refer to the redemption from the tomb. He blunders, too, in reference to the sons of God, since these Christians here addressed already held that moral relation. Thus you see, my opponent is beaten at every point on this passage.

Again, in Isa. 25: 6-8, "his people" are under consideration. He says the language to Peter in reference to following Christ is in the singular, and that Peter understood it in the singular, and said, "Why can not *I* follow thee now? I will lay down my life for thy sake." But Peter is the spokesman in Matt. 16: 13-20, and in numerous other passages where it will not do to confine the Saviour's language to him alone. Indeed, all the epistles are addressed to individuals or certain congregations, but all parties in similar conditions may appropriate the things promised in them; and so what he said to Peter would apply to the rest of the disciples who were in similar circumstances, but would not apply to the Jews who would "die in their sins," and on that account "could not come to Christ," who is now in the heavenly state, beyond death. He says that Christ refers there to Peter's death. But he does not refer to it in fact—he does not refer to it at all. Christ was going to heaven, and he refers to Peter's meeting him there. But my brother says it refers to Peter's death, and that Christ said Peter could not lay down his life for him then. But why not? Could he not die for him? But the Saviour said to Peter: "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." The time would come when he should go to him and be with him in the "Father's house."

As to his "alls," he has failed to show in a single instance that there is any necessity for interpreting them in the sense in which he would have us understand them. He has failed to show that in the passages that he has introduced, "all" includes a mathematical whole, and it is something that he never can show. In failing here, one of his chief props falls.

He says I pressed him on the divinity of Christ; and now he gives up, and confesses that Christ is divine—that he had only one earthly parent—and is divine. I was glad to hear that, although he distin-

guishes between the deity and the divinity of Christ. When a man acknowledges the divinity of Christ, I can call him "brother" in a sense in which I could not before. A man that acknowledges this doctrine, I can take by the hand and call "brother, because we are agreed upon what I regard as *the* vital doctrine, beyond all others, of Christianity. I am glad Bro. Hughes has taken that position. I am fearful that all his brtehren do not agree with him there.

He says that I do not believe in a vicarious atonement. I do in the sense of substitution or impartation, and so do my brethren. If that is not enough to cover that question, I do not know what is. On that I stand, and ground my hope for salvation through Jesus Christ. In this sense I understand that grand passage in Isaiah 53rd which says Christ was "wounded for our transgressions, and bruised for our iniquities, etc. But now I should like to know if my brother holds to the atonement in any such sense?

But he speaks of Christ ascending far above the heavens; and he says there are "conditions on conditions, and spheres above spheres." Christ has gone up, through all these, I suppose, to the very highest seat in the Universe! I had always supposed there were aerial heavens, and the planetary, or starry heavens, and then the heaven where God dwells; but he has got into his head these Spiritualistic "spheres;" and I suppose holds that Christ went up through these spheres, and he is going to have men rise from one sphere to another sphere, until they reach the top. That is what I understand the Spiritualists to hold. To what extremities will not my brother be driven to escape the Bible doctrine of retribution? But I thought Christ went directly into heaven itself, there to appear before God for us, and that he would come and take us directly to that home in our Father's house. (John 13: 35.) My brother is welcome to

his Spiritualism, though I hope he will get out of it soon.

He alludes to the term "shame," as applied to Christians. It is enough, perhaps, to say that "shame" is not used in the same sense when applied to the righteous, as when applied to the wicked, in the passage he has quoted. When applied to the wicked, it means confusion; when spoken of the righteous, it means simply regret for former sins. But the feeling in the two cases is entirely different, and therefore his argument fails.

He speaks of the resurrection of Christ, and says, that as all died in Adam, so will all be made alive in Christ. But is this resurrection necessarily a promised blessing? We think not; for some are to be "raised to shame and everlasting contempt. (Dan. 12: 2.) But Peter tells us who are to receive the real benefits of Christ's resurrection. Let me quote 1 Peter 1: 3-5:

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

But who for? For everybody? No:

"For you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

But if everybody is going to be there, why these "reserved seats?" If everybody is to occupy them, why does he say "FOR YOU?" But no; it is for the righteous, who are reconciled through Christ.

I quote again:

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

Now, some might be partakers of the divine nature, and some might not. "Might" denotes here priv-

ilege, not absolute certainty. And so the apostle exhorts them:

"And besides this, *giving all dilligence*, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For *if these things* be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, *give dilligence* to make your calling and election *sure;* for *if* ye *do* these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (Verses 5-11.)

Now, notice here that their "entrance into the kingdom of our Lord and Saviour Jesus Christ," depends upon their complying with the requirements here made. If they did not, they would not enter; and that disproves my brother's argument on the promises.

He refers again to the will of God. He says God wills the salvation of all men, and that his will must be fulfilled; therefore, all men must be saved. But he fails to meet the objection that the will of God is defeated here, or is conditioned on man's actions; that it may, therefore, be defeated there so far as man's happiness is concerned; and he fails to prove, not that all *may* come to Christ, but that all *must* and *will* come to him.

He refers to the question, Rom. 8: 35: "Who shall separate us from the love of Christ?" etc. But now, is this Christ's love for us, or our love for Christ? I ask again, to which the apostle refers in this passage? I take it to be our love for him, and I say that we can separate ourselves from that love. I have already referred to Paul, who kept his body under subjection, lest, after having preached the gospel to others, he himself also should become a castaway. 1 Cor. 9: 27. It is not, then, an absolute impossibility of which he speaks; but it means that while we love God we are

secure. "Who shall separate us?" Us Christians who are loving and obeying God.

He says Rom. 8: 19-23 is his Gibraltar. But Gibraltar was captured, and we have captured *his* Gibraltar, and will hold it. We have shown the absurdity of his interpretation of the passage, that he makes it read "*all* men," then "*all all* men," and then "*all all all* men," and *ourselves* besides! This beats Zachary Taylor's message all to pieces. We have fairly captured that fortification, and will hold it in spite of him. We have shown that Rom. 8th teaches the doctrine of a general resurrection—a resurrection of the body, at which the righteous will be glorified, and for which they are waiting; and that it does not teach any such doctrine as "the final holiness and happines of all men." I do not think I need hold you longer on this point.

RECAPITULATION

of the arguments presented under this proposition:

My brother's first argument was on the nature of man. Now we do not differ in this, that God made man a free, intelligent, and responsible agent. But we have shown that man has abused his freedom. Though created "good and very good," and placed in Eden with all its innocence, and holy influences and associations, man became a sinner, wandering further and further from God. That he is a rebel *now*, that the sinner's pathway is diverging farther and farther from God as we last know of him, and we have given in your hearing the words which will be in the mouth of the Saviour at the last day: "Depart—Depart ye cursed, into everlasting fire prepared for the devil and his angels." We showed you that instead of all being "attracted to the Saviour" then, some will be driven away, and that at the very time when my opponent

says they will reach a final state of holiness and happiness.

And we showed you that the circumstances surrounding the sinner in eternity—thus separated from God, and confined with all the wicked that have ever lived, would not be as favorable, even if they had the opportunity of salvation, as here. And yet he is going to have these men that rejected Christ here, reform themselves after death over there! and you know I have been calling for a "commission" for anybody to preach to them after death. Well, he turned over to the account of the preaching to the spirits in prison to prove his point here. But that is no commission to him, or to anybody else. And at best that preaching was only to those who have not heard the gospel here; and if men reject that gospel here, why may they not reject it there? He can never prove, as he has not proved, that the preaching of the gospel there would be any more successful than its preaching here. But he must show, which he has not, that all men will and must accept it there; or he cannot prove from any preaching even there, the final holiness and happiness of all mankind. But the preaching was really done by Christ's spirit, or the Holy spirit, through Noah, else why designate the antediluvians only.

His second argument was on the nature of God. He says "God is love;" and the "therefore" he deduces from that is that all men will be finally saved. But that "therefore" is not in the premise. "God is love" now; but men for all that are under condemnation and exposed to destruction. Till he can show that God will have some new attributes, or that his attributes will change, there is no argument he can build on the attributes of God that will do him any good. We have shown that "vengeance belongeth unto God," that he is a "consuming fire;" that vengeance peculiarly belongs to him—for he says, "it is mine"—and if it

belongs to him now, it will always belong to him, so that God will always be disposed to punish sin. My brother cannot escape from that position.

We have seen, too, that he also rests an argument on the holiness and justice of God. But we showed that no argument, with respect to man's condition in the future state, could be based on these attributes, that will not apply to man's condition in his present state. I wanted him to put his argument on the attributes into a syllogistic shape, and proposed to take his syllogism, and by the very same terms, applied to the present state, disprove his argument with regard to the future state. But he did not do it; and he did not do it because he did not dare to do it; for he knew that I would defeat his argument if he did. He knew that that argument as applied to this life would contradict our actual experience, and would thereby be disproved. Then we placed our trilemma before him, and compelled him to say that God does not design the salvation of all men now, though he commands men everywhere to repent now. (Acts 17: 30.) Then we placed before him another trilemma, and we made him put the commands against the will of God. We made him argue that God commands one thing and wills another. He commands all men to obey Christ in this life, but he does not will that all men should obey Christ in this life! and that is the kind of a difficulty into which his theory runs him. Then we reviewed his argument on the Fatherhood of God. He says God is the Father of all men, and he builds up an argument for the "final holiness and happiness of all men" from the fact that there exists this relation. Now we admitted that in the sense of creation we are all the children of God; but we affirmed that morally and spiritually some are recognized as the children of the Devil, and that they, as they possess the character of their father, must share his destiny. But

he is to be punished eternally, and therefore they will share that punishment. In answer to his argument on the Will and Purpose of Christ, we drew the distinction between his will of pleasure, or desire and his will of determination, or decree. We showed that his will of pleasure in reference to man was often defeated here, and might be in the future world—that the brother must prove, which he has not, that the will of God in respect to the salvation of all men is a will of determination. And we showed that all the promises of God with respect to spiritual good to man are conditional, that they are conditioned upon man's obedience, and that if the condition is not met, the promised good will not be granted. I ask, did he point out a single promise of this kind to man that he showed to be unconditioned? I say, no; not one. He assumed a great deal here about the promises; but he proved absolutely nothing. He has not met, and never can meet the argument relating to the conditionality of the Divine promises.

Then there is his seventh argument predicated on Christ's mission and ministry, concerning which he says, Christ's mission was to save all mankind, and therefore all men will be saved. We replied to that, that Christ's purpose of salvation was expressed in the Gospel Commission, and that it was his will to save men through the preaching of the gospel in this life. Christ says:

> "Go ye therefore, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matt 28: 19-20.

Now Christ has most evidently authorized the preaching of the gospel to all men in this life; but he has given no commission to any man to preach the gospel to men in the other life. But my brother brought up

the gathering of all things in heaven and in earth in Christ. But we showed that that did not mean the gathering of all *into* Christ; but the gathering in one body or place of all who are in him; and we showed also that men are to be brought into Christ here by the power of the gospel, by the preaching of the word—that the gospel is "the power of God unto salvation unto every one that believeth," and that "he that believeth not shall be condemned." And we have shown that when he shall come the second time without sin—i. e., a sin offering—unto salvation to all them that look for his appearing, he shall come "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus Christ, who shall be *punished with an everlasting destruction* from the presence of God and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe in that day. (Heb. 9: 28; 2 Thes. 1: 8-10.) Which passages disprove plainly the theory of my brother. They do not sound like my brother's preaching; but they do sound like the Bible of God. I proceeded to show that we must accept Christ for ourselves, and trust in his blood, which washes from all past sins, in order to be saved. For only through faith and obedience do we accept him. And this is the sense in which we accept him, and appropriate to ourselves the blessings promised in Christ. And in meeting his eighth argument, on the Abrahamic promises, I showed that it was by faith and obedience Abraham was saved, and that it is by faith we become the heirs of the promise and the children of Abraham. And I showed that the promise is conditioned by our faith and obedience, and that it is not absolutely to "all nations," and all "the families of the earth," as securing final salvation to all the individuals of all the nations and families of the earth; and therefore the argument of the brother fails which he has presented

based on the Abrahamic covenant. It is no broader than the gospel commission, which many reject. Then we have arguments 8, 9, 10, 11, and 12, that all are to be reconciled to Christ, that Christ will draw all men to him, that all will come to Christ, and that all will submit to Christ—the brother is good at getting up numerous arguments with very slight difference between them. Now these are all related to the Abrahamic covenant; and we have showed that the "alls" of that covenant; with a great many of his other "alls" introduced here, can only embrace a comparative and not an obsolute, or mathematical whole, and does not embrace all individuals, whether applied to the past or the future. And we took all these lines of argument from him by disproving his application of the phrase "all men" etc., by numerous passages of scriptures, which we introduced and commented upon. I think you will see that he can never base an argument on these terms that will prove his proposition. He would have to show by other lines of argument that these terms were used in the absolute sense, when, applied to the salvation of men, or his argument falls to the ground. Then he came to Rom. 5: 12-21, and in his thirteenth argument affirmed that all men shall be constituted righteous in Christ; that as through the disobedience of one the many were made sinners, so through the obedience of one, Christ, the many should be made righteous; and so he affirmed that this passage teaches the doctrine of the final holiness and happiness of all men. But I showed that this passage is parallel with 1 Cor 15th; that some did not receive and would not be benefitted by the offered grace, and therefore would not be saved. We have shown, too, that the "end" spoken of in 1 Cor. 15: 24, when Christ shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power," and when all his enemies shall be put "under his feet," does not imply the reconciliation of all, as my brother argues, but the subjection of all—that there is a great difference between the reconciliation of all and the subjection of all. But he does not say that they are to be all reconciled, but all subdued. If it had been said that he should gather them to his bosom, it would have been more to the brother's purpose; but he is going to place them under his *feet*, as a conqueror places his feet on the necks of his enemies. 1 John 3: 8; "For this purpose the Son of God was manifested, that he might destroy the works of the devil," is in the same line. Paul says here, "For he must reign till he hath put all enemies under his feet." They are not to be reconciled, but trodden under his feet [the speaker illustrating the action indicated] That looks like Paul's doctrine exactly; but not like the doctrine my brother is advocating here.

Then he referred to the resurrection, and all that. But he will make nothing for his proposition out of that. Finally, we have Romans 8th introduced, his last, his Gibraltar! But we have just shown you that we have captured that Gibraltar lawfully, and so we will pass that at this time.

Passing from the affirmant's arguments, I will bring before you my rebutting arguments. You remember I pressed upon him the word "*final*," and said that if he would prove that the state of the wicked after death, is one of holiness and happiness, as he argues it will be, and is their final state, beyond which there is nothing different—then I would yield the argument, and let everything else go. He promised to do it; but he only did it in the style he attempted this afternoon; and I think you will say that he has not done it at all. I asked him to prove that all men, not might, but would obey the gospel in the next world and thus be saved. But he did not do it. He has gone upon *sheer assump-*

tion of the very thing in debate. Then I called for the commission to preach the gospel over there; but he has not produced that, and he has not showed that if men should obey the gospel over there and be saved, that they could not again fall into sin as they fell into sin here, and so be finally lost. I asked him for the line of his argument to prove the "*final*" salvation of anybody; whether he would prove it by the words everlasting, eternal, *aiōnios*, *olam*, or what word or argument he would use to prove it; and he finally brings in the word "incorruptible," and says that is the word. He might as well have brought in any other word; for he introduces a word that is applied, as we have shown, by the apostle, to the future state of the righteous, and not to the future state of all men, and is not a word of duration at all, but of character. We also wanted to know where these sinful spirits are to be *kept* in order to be "reformed." For he admits that they are to be punished beyond death, and they are to reform after death, and he must find some place where they are to be in the next state until this punishment ends and this reformation occurs. Well, he thinks they are in those upper regions somewhere, floating through the air perhaps—in some spiritual medium perhaps, and he has them passing up through successive spiritualistic "spheres" in the future state. Well, so much for that; but where does he find the proof of it in the Bible? We then argued that the orthodox are upon safe ground, whatever may be the case with our Universalist friends. That to reject Universalism, on their own showing, cannot injure us, either for time or eternity. That if *they* shall be saved *we* will; and that they must find some justification for preaching their doctrine; that they must show that it does more for men than our preaching does, or it would be useless and unnecessary, and we argued that Universalism has been preached long enough to have been tested;

and that by their own showing, the doctrine was not doing anything for men that was not being done by the preaching of the orthodox faith. When he answered that this objection lay with equal force against my teaching, I replied that our plea is one that the world realy needs for good. But he assumed that the preaching of Universalism has modified the orthodox doctrine; but he did not prove it, and therefore I shall pass it by. But we showed that our Universalist friends have modified their views, that modern Universalism differs from the Universalism of Hosea Ballou and John Murray, that they now admit future punishment for an indefinite period, and, therefore, either their former or their present teaching, or both, must be false. And we showed that if we are right and the brother is wrong, he is running a terrible hazard in preaching his doctrine, and inducing men to put off repentance until after death. We then showed that in the admission of future punishment, on their own principle, there would be *future infinite punishment*. We brought up the supposed cases of A. and B. who entered eternity with one hundred degrees of moral difference between them, that these characters were diverging when they left the world, and the presumption was that they would continue to diverge; and at least this difference would exist between them *endlessly;* and in the case of B., it being the result of his own action, it would be a "*punishment*;" and, therefore, there would be "endless punishment." We showed also that, by this very line of argument, it is established that infinite effects are attached to finite causes. This argument my brother has not refuted, and I do not believe any Universalist can possibly refute it. Thus I showed that men would suffer endlessly there for their actions here, according to their own showing, and upon the admission of moral agency and punishment in the future world. I also demurred against his doctrine from

the fact that the doctrine of future endless punishment has come down, in the tradition of all nations, along with those original ideas of the existence of God, Creation, the Fall of Man, the Deluge, etc.,—ideas which have come from a common source, and which are held in common by Pagans, Jews, Mohammedans and Christians, and which must be accepted as true, unless proved to be false. We next showed, by arguments from Scripture, that the philosophy of this life contradicts Universalism; that the circumstances of our own earthly probation, and the teaching of the Bible are in agreement in representing us as preparing in this world for an eternal destiny. We showed again that the Scriptures are irreconcilable with the idea of a post-mortem gospel obedience. And we showed that sinners would not be under favorable circumstances there for reformation; that they would be in bad company, with the Devil and his angels, that they will be banished from Christ, and cannot come to him; and that there are some who become so that even here it is impossible to renew them unto repentance. And this argument, I believe, notwithstanding all my brother's efforts, remains unshaken. We then argued that the doctrine of Universalism stultifies the atonement. And you noticed how lightly my brother touched on that. We showed under this head that Universalism denies the doctrine of pardon, that there is neither grace nor pardon in it—that it teaches that men suffer the whole penalty of their sins; and that if there is any Saviour, it is not Christ, but suffering, that saves men. But we showed that men are to be saved through Christ, through the blood of Christ, and that there is no redemption or salvation out of Christ. And thus we have shown, by argument upon agument, by Scripture proof after Scripture proof, that my brother has no ground on which to stand; that there is no foundation in the Bible for his theory; and I believe you will

agree that we have disproved his proposition that the Scriptures teach the final holiness and happiness of all mankind. In conclusion, my friends, I would say, OBEY CHRIST HERE, and all will be well with you hereafter. [Time expired.]

ENDLESS PUNISHMENT.

SECOND PROPOSITION:

THE SCRIPTURES TEACH THAT THOSE WHO DIE IN WILLFUL DISOBEDIENCE TO THE GOSPEL WILL SUFFER ENDLESS PUNISHMENT.

MR. CARPENTER'S FIRST SPEECH.

BRETHREN MODERATORS:—In assuming the affirmative upon the second proposition in this discussion, I do not propose to waste time in useless preliminaries. A great English debater once said: "Gentlemen, define your terms." This I now propose to do briefly, and also to indicate the real point at issue in this debate.

The disputants are agreed in accepting the Bible as the source from which proof is to be drawn. We further agree that the wicked will be punished after death for their sins in this life, and that those who "die in Christ" will be holy and happy—that infants are reckoned in this class, making in all a considerable majority of the race. Concerning the heathen and those *pious*, but in great error, my proposition neither affirms nor denies. The proposition relates only to a specified class, those who "*die in willful disobedience to the gospel*,"—who, against all light and knowledge, all beseechings and invitations, will not have the man

Christ Jesus to reign over them. Both the proposition and my opponent concede that there are such characters. These alone are the legitimate subjects of this discussion, and we hope the arguments will be confined strictly to these limits; for all else is foreign to the question. By a "disobedience to the gospel," we mean, of course, the want of a hearty acceptance of Christ as the Saviour of men. By "*endless*" we mean, as Webster defines it, "*without end, interminable*," having for its synonyms, "*eternal*," "*everlasting*," "*infinite*." By "*punishment*" we mean legal penalty for the infraction of law, including a banishment from God's peaceful presence, and often expressed in the Scriptures by such terms as "*fire*," "*burning*," etc.

I presume that my opponent will agree, substantially, with what I have said; and that he himself would be willing to *affirm* this proposition after striking out the word "*endless*." This, then, is the pivotal word upon which the debate turns, and we do not desire to evade it, as our opponent did his pivotal word "final."

"*Endless*" occurs in our common version but twice: once in 1 Tim. 1: 4, where the apostle, speaking of the Jewish tables of descent, calls them "*endless genealogies*." Here it is certainly used in an accommodated sense, as these genealogies were not absolutely *infinite*. If, then, I should treat this word of my proposition as the Universalists treat the words "*eternal*," "*everlasting*," "*forever*," "*aiōnios*," "*olam*," etc., my opponent and I would be together, and there could be no dispute. But this is an unfair and illegitimate use of words, which, though they are all used with varied shades of meaning, and in accommodated senses, still they have their proper and radical meanings. I propose, therefore, to treat this word with fairness, and only ask that Universalists will do the same by its synonyms, "*eternal*," "*everlasting*," etc.; and by their Hebrew and Greek representatives, *olam*, *aiōnios*, etc.

The other occurrence of "endless" is in Heb. 7: 16: (*zōās akatalutou*) "after the power of an *endless life.*" (Rendered by Wilson, *imperishable.*) For anything my brother proved upon his affirmative concerning the future life of any one, this too might be taken in a limited sense. But we accept it in its fullest meaning here.

"But," says our opponent, "*endless* is nowhere in the Scripture applied to the punishment of the wicked." True, but stronger terms than endless are, and this we propose to prove.

Crabbe, in his *English Synonyms*, the highest authority in the English language, says: (p. 270.) "The *eternal* is set *above time;* the *endless* lies *within time;* it is, therefore, by a strong figure that we apply *eternal* to anything sublunary; although *endless* may be applied to that which is heavenly. That is properly *eternal* which has neither *beginning* nor *end;* that is *endless* which has a *beginning*, but no *end.* God, therefore, is an *eternal*, but not an *endless* being.

"'Distance immense between the powers that shine
Above, *eternal*, deathless, and divine,
And mortal man.'—Pope.

"There is an *eternal* state of happiness or misery which awaits all men, according to their deeds in this life.

"'The faithful Mydon, as he turned from fight
His flying coursers, sunk to *endless* night.'—Pope.

"That which is *endless* has no cessation; that which is *everlasting*, has neither *interruption* nor *cessation.* The *endless* may be said of *existing* things; the *everlasting* naturally extends itself into *futurity.* Hence we speak of *endless disputes*, an *endless warfare*, an *everlasting memorial*, an *everlasting crown of glory.*

"'Back from the car he tumbled to the ground,
And *everlasting* shades his eyes surround.'—Pope.

Thus speaks Crabbe. We will next hear Webster. After giving definitions and synonyms of the word "*everlasting,*" corresponding with those already quoted from Crabbe, only stronger, if possible, he says: "*Everlasting* is sometimes used in our version of the Scriptures in the sense of *eternal*; as, 'From everlasting to everlasting thou art God.' Ps. 90: 2: but in modern usage, everlasting is confined to the future.

"'Whether we shall meet again I know not,
Therefore our *everlasting* farewell take,
Forever and *forever* farewell.'—Shakespeare."

Webster also makes the adverb "forever" synonymous with *eternally, endlessly, everlastingly*, etc. (See "forever.")

Worcester, and all other standard authorities known to me, agree with Crabbe and Webster in the use of these terms.

We have been thus particular upon the *usus loquendi* of the words *endless, everlasting, eternal, forever*, etc., because Universalists are in the habit of treating *eternal, endless, forever*, etc., as mere temporaries, while they attribute an infinite duration as expressed by the word *endless.* But their assumptions are absolutely false. *Endless* is the very *weakest* of all these terms, as we have fully shown by the highest authorities in the language. When, therefore, we shall find that the Scriptures apply *eternal, everlasting, forever*, etc., to the punishment of the wicked after death, we shall have found even *more* than our proposition demands. We ask that this fact be remembered in all controversies with Universalists, who are fond of having this word in our propositions, simply because it does not happen to be applied to the punishment of the wicked. But it would have been easier for them to meet us if it had been substituted for the stronger terms we have named—the strongest words of *duration* in the language. That is to say, had our common version rendered *aiōnios*, and that class of words, by *endless*, and had it omitted, when speaking of the punishment of the wicked, the

words *eternal, everlasting,* etc., Universalists would have thrust into our proposition the words *everlasting, eternal,* etc., as stronger than *endless*, and would have more easily met our position on the argument based upon the sense of these words. But that these terms are sometimes used in a figurative, appropriated, or accommodated sense, we frankly concede; but does this argue that they have no specific meaning? that we have no words that express infinite duration? To argue thus would be absurd.

Horne, in his *Introduction,* says: "The *received* signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected." We have seen what the *received* meanings of these terms are. If my opponent shall insist on giving them an unusual and special sense, he must show that a necessity for such meaning exists in the particular passage.

But Horne lays down another important rule. "Of any particular passage, the most simple sense, or that which most readily suggests itself to an attentive reader, possessing competent knowledge, is, in all probability, the genuine sense, or meaning."

We ask that these rules be remembered and applied as we introduce Scriptures bearing upon the proposition in hand. We are willing to discuss the meaning of these terms in English, or their equivalents in Greek; but as we are discussing before an English reading audience, and have in the main, good translations, English is preferable.

I will now introduce my first formal argument in support of my proposition:

I. THE SCRIPTURAL USE OF ETERNAL, EVERLASTING, FOREVER, WHEN APPLIED TO THE FUTURE CONDITION OF THE WICKED.

I quote Matt. 25: 31-46.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

After what we have already said regarding the words everlasting and eternal, we need do little more than read this Scripture, unless our opponent shall attempt to show that they are here used in an accommodated sense. And, as we have said, it will not be sufficient for him to show that they are sometimes so used. But until he proves a special and limited sense to the terms as used in this Scripture, the passage proves my proposition under Horne's rules which we read, and the correctness of which, we presume, will not be questioned.

We will not anticipate our opponent; but when he shall attempt to show that these words are here used in a limited and abridged sense, we will be ready with our reply. Unless he can thus rescue it, the passage consigns the wicked to "EVERLASTING PUNISHMENT"

—to "everlasting fire." And remember that we have proven that everlasting is even a stronger word than endless.

The word "everlasting" occurs about ninety times in the common version. In fully half of these instances, it relates to God, his attributes, and the life he gives to the righteous. In such cases it indisputably signifies without end. Twice, by strong figure of hyperbole, it is applied to hills, or mountains. (Gen. 49: 26; Hab. 3: 6.) Twice to Israel's possessions; (Gen. 17: 8; 48: 4.) And several times to God's covenants, the Jewish priesthood, etc. In these instances, though their actual possession, priesthood, and covenant relation, might terminate; yet as none were to supplant them in a proper sense in relation to the things promised, the strong language, "everlasting," would be quite appropriate. In some eight or ten instances the word is clearly applied to the punishment of the wicked. The facts we have stated show clearly the meaning of the term as understood by our translators. "Eternal" occurs some forty-six times, as we count in the Concordance. About forty of these occurrences refer to God, Christ, the Holy Spirit, the attributes of God, and the life of the Saints, called "eternal life." Once (Heb, 6: 2,) we have "eternal judgment"; once (Jude 7,) "suffering the vengeance of eternal fire"; once (Mark 3: 29,) "eternal damnation."

"Forever" occurs more frequently, and perhaps with a little broader range of meanings; but substantially agreeing with its two synonyms, *everlasting* and *eternal*.

I will now read 2 Thes. 1: 4-10:

"So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ."

Now here you will observe that the Thessalonians were already in the earthly kingdom, the Church of Christ, but they are exhorted to be worthy of the everlasting kingdom, or heavenly reign, of which Peter speaks (2 Peter 1:11):

"For so an entrance shall be ministered unto you abundantly into the *everlasting kingdom* of our Lord and Saviour Jesus Christ."

This "everlasting kingdom" was to be received by them when Christ should be "revealed from heaven with his mighty angels, in flaming fire," when he should come to be "glorified in his saints, and to be admired in all them that believe," and when all those "that know not God, and that OBEY NOT the gospel of our Lord Jesus Christ," shall "*be punished with* EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power." Upon the "coming" and the "everlasting" we have already spoken, and may have occasion to speak again. A word as to the term here rendered "*destruction*," *olethros* (accusative *olethron*,) from *ollumi*, to destroy; hence *ruin, perdition, destruction, misery*. Hence we have *everlasting ruin, everlasting perdition*, or *everlasting destruction*." My opponent can take which phrase suits him best here.

Now that the apostle could not refer to the destruction of Jerusalem is doubly evident when we remember that Thessalonica was a Gentile city, away over in Europe, more than a thousand miles from Jerusalem.

Not only so, but the church there was composed primarily of Gentiles and not of Jews, as is apparent from the following Scriptures, Acts 17:4-15, also 1 Thes. 2:14:

"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews."

Now notice they had suffered of *their own countrymen*, the Gentiles, as the churches in Judea had of the Jews. Jerusalem may make a very good pack-horse, or scapegoat, for Universalists, but they can never make this passage in Thessalonians stick to that beast! What special interest had these Gentiles, away over there in Europe, in the destruction of Jerusalem? Or how were they troubled by the Jews?

In Romans 16:26, we read of "the commandment of the everlasting (*aiōnios*) God;" in Heb. 9:14, of the "eternal (*aiōnion*) Spirit;" in 1 Peter 5:10, of "eternal (*aiōnion*) glory," etc. But seven times does the Bible apply this same term to the fate of the wicked; and, therefore, so sure as God, the Holy Spirit, and the life of the saints are endless, so sure the punishment of the wicked will be also endless.

Dr. Adam Clarke (on Matt. 25:46) says: "I have seen the best things that have been written in favor of the final redemption of damned spirits, but I never saw an answer to an argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word, *aiōn*, is certainly to be taken here in its proper, grammatical sense, *continued being; aie* and *ōn, never-ending.*" Pickering, Donnegan, Robinson, all give "*endless*," "*duration*," as significations of the word, and Greenfield, Bullions, and others, give *eternity* as one of its meanings. *Eternity*, or *endlessness* is, therefore, in the sense of the *noun*, and adheres also to the *adjective*, *aiōnios*.

I will now read:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting lif, and some to shame and everlasting contempt. And they that bewise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro and knowledge shall be increased." Dan. 12:1-4.

In introducing this passage, I am not ignorant of the fact that commentators have not been wholly agreed upon its proper interpretation, and that Universalists, here as elsewhere, have concluded that as they don't know exactly what else to do with it, it must refer to Jerusalem that was. But whatever disagreement there may be with regard to the minutia, there is very general, though not universal agreement among critics and expositors, that it refers to the yet future. And we place ourselves on the side of the large majority of the most reputable expositors and give our reasons briefly.

The prophet, in the previous chapter, had epitomized the history of the fall of the Persian Empire, by Alexander the Great, the wars between Syria and Egypt, under Ptolemy Philometer, of the latter, and Antiochus Epiphanes, of the former; referring also to the Jews, Romans, and probably to the Mohammedans, etc. At the beginning of the 12th chapter he passes to the resurrection and judgment. Three important points are revealed in the passage read. 1. The physical, or literal resurrection. 2. A subsequent punishment. 3. That that punishment shall be *everlasting*.

The literal resurrection is proven by the expression "sleep in the dust of the earth." "Dust" may be used figuratively; so may "earth;" but the expression "dust of the earth" is, in the Bible, *always* literal. Mark this. It is the same here as in Gen. 2:7, "God

formed man out of the dust of the ground." The Hebrew of both (*a dem ath aphas*) is just the same. "Awake" signifies to raise. (See Job 14:12; Ps. 17:15.)

We are aware that some otherwise respectable authors have hastily concluded that the doctrines of the resurrection, of the judgment, and future rewards and punishments are not distinctly taught in the Old Testament. A few passages will show the error regarding the resurrection, upon which the other points hinge. This doctrine is clearly taught in Isaiah 26:14:

"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

Also in Ezek. 37:13:

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

And still more explicitly in the following Scriptures. Heb. 11:35:

"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

Acts 2:31:

"He" (David) "seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Other Scriptures prove conclusively that the ancient, or Old Testament worthies did believe the doctrine of the resurrection, and its consequences — "*better* resurrection," which implies a *worse* — a raising to "everlasting contempt." These will suffice.

Again, this passage in Daniel shows that punishment attaches to the resurrection of the wicked. And we now proceed to show that this punishment is to be eternal, or endless. The Hebrew, *olam*, signifies *to hide* or *conceal;* and as the infinite future is hidden to us, this word is used to represent that state. Like the Greek *aiōn*, it may sometimes be used in an accommodated sense; but the sense is usually infinite, as in Gen. 21:33,

"Everlasting God;" Deut. 33:27, "Eternal God." Also Ps. 24:7 and Dan. 4:3. Even when limited it always exhausts the duration of that to which it refers. But the expression in Dan. 12:3, "*forever and ever*," (Heb. *leolam vaed*) fixes the eternity of this passage beyond controversy, since *olam*, in the duplicated form *leolam*, here used, is *never* used in a limited sense. Let my opponent meet this if he can.

Nor can Dan. 12th be made parallel with Matt. 24th. The "*Pro and Con*" (Universalist) says that Matt. 24th refers to a *national*, not *individual* destruction, but that of the Jewish Commonwealth. (See p. 158.) This we concede. But in Daniel it is *individual*—destruction to the "*many*." But it may be objected that making Daniel and Matthew refer to separate events would make two "Nor ever shall be." This is not true, as the one refers to a national, the other to individual calamity — hence do not conflict. But what have Universalists to do with "*ever?*" Does it mean a long time? Then, after a long time — a limited duration—there might be another tribulation! How do our Universalist friends like their own logic? [Time expired.]

MR. HUGHES' FIRST REJOINDER.

MESSRS. MODERATORS:—The question, as to whether a portion of our race shall suffer endless punishment, is one of tremendous and awful import. It is well that we try to get a realizing sense of its transcendent fearfulness as fully as may be in the outset of its discussion.

It being true, sin, as a foul blot on God's fair Universe, is to be forever. Then goodness is not to be triumphant, but is to divide its supremacy with evil; and sin is to be a victor over more than one half of human kind! Then God will be frustrated in his righteous intention of saving the entire race of man! Christ's mission to save the world in part abortive! And gospel

truth for the redemption of man a failure in part! And falsehood victorious in a degree! Then the desire of angels, who rejoice over one repenting sinner, never satisfied! The prayers of the good and true of all ages and climes never answered! All this combining to make endless sinning and suffering a calamity in magnitude inconceivable!

Endless punishment being true, then, there will be an eternal separation of friends; a sundering of the tenderest and most sacred ties; a disruption of families; a severing of the golden links of affection never to be gathered again!

To assert its truth, is virtually to charge God with the crime of allowing sin to come into the world, with the full knowledge that if once in existence, he never could or would blot it out or expurge it. With the full knowledge too of the fearful havoc it would make; and that with its eternal existence, it would drag millions upon millions of those whom he gave existence, down deeper and deeper into hell forever! All of this resulting in not only a calamity transcendently direful in the future world, but also in making sad and broken hearts here, and paralyzing some of the brightest intellects in the world.

"Give evil but an end—and all is clear!
Make it eternal—all things are obscured!
And all that we have thought, felt, wept, endured,
Worthless. We feel that ev'n if our own tears
Were wiped away forever, no true cheer
Could to our yearning bosoms be secured
While we believed that sorrow clung uncured
To any being we on earth held dear.
Oh, much doth life the sweet solution need
Of all made blest in far futurity.
Heaven needs it too."

Dr. Spring says, in reference to the hopeless condemnation of the wicked to hell: "It puts in requisition all our confidence in God to justify this proceedure of his government."

Dr. Channing says: "We can endure any errors but those which subvert or unsettle the conviction of God's paternal goodness. Urge not upon us a system which makes existence a curse, and wraps the universe in gloom."

Dr. Albert Barnes says: "I have read, to some extent, what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments—for my whole soul pants for light and relief on these questions. But I get neither; and in the *distress and anguish of my own spirit*, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects, that has given a *moment's ease to my tortured mind*, nor have I an explanation to offer, or a thought to suggest, which would be of relief to you. I trust that other men—as they profess to do—understand this better than I do, and that they have not the *anguish of spirit* which I have; but I confess, when I look on a world of sinners and sufferers; upon death beds and graveyards; upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens—when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God can only save them, and yet he does not do it, I am struck *dumb*. It is all *dark*, DARK, DARK to my soul, and I can not disguise it." Dr. A. Barnes' Practical Sermons, p. 125.

Again, Prof. Stuart, in *Biblical Repository*, says:

"The social sympathies, too, of some men are deeply concerned with the formation of their religious opinions. They have lost a near and dear friend by death; one who never made any profession of religion, or gave good reason to suppose that his mind was particularly occupied with it. What shall they think of his case? Can

they believe that one so dear to them has become eternally wretched, an outcast forever from God? Can they endure the thought that they are never to see or associate with him more? Can heaven be a place of happiness for them, while they are conscious that a husband, or a wife, a son or a daughter, a brother or a sister, is plunged into a lake of fire, from which there is no escape? It is impossible, they aver, to overcome such sympathies as these. It would be unnatural and even monstrous to suppress them.

They are, therefore, as they view the case, constrained to doubt whether the misery of a future world can be endless! If there be any whose breasts are strangers to such difficulties as these, they are to be congratulated on having made attainments beyond the reach of humanity in the present world; or else to be pitied for ignorance, or the want of a sympathy which seems to be among the first elements of our social nature. With the great mass of thinking Christians, I am sure such thoughts as these must, unhappily for them, be acquaintances too familiar. That *they agitate our breasts* as storms do the mighty deep, will be testified by every man of tender heart, and who has a deep concern in the present and future welfare of those whom he loves."

Dr. Dwight, the well known theological writer, makes the following confession: "There are, I know, persons who speak of future punishment with an air of cool self-complacency, as being in their view, easy of investigation and free from embarassment. I am inclined, perhaps uncharitably, to give them little credit for candor, cleverness of intellect, or soundness of character; and greatly doubt whether it has been investigated by them."

Itis the endlessness of punishment, the eternal perpetuation of sin and misery, that casts this lurid shade; that wraps the government of God in this impenetrable gloom, and makes the fate of a very great portion of the human family a doom so fearful as to be beyond the conception of the mightiest intellect. Endless punishment! Have you any conception of the tremendous import of those fearful words?

My opponent will not deny that punishment means *pain, misery.* Make that misery ever so slight, and perpetuate it to eternity, and you make it indescribably miserable. It may be that his hell is a state of banishment, a sort Van Dieman's Land, but he will not call it a pleasure, but a positive suffering. Add to it the idea of duration without end, and there is no intellect so mighty as to conceive its awfulness; no tongue so eloquent as to describe its severity. It is impossible to caricature or exaggerate it.

Misery of but short duration is hard to bear; to be a life sufferer is fearful. But to suffer for a life time would shrink to almost nothing in comparison to suffering for a million of years. But what is a million of years in pain, beside an eternity of suffering? Absolutely nothing! But give breadth to your conception; grasp, if possible, the idea of a million of years of time, multiply that by a million, and that by the duration expressed by the figures that would circle the earth, or the figures that would run the circuit of the orbit of Uranus, and conceive, if possible, all these mighty cycles of time, and ask yourself what relation has all that time to eternity. Answer must be, that suffering all the slow moving years of that mighty duration the most excruciating agony that infinite ingenuity and infinite malevolence could devise, would be absolutely nothing in comparison to *endless misery,* though it be but in small degree. It is the idea of *eternity,* ETERNITY! that makes the punishment so out of proportion; magnifies its intensity; sharpens its cruelty; violates its justice; robs God of his mercy; shrouds the very face of Deity in clouds of darkness; and makes it the most truly appalling and accursed thing ever invented by heathen superstition, or believed in by Christian credulity. "Among all the haggard superstitions of earth, Comparative Theology can furnish no more truly diabolical untruth."

Let not my opponent attempt to smooth the wrinkled visage and grizzled front of this monster, Endless Woe, to make it acceptable to his hearers.

The great probabilities are against this doctrine. It is not a doctrine that strikes the mind as reasonable and

probable, but to the contrary. The opposite doctrine, the final salvation of all men, is in complete accord with the will of God, the mission of Christ, the triumph of God's government, the desire of angels, and the prayers of all good men. But the doctrine of endless misery is true only in an eternal frustration of God's will, the failure of Christ's mission, the defeat of God's government, and the disappointment of the desire of angels, and the prayers of the good of earth. The one is a consummation most devoutly to be wished for; the other a calamity the most appalling conceivable.

Such is the nature of this doctrine that a bare statement of it in all its hideous deformity is enough to throw doubt and distrust upon such a result of God's government. *The clearest and most positive evidence only should convince of its truth.*

Says Dr. Thomas Dick:

"Whatever may be the truth as to this point, we are sure that 'the Judge of all the earth *must do right.*' When I consider the boundless nature of eternity, and when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few fleeting years are to be punished throughout a duration that has no end, more especially when it is declared, more than a score of times, that 'The mercy of the Lord endureth forever,' and that 'His tender mercies are over all his works.' If his mercy endures forever, it appears scarcely consistent with the idea that punishment will be inflicted throughout unlimited duration."

Rev. John Foster says: "I acknowledge myself not convinced of the orthodox doctrine, *endless* punishment! Hopeless misery through a duration to which the most enormous terms of time will be absolutely nothing! I acknowledge my inability (I would say it reverently) to admit this belief, together with a belief in the Divine Goodness—the belief that God is love, that his tender mercies are over all his works."

Leigh Hunt says: "If an angel were to tell us to believe in endless punishment, I would not do it, for it would better become me to believe the angel a delusion, than God monstrous; and we make him monstrous

when we make him the author of eternal punishment."

My opponent believes in the resurrection of the natural body, but that in the resurrection it becomes incorruptible, immortal. This would indicate that he does not believe in any punishment of the body. For if it becomes immortal, incorruptible, then no stripes can torture it, no fire burn it. His hell in the future must be wholly spiritual, moral. But will he tell us how man can suffer morally, unless there be good enough in him to reprove the evil? For if man becomes totally depraved in the future state, and his nature becomes wholly evil, will he tell us how he can be punished morally? or punished at all without a *positive infliction* from God? Will God then be a tormenter? If man, then, in the world of punishment becomes entirely evil, will not that then be his natural state or atmosphere, and he be happy in it? But if the moral nature becomes extinct, the image of God in man annihilated, will my brother be so kind as to tell me what then he predicates man's immortality on?

But if man's moral nature has not become extinct, and there is good in man, and so be capable of being punished, will not that good struggle for the mastery, and so there be a possibility of man's being saved? And does not this make even the punishment of hell for the suppression of evil, and for the good of the offender? In such a case will God hinder man's salvation? Will not God love the good in man, even in hell, and attract his own image? If there still will be good in man, will not that goodness have God's help, and so man be saved?

But if the good in man is too weak to overcome the evil in him, and the evil gains the mastery, will not the good in man die, and his moral nature become extinct, and so he cease to suffer morally? and endless misery be untrue in either case?

But if man's moral nature dies, is not annihilation the result, and so endless punishment impossible?

The emotions of the mind cannot be continued endlessly without some continually exciting cause. The endless misery of man, then, morally, is impossible without a continually exciting cause. Will God supply that cause? Will he work an eternal miracle of wrath and cruelty? Could we utter a worse slander on his goodness and mercy that endureth forever?

My brother's proposition literally construed makes endless punishment the consequence of *dying* in willful disobedience to the gospel. Not because they *lived* in willful disobedience; for repentance saves from all consequences of *living* wrongly at any time before death. Does this fairly represent his views? Will he answer now squarely as to whether he holds to endless punishment as a just reward for the sins of this life? or does he hold it on the ground of endless punishment for endless sinning?

I will now briefly examine the argument of my opponent. He says: "We both hold to the fact of punishment after death for the sins of this life." I would say on that point, that I believe that the present world is a world of retribution; that men are being punished here for their sins, but just as they lack merited punishment here, it runs over into the future state. I believe most firmly, too, that punishment here and hereafter is not vindictive and retaliatory, but just and fatherly, with a view to induce men to forsake sin; and when they forsake sin, and accept proffered mercy, punishment will cease.

He says the proposition under discussion relates to a specified class, namely, those who die in willful disobedience to the gospel. You will observe that it does not say that those who have *lived* in disobedience to the gospel shall suffer endless punishment, but those only who *die* in willful disobedience to it. A man may *live* all his lifetime obedient to the gospel, just until the last and then *die* in disobedience, and go to eternal ruin. That is the doctrine of his proposition, and he cannot deny it. It

is not *living* in disobedience, but *dying* in disobedience that sends them to an eternal hell. It is not rewarding men accordnig to their works that sends them there. It is not living a whole life in sin that is so dreadful—that is nothing—but to DIE in sin, that is the fell calamity! A man may disobey God through his whole life to the very last moment, and yet if he repents before death it will be all right, and he will go straight to heaven! But if he has obeyed all his lifetime until the last, and then dies a sinner, he will go to an endless hell! That is the doctrine he is to find supported by the Scriptures. Now I say, he will not be able to find any such monstrous doctrine in the Bible. Let him find me a passage that sets forth in these words, *that "those who die in willful disobedience to the gospel will suffer endless punishment,"* if he can. He knows he can not do it. And yet a doctrine of such fearful character should be set forth in words the plainest possible.

He quoted several passages here, but they did not say one word about men dying in willful disobedience, and so, therefore, to suffer endless punishment. They had no relation to any such characters. The Bible says nothing about such persons, describes none such, has no such words as are in the proposition. I would think, if we happen to get there, it should be because we have *lived rightly*, and not because of the state at *death*.

He says the heathen are not in the proposition; and he does not want to discuss the question of the salvation of the heathen. But nevertheless I shall have something to say in reference to their salvation; and by their case I shall test his principles, and show their absurdity on account of the position he is forced to take on the subject of their future salvation. I propose to draw him out on this question. You know he does not want to hide behind theological fog-banks; he don't want to lurk in a thicket; he likes to come out into the open field, and discuss everything right out in a fair, open-handed manner.

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But somehow he does skulk into the fog every time the heathen are mentioned! Now he knows that the heathen, who make up a great majority of mankind, *die unsaved*—they die in sin. I would like for him to tell how they are going to be saved in the future state on his theory. Will he do it? Elder Clark Braden, one of his brethren, says the gospel will be preached to them in the future world. It is my position, also, that they will have the opportunity of salvation offered them in the future state. But what are the views of my brother here about it? I should like very much to know.

I find some persons belonging to the Christian Church who are not quite perfect, and they die imperfect. I wonder how they are to be saved? I do not suppose that brother Carpenter here is wholly perfect. Suppose he should die in that imperfection; how then would he be saved in perfection? You know according to his theory death fixes a man's character to all eternity. As he is here, so he will be over there, and will be forever. That is his doctrine; how then will he be saved? It is all clear enough on my principles; but how is it on his?

Disobedience to the gospel, he says, is the want of a hearty acceptance of Christ. I wonder what he makes *obedience* to be? Has he not a little *water* in it in this life? And I should like to know whether he does not object to opportunity for salvation in the future, because there is no water "over there?" But then, I do not know what he will do about that. I think likely there is no water there, and he can not have any gospel where there is no water.

He says "punishment" and "banishment," as a penalty, are represented by *fire, brimstone*, etc. But I find these same terms applied to punishment in this world; and that the fire of punishment in this world is declared in the Scriptures to be "eternal," or "forever." Isa. 34: 9, 10; Jude 7. But in such cases it certainly does not mean ENDLESS punishment, or EVERLASTING misery; and if these phrases do not mean endless punishment as expressing man's condition in this world, by what rule are they to be made to mean endless punishment if applied to man's condition in the future world?

My opponent says "endless" is the pivotal word on which this discussion turns; and that "*final*" was the pivotal word in the first proposition. But then, it was not. I was to show that all mankind were to be made holy and happy, that holiness and happiness was to become universal; and then I was to show that this was to be the *final* condition of mankind; and I think I did that successfully. At least I am willing to allow you to determine whether I did or not.

My brother says: "Words have their primary and secondary meanings." Well, we are agreed as to that, but let us see how that will affect his argument. Now I want him to say whether *aiōn* and its derivatives have their *primary* meaning when applied to punishment; and I want to hear whether that primary meaning is *endless*. It is his business in this discussion to show that the primary meaning of these words is endless, and that they are so used when applied to punishment. But this I deny, and I am confident that he cannot prove it.

In reference to the common usage of the words *eternal, everlasting,* and *forever*, there will be no dispute between us. He refers to the dictionaries and synonymists. Well, I believe in the dictionaries, and I know the use of these words in the dictionaries. But that is not the question. The question turns on the usage of these words in the Bible. I hold that the Scriptural usage of these words is not the popular one; not as the dictionaries define them. The question is: Do the *Scriptures* teach that all who die in willful disobedience to the gospel will suffer endless punishment? So he is not to go to *Crabbe's Synonyms*, or *Webster's Dictionary* of the *English Language* to prove that, or to

define the words of the Bible. He must prove it if at all, by the BIBLE USE of those words.

But he says *eternal* and *everlasting* are stronger words than the word *endless*. I admit that, as to the word *eternal*, which literally means without beginning and without end. But the question is, I insist, in what sense are the words used in the Scriptures. Does he mean to say that in the Bible they always mean *endless?* Do the words *forever*, *everlasting*, and *eternal* have the same meaning when applied to God, that they do when applied to punishment? He will not say that they do, as punishment has a beginning, whether it has an end or not. But God is *eternal* in the sense of his eternity, without beginning, and without end.

I will now quote the views of President Milligan on these terms, as to their Bible usage; and Mr. Milligan is good authority with Bro. Carpenter:

"The Hebrew word *olam* and the Greek word *aion* are each equivalent to the English word *everlasting*. They are all *relative terms* and may be applied to any age or period. Thus, for instance, in Exodus 21 : 6, the word *olam* is applied to a period of service, and simply means that the servant should serve his master as long as he lived. In Ex. 40 : 15, it is applied to the Levitical priesthood, and means that it should continue throughout the Jewish age, or while the Old Covenant should endure. In Gen. 49 : 26, it is applied to the hills, and comprehends all time. This is also evidently its meaning in Dan. 2 : 44, and many other passages of Scripture. From such premises, some have hastily inferred that these words always refer to a limited period; and that they never mean duration without end. But they are always perfectly *exhaustive* of the entire period or cycle to which they are applied. If they refer simply to the period of a man's life, they exhaust it; if to an age, they exhaust it; if to time, they exhaust it; and if to eternity, they, in like manner, exhaust it. So that when Christ says these shall go away into everlasting punishment, (*eis kolasin aionion*), but the righteous into everlasting life, (*eis zoan aionion,*) Matt. 25 : 46, he means, beyond all doubt, life and punishment without end. *Reason and Revelation, pp.* 312, 313.

I have given the entire quotation to avoid the appearance of garbling. With the definition given, I most heartily agree; but when it comes to the question of the *application* of the words to future eternal

punishment, I, of course, demur. Now, the first part of the definition I take to be the primary meaning of the words *olam* and *aiōn;* and he says they are equivalent to the English word *everlasting*, and that they are all *relative terms*, and may be applied to *any age or period.* And he says that these terms are exhaustive of the period to which they are applied; if to an age, they exhaust it; if to time, they exhaust it; if to eternity, they exhaust it. Now, to show that these words are applied to any state or condition that is absolutely *endless*, it is evident, then, that it must be shown from something in the nature of the case, rather than by the mere application of these words; for they do not of themselves, by their own innate force, express *endlessness.* Now, will Bro. Carpenter show that in the application of these words to his argument? For the whole argument turns on their *application.* I ask him here, must he not show that the words *eternal, everlasting*, etc., are applied to the *final* state of mankind, are applied to an *endless* state, before he can make good his argument at all? But he cannot do that, and therefore his proposition fails.

He quotes Dr. Adam Clarke to prove that *aiōn* means *eternal, never-ending*, as used in Matt. 25 : 49. But Dr. Clarke believed in endless misery, and, of course, would agree with the brother's views on that passage. He might just as well quote from Bro. Dungan here, or any of his brethren. What would he think of me if I should quote from Dr. Thayer to prove that these words do not so mean in that passage. I go to his witness, Pres. Milligan, to prove my position, not one on my own side.

He says that certain lexicographers, to whom he refers, say that the words *aiōn, aiōnios*, mean *eternal.* Now let him bring in these authorities, and show from their works that they make *eternal* the primary meaning of these words. [Time expired.]

MR. CARPENTER'S SECOND SPEECH.

BRO. MODERATORS:—I am gratified, in some respects, at the effort of my brother in his opening speech on this proposition. In a promiscuous audience like this, there is, of course, a great diversity of opinion and of judgment. There are differences of feeling and differences of taste. Some like strong arguments, others like to have their sympathies touched, and some like fun. I have been trying to do the arguing, and my brother has been trying to reach your sensibilities, and now and then to touch your risibilities, so as to amuse you a little and to keep you wide-awake. Well, I guess that is all right. I have no objection, if he feels like it, to his trying that again. I believe in division of labor! He introduces the tremendous character of the issue involved. True, it is a momentous issue, and so much the more important for you to "make your calling and election sure." So much the more should he be trying to preach the whole truth, instead of palliating your consciences; and so much greater his responsibility for preaching his erroneous doctrine. Paul, because he knew "the *terror* of the Lord," persuaded men; and we read of their "trembling" under his preaching. But you Universalist friends laugh when you hear your representative advocating his doctrine. I saw some of his friends laugh when they thought he had perpetrated a witticism. I would like to know who ever saw anybody "tremble" under the preaching of Universalism. No, its tendency is to make you at ease in sin, instead of trembling in fear of the punishment of your sins. He says that the doctrine of endless punishment cannot be reconciled with the attributes of God. But it is not opposed to what we know of the attributes of God.

There are many things we cannot comprehend. In our imperfect state our knowledge is limited. Men know very little in the radical sense. They do not even know perfectly the operations of their own minds. They know something about it, but nothing in the minutia. Then how imperfect must be their knowledge of the attributes of God. So that that does not argue against the truth of the doctrine itself. The question is, Is this doctrine taught in the Bible? If so, then we must accept it, or reject the teachings of the Word of God. But then he introduced Drs. Barnes, Dwight, Dick, and others, who could hardly reconcile their doctrine with their feelings and their views of God. And I noticed that he introduced also some Unitarian and Universalist authorities along with them, I suppose to keep them good company! But the more of these orthodox witnesses he introduces the better for me. Why have these men who have studied the Bible in the original, who were of the first class of Biblical scholars, and who, having studied these questions for a lifetime, come after all to the conclusion that they have reached on this question? Notwithstanding the expressions of their feelings, referred to by the brother, after all their research, they have been compelled, by the clearness of the Bible evidence, to give their assent to the doctrine of future endless punishment. Now why is that, if the doctrine is not clearly taught in the Holy Scriptures?

He says that the *probabilities* are against the doctrine of future endless punishment. Certainly not; for I showed him that the presumption, from the fact that it had been generally held among men, that it had come down with the other original truths, such as the traditions of the Creation, the Fall, and the Flood, was in its favor, and I showed that these original views, thus generally accepted, must be received unless

proof can be adduced that they are not to be so received.

He says that the final salvation of all mankind is in harmony with the will of God, the desire of Christ, and the angels, and the wish of all good men. This, however, as he states it, is the very thing he ought to have proven in his former proposition, but which he failed to do. In the determinate sense in which he says God wills it, I say it is not true in his sense. But he thinks if men are totally depraved, they will be happy in hell. Perhaps so. We read of men glorying in their shame even in this world. But waxing worse is not reaching a totality. He thinks future punishment is after all not *punitive* but *reformatory*. He is going to have a grand reform school there for the reformation of the offenders. Well, I would not want to go there to be reformed in that way. As to the punitive character of the punishments of the other world, I have shown that while the righteous will "shine as the brightness of the firmament," that others will rise "to shame and EVERLASTING contempt," and will go into "EVERLASTING PUNISHMENT." I have shown that there is to be a distinction of character and destiny at the resurrection. Then there is to be "eternal life" and "immortality" given to the righteous, while the wicked are to be punished with EVERLASTING destruction and banishment from the peaceful presence of God. Until my brother meets my argument, that is all I care about introducing on that now.

He thinks I can have no gospel in the next world, because there will be no water there. Another appeal to prejudice that is so thin all can see through. But I would again kindly admonish him that it might be well for him to speak a little more respectful of this matter, since we read of one man who had deferred

reformation to the future, praying for a single drop to cool his parched tongue!

But he objects to my proposition because it states that those who *die* in willful disobedience to the gospel suffer endless punishment. But did not Christ say to the Jews that they shall DIE IN THEIR SINS, and that whither he went they could not come? And does not Ezekiel say that the "wicked man shall DIE IN HIS INIQUITY? I read Ezek. 33: 11, "As I live, saith the Lord God, I have no pleasure in the DEATH OF THE WICKED, but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways, for why will ye DIE, O house of Israel?" There is then some significance in the "DEATH of the wicked," and my friend may have his quarrel with the Scriptures, and not with my proposition, if he will. But why should he object to reconciliation at the last moment of this life, since he admits that a man may be reconciled at any moment in the future life, and that punishment ceases at the moment when the reconciliation takes place?

But then he objects that we hold that a man may sin all his life, and then repent at death, and be saved. I think that is not exactly the general opinion among orthodox people as to that matter. Certainly my proposition affirms no such thing. But he wants to throw dust. But then I ask him if it is the tendency of our doctrine to make people careless in this life? Who does his brother Capen say live the best, the Orthodox or the Universalists? Mr. Capen frankly admits that Universalists are not as good as their neighbors.

He says the language of my proposition does not occur in the Bible. Suppose it does not. Does the language of *his* proposition occur in the Bible? What kind of *ad captandum* logic is this? Is he simply bidding for sympathy, for untaught sentimentalism?

But then he thinks it will be a good thing after all

for us to have a chance in the future life, because we are not perfect, and we may fail at last. He says brother Carpenter is not perfect, he thinks, and it might be best for him to have a chance in the next world. Well, that may be; but you see he proposes to mix the sheep and the goats there, which the Saviour says are to be "separated," and he is going to throw them all together. Now I think that the sheep and the goats had better be kept apart. I do not think we will become sheep by mixing with the goats.

Now you remember that I told you yesterday that Christians *are* reconciled to Christ here; that they are "in Christ" here; and it is those who are reconciled to Christ, and are "in Christ" here that will be happy in the future state. I think I have said enough on that subject for the present.

I believe he used the expression "if we happen to get to the same place," or something of that sort. I thought he was *certain* about that. I did not suppose he had any doubt about his getting to heaven; but now it seems it is a "happen to!" How is that, brother?

He denies that "*final*" was the pivotal word in his proposition. I should like to know if it was not. I showed that he holds that men are free agents here and that they will be free agents there. I showed that as free agents here they fell, and that as free agents there, for all he could show, they might again fall; and I said it was incumbent on him to prove that that was their "*final*," or "*last*" condition in which he says they exist there, and I was prepared to admit for the argument that they would become happy, if he would prove that that would be their *final* state, and therefore the whole question turned on that word "*final*." If he can prove that holiness and happiness is the "*final*" condition of all men, that will end this discussion at once. The meaning of *aiōnios* will come up in its place, but he

need not attempt to shift it to *aiōn*—that is not the word.

He says there will be no difference between us as to the ordinary use of the English words *forever*, *everlasting*, etc. I am glad of that admission, and I want it to be remembered. By this admission his theory is made to repudiate all our translations. We have the general use of their Greek and Hebrew equivalents fixed by lexicographers and commentators, as well as by their use in the Scriptures. I have here some twenty or thirty authorities with reference to the definitions of these words that I can refer to if necessary; so we have the authority of these distinguished scholars as to the meaning of the original words used in this discussion, who have rendered them into the English for the use of English-speaking people. It is the business and purpose of the translators to render these original terms into their English equivalents, and the meaning of these English equivalents *eternal*, *everlasting*, etc., is given by Crabbe, Webster, and other similar standard English authorities, and in that way we can ascertain their true meaning. I am glad, therefore, of that admission of my brother. He quoted from President Milligan in regard to the meaning of the Hebrew *olam*, and the Greek *aiōnios*. Now what does President Milligan say? After referring to the limited use of these words, he says:

> "From such premises some have hastily inferred that these words always refer to a limited period; and that they never mean duration without end. But they are always perfectly exhaustive of the entire period or cycle to which they are applied. If they refer simply to the period of a man's life they exhaust it; if to an age, they exhaust it; if to time, they exhaust it; and if to eternity, they, in like manner, exhaust it. So that when Christ says "these shall go away into everlasting punishment (*eis kolasin aionion*), but the righteous into everlasting life," (*eis zoan aionion*), Matt. 25: 46, he means, beyond all doubt, life and punishment without end."—*Reason and Revelation, pp.* 312, 313.

You will please notice that last sentence of the quo-

tation. "BEYOND ALL DOUBT," he says, in Matt. 25: 46, it means, "*life and punishment* WITHOUT END."

The brother gave a little more of that quotation than I thought he would. President Milligan is not only one of the best writers we have, but he is a pretty clear thinker, as well as one of the purest spirits of the age. It is true I do not endorse his views in all respects, but he is pretty clear; and he is very clear on that point.

Again we have the same term that expresses the duration of the punishment of the wicked set over against that used to express the duration of the happiness of the righteous, in that passage in Matt. 25 : 46. If the one is to be limited, the other must be, for the same word *aiōnion* is used in the original here, as applied to both these cases. And when I get to heaven I am sure I want to stay there *forever*. But if I am to stay there *forever*, then the wicked are to be punished *forever;* for it is said, "These shall go away into *everlasting* (*aiōnion*) punishment; but the righteous into life *eternal*, (*aiōnion*). If *aiōnion* measures the joys of the righteous there, it must also measure the duration of the punishment of the wicked.

I now resume my argument on the terms *everlasting*, *eternal*, etc. I was speaking at the expiration of my time of the passage in Dan. 12th. Now, it is declared in the 13th verse of that chapter that Daniel must first "*rest*" in the sleep of death, and then *stand in his lot at the end of the days;* that is, he shall awake to the "everlasting life" of verse 2nd,—he shall stand among the just in his "lot." But has Daniel been raised? Certainly not.

Thayer's Theology, (p. 254), the author says, while connecting Dan. 12: 2, and Matt. 25 : 46, as inseperable, and claiming the fulfillment of their *incipient stages at the destruction of Jerusalem;* "We are satisfied that event did not exhaust the import of this pregnant

prophecy. We doubt not that it embraces a grand series of events, a dispensation in fine, extending through the lapse of hundreds of years, down to the period when the kingdoms of this world shall become the kingdoms of our Lord and his Christ." Now here this Universalist author refers to Rev; 11 : 15, which he thus puts in the future, as he does also the completion of Daniel's predictions.

But should we waive all this, the passage still teaches the same lesson; for if the prophet refers to some great moral change in time, yet his imagery, his phraseology is drawn from the idea of a general resurrection and judgment. By his unexplained use, he endorses it; and so the doctrine of final retribution in any interpretation, is fairly taught in this passage. Mark this.

I now turn to Matthew 25th. In chapter 24th we have the three questions, (v. 3,) concerning the "*these things*," the "*sign of thy coming*," and the "*end of the world*." A very large majority of the standard theological writers contend that these include Christ's future coming and judgments. With these we agree. Still in this argument we will allow all the Jerusalem destruction my opponet wants from that chaptor; i. e. we will build no affirmative argument upon it. He may have the whole chapter if he wishes it; but that part of the 25th chapter under consideration is ours. Now in the beginning of this chapter we have the parable of the ten virgins; this is followed by that of the ten talents, which cannot be made to fit the Jews or the destruction of Jerusalem, as they are certainly not the people that had received but *one* talent, etc. At the 31st verse the Saviour introduces his coming, with the specifications: He shall come in glory; with all his (A. V. omits "holy") angels; he shall sit upon the throne of his glory; all nations shall be gathered before him in judgment; he separates them as a man divideth the sheep from the goats; he places the one

class on his right hand and the other on his left hand; the one class inherits his kingdom, the other is cast into everlasting fire prepared for the devil and his angels. And the summary is given in verse 46th: the wicked go into "EVERLASTING PUNISHMENT;" the righteous into "LIFE ETERNAL." The "*punishment*" of the wicked is just equal to the "life" of the righteous, so far as duration is concerned. The one, you see, is the antithesis of the other; and this shows that when the Lord shall come, as described in this chapter, those who are judged by him shall enter upon what my brother calls the "final" state, in the sense of that which is last, which has nothing else or different beyond it; and this is also clear from 1 Corinthians, 15: 47-58:

"The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Here you see also that we are to be "steadfast, unmoveable, always abounding in the work of the Lord," lest haply we should lose that portion which has been offered unto us in the gospel of Christ.

But we are aware that Universalists will even temporalize these Scriptures to save their baseless theory, and they apply all these Scriptures to events occurring in time. But the conditions and incidents of the events as described in Matthew 25th, fix them at the future judgment and the future coming of Christ. We may concede that in a sense Christ came at the destruction of Jerusalem, on the Mount of Transfiguration, at the Pentecost, etc., but the two comings pre-eminently spoken of in the Scriptures, and which are denominated his *first* and *second* comings, relate to his advent at Bethlehem, and a coming that is yet future. In proof of this future coming, with his holy angels to judge the world, to reward the good and punish the bad, I submit the following facts and arguments: 1. He shall come literally, as he went. (Acts 1: 11.) 2. Every eye shall see him and mourn for him. (Rev. 1: 7.) 3. The sleeping saints shall be raised and meet him. (1 Thes. 4: 16.) 4. Living saints shall be changed and meet him. (1 Thes. 4: 17.) 5. The saints shall then ever be with him. (1 Thes. 4: 17.) 6. His advent shall be heralded by the voice of the archangel and the trump of God. (1 Thes. 4: 16.) 7. He shall come with ten thousand saints. (Jude 13.) 8. He shall then execute judgment upon all. (Jude 15.) 9. It shall be as a thief in the night. (2 Peter 3: 10.) 10. Then the elements shall melt with fervent heat, and the earth shall be burned up. (2 Peter 3: 10.) 11. The general resurrection shall then occur. (1 Cor. 15: 23-52.) 12. Death shall then be destroyed. (1 Cor. 15: 26.) 13. When he comes in flaming fire, taking vengeance, the wicked shall suffer everlasting destruction from the presence of the Lord and the glory of his power. (2 Thes. 1: 7-10.) 14. The Man of Sin (the Papal power) must first be revealed. (Call it Protestantism if you will.) (2 Thes. 2: 3, 4.) 15. He shall then judge the quick and the dead. (2 Tim. 4: 1.) 16. Paul and all saints then expect their reward, and this after Paul

should be "offered up," (die.) (2 Tim. 4 : 6, 7.) 17. Then Christ shall deliver up the kingdom—the mediatorial throne. (Zech. 6 :13 ; Heb. 1 : 3 ; 1 Cor. 15:24.) 18. If all this occurred at Jerusalem at any time, then we are necessarily left out of gospel favor—we have no mediator, and are consequently doomed.

That this Scripture (Matt. 25th) refers to a future condition may also be shown from the "inherit the kingdom" of verse 34. We are now "heirs," but we will finally "inherit." I refer to James 2 : 5 :

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him."

Rom. 8 : 16, 17 :

"The Spirit itself beareth witness with our spirit that we are the children of God : and if children, then heirs; heirs of God, and joint-heirs with Christ."

But here we have only the "*earnest" of the inheritance*—we receive only a portion IN ADVANCE ; but we are to be POSSESSORS by and by. Eph. 1 : 13, 14 :

"In whom ye also trusted, after that ye heard the word of truth the gospel of your salvation : in whom also, after that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

And when Christ shall come, "at the end of the world," we shall enter into his "everlasting kingdom," and possess the glory of which Peter speaks. 2 Peter 1 : 10, 11 :

"Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall : for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

But we are to use diligence to make our calling and election sure, so that we may enter that kingdom ; so that if we do not use this diligence, we shall fail of it at the last.

I will not at this time take up the argument on the

original words ; but will introduce here my second argument, viz :

II. *Christ will deliver up the mediatorial throne, after which salvation will be impossible.*

Now three things are to be here proven : 1. That salvation is attainable *only* through Christ, as a Mediator and a Priest. 2. That the time is coming when he will cease to act as such. 3. That at the time he shall surrender his mediatorial throne there will yet be those unsaved.

That salvation is through Christ's priestly mediation only we prove conclusively from the following Scriptures, representing him as officiating through the merits of his own blood. John 14 : 6 : "I am the way, the truth, and the life : no man cometh unto the Father, but by me." Zech. 6 : 12, 13 :

"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH ; and he shall grow up out of his place, and he shall build the temple of the Lord : even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne ; and he shall be a priest upon his throne : and the counsel of peace shall be between them both."

This passage is very significant, presenting Christ, of whom the prophet is speaking, as both king and priest, —"a PRIEST UPON HIS THRONE." I read again from Heb. 1 : 3 :

"Who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Here Christ is presented seated on his mediatorial throne having purged our sins, and sat down on the right hand of the Majesty on high. I quote again. (Heb. 2 : 17) :

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Here, as our High Priest, he is represented as "making reconciliation for the sins of the people." These Scriptures shall suffice for this point.

I will next show that he will vacate his mediatorial throne when his enemies are subdued, the resurrection and judgment past, and the fate of all is fixed. I read 1 Cor. 15: 21-28:

"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. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all."

Now mark the "END" of Christ's mediatorial work will not be till after the resurrection: "THEN," i. e. after the resurrection, "cometh the end." This and the judgment past, this *special work*, or commission of Christ, will be surrendered. See Barnes and Clarke, *in loco*. Thayer agrees. (See *Theology*, pp. 527, 228.) Both Cobb and Paige (Universalists) refer this "end," of verse 24, to the end of Christ's mediatorial reign, and Cobb refers the coming (v .23) to a "*resurrection coming.*" Both make the "*delivering up*" refer to the mediatorial reign.

These points being incontrovertibly established, it only remains to show that some will be unsaved when Christ's work is done by the final and actual destruction of death by the general resurrection. Mr. Thayer, editor of the Universalist Quarterly, in his work on the *Theology of Universalism*, treating of 1 Cor. 15: 23, 24, the passage now before us, says (p. 228), "Consequently this power (of Christ's) to save continues *beyond* death; continues, as Paul says, till the end cometh, and this end, as shown, comes *after the resurrection*, and the destruction of all evil." [Time expired.]

MR. HUGHES' SECOND REJOINDER.

MESSRS. MODERATORS:—I think I understand now very fully the gentleman's argument, and I anticipate no difficulty whatever in meeting it. But before noticing his arguments, I wish to refer to a few introductory matters in his last speech.

He admits all the dreadful, the unutterable horrors of eternal punishment; and I say here, that that is one of the strongest arguments against the doctrine. But he says it is nevertheless true; and when it was preached in ancient times, the people "trembled." But he must not say it was the doctrine of endless misery that made them tremble. He has not yet proved that Christ and his apostles preached endless future punishment. Let him not assume the doctrine true, until he proves it. Many a man has trembled in fear of present retribution. But I would say, that a doctrine that revolts all the finer feelings of our nature, as does the doctrine of endless punishment, cannot be true.

But then, I introduced a number of Doctors of Divinity, several of whom are recognized as orthodox, who expressed themselves as to the terribleness of this theory of eternal punishment; and he complains that I introduced some Universalist and Unitarian authorities among them. But what of that? There is Dr. John Foster, the great Baptist divine, who believed in the final salvation of all men; he will not say anything against him. And there is Dr. Channing, as pure-minded a man as ever wrote on the Bible; he can not object to him. Leigh Hunt, of poetic fame, than whom none ever had a fairer reputation, was a Universalist. Dr. Dick, also, was a Universalist; but his standing in lit-

erature, and as a writer on moral philosophy, will not be questioned. Prof. Stuart and Dr. Barnes are good enough company for anybody; but they are no better than the others whom we have named. It hurts my friend to hear the testimony of these great and good men against the doctrine he advocates, as an outrage on reason, our best affections, and all the pure and tender sensibilities of our nature.

He has admitted all along, that God, Christ, the angels, and all good men, desire the salvation of all mankind. Why, Bro. Carpenter said he "longed for the salvation of men!" Now, if he will be as good a man in the future world as he is here, he will be on my side there, as he is here, in his heart's desire. And if God, and Christ, and the angels, and the good of earth, will all desire the salvation of all there, as they do here; then all will be in favor of the final holiness and happiness of all mankind. And who will be against it? Now, if he and his brethren, who are believers in the doctrine of endless punishment, will only go with us to preaching what they desire, and God, and Christ, and the angels desire, it will be proved true, without doubt, by the final redemption and salvation of all men.

He says, that I said, that men will be happy in hell. I certainly said no such thing. What I said was that, if man in the world of punishment becomes wholly evil, according to my brother's theory, then will he not be in his natural atmosphere, and will he not be happy in it? That is the question I asked; and I would be glad to get an answer. Will the brother favor us with one? We shall see. I went on to say, that if man's moral nature be not destroyed, there will still be some good left in him; that this good will struggle for the mastery, and so there will be a possibility of man's being finally saved. I said, also, that this made punishment for the suppression of evil, and for the good of the offender; and that if evil becomes the master, it destroys all the good

in man, then punishment becomes impossible; that the divine image being lost, annihilation is the result. You will see that he will not touch that argument! I do not believe that there is a man living, that can take it out of my hands!

He quotes Bro. Capen again, and sings the old song again, that Universalists are not as good as the members of other churches. Well, I freely admit that they are not as good as they ought to be. I wish they were better. It does not become us to think more highly of ourselves than we ought to think. But I do say that they are as good as their neighbors! A divided church here (in Bloomfield) ought to close my brother's mouth on that subject forever!!

He says the language of my proposition is not in the Bible. But his proposition relates to a specified class, those who *die in willful disobedience* to the gospel. Now, I say there is not one word in the Scriptures that says anything about men who *die* in willful disobedience suffering endless punishment; and he can not show that that there is. He can not show a single instance in the Bible where punishment is spoken of as being inflicted because men die in disobedience. Punishment is never predicated of that. Let him bring forward such a passage, and I will yield the question.

But he says, I am mixing the sheep and the goats; and that it is those who are reconciled to Christ *here*, that will be saved *hereafter*. Now I admit that some men are reconciled to Christ here, but not so perfectly as they will be hereafter. I think there is some little imperfection, even in Bro. Carpenter, if he wants to know it, there is just a little bit of goat in him yet. It will finally be expunged, of course. But if, on his theory, he goes to eternity as he is, and there is no chance of change in the future, he will be imperfect forever, and he must go to the "fire and brimstone" of which he has been talking to us here. An opportunity for im-

provement in that state will not be a bad thing, even for him.

He thought I felt certain of going to heaven, but now he thinks, from what I said, I am not so certain, after all. He says I said, "if we both happen to meet there." Of course I meant on his hypothesis, Well, I understand that positive knowledge comes only by experience. I believe I shall be eternally saved, of course, and that all men will be finally saved also. But enough of that.

But he says the translators of the Bible are in favor of his interpretation of the word *aiōn*. Let us see. We have, in the New Testament, the word *aiōn* used as follows:

The phrase, "Since the world (*aiōn*) began," occurs *six times*. It certainly can not mean since the *eternity began*.

I find the phrases, "This world *aiōn*," "that world (*aiōn*)," "course (*aiōn*) of this world," *twenty times*. It cannot mean *this eternity, that eternity*, and the *eternity* of this world.

The phrase, "The end of the world (*aiōn*)," occurs *seven times*. Surely not meaning the *end of eternity*.

The phrase, "World (*aiōn*) to come," occurs *three times*. Certainly not the *eternity to come*.

I find *aiōn* in the plural number in cases not given above, *seven times*. As there is but *one eternity*, so *aiōn* is not a synonym of eternity.

The phrase *eis ton aiōna*, with negative particle, occurs *seven times*, and is rendered *never* in the common English version. *Eis ton aiōna* rendered *forever*, occurs *twenty-four times*. The phrase *eis tous aiōnas*, plural form, also rendered *forever*, occurs *eight times*. We also find the *re-duplication* (*eis tōu aiōna ton aiōnas*) rendered *forever and ever, twenty-one times*. Prof. Tayler Lewis says: "This effect (idea of vast duration) is still frther *increased by plurals and re-duplications*."

But if the word *aiōn* literally means eternity, it gives an idea that *can not be increased* by plurals and re-duplications.

The phrase *eis ton aiōna*, is *once* rendered, "while the world standeth." It would be simply nonsense for the apostle to say: "If meat make my brother to offend, I will eat no flesh while the *eternity standeth*." 1 Cor. 8: 13.

This summary includes every occurrence of the word *aiōn* in the New Testament. Does its rendering in the common version favor the idea of my brother, that the translators understood it in the sense of eternity? It demonstrates, I must be allowed to say, that the use of the word *aiōn* in the New Testament is not in the sense of eternal. The brother will please notice that.

Now I have something to say about Matt. 25: 31-46. He admits that the Saviour's discourse in Matt., 24th chapter, applies to the destruction of Jerusalem. Now I am going to hold him fast there—

MR. CARPENTER.—I did not admit that. I said you might have the 24th of Matthew for the purposes of your argument; that I should not build an affirmative argument on it. But I did not admit that it applied to the destruction of Jerusalem; for I do not believe it."

MR. HUGHES.—"But you admitted it for the *purposes* of my argument, you say?"

MR. CARPENTER.—"I did."

MR. HUGHES.—Very well. Now, it is said in the 1st verse of Matt., 25th chapter: "THEN shall the kingdom of heaven be likened unto ten virgins," etc. I call your attention particularly to that word "THEN." Now this word THEN, is an adverb of *time*. But to what time does it here refer? Why, to the time of the destruction of Jerusalem, of which the Saviour, according to my brother's admission, had just been speaking. "THEN," says he, "shall the kingdom of heaven be likened," etc. And then the dis-

course goes on without a break, or a change of subject, to the close of the 25th chapter. He cannot find a place where there is a change of subject; where the subject of the destruction of Jerusalem is dropped, and the subject of a general judgment at the end of time taken up. I deem this vital to a right understanding of the Saviour's discourse in these chapters. Will the brother allow it to claim his attention?

Now, in Matt. 24: 30, we read, and "*then* shall appear the sign of the Son of man in heaven; and *then* shall all the tribes of the earth mourn, and they shall see the Son of man *coming* in the clouds of heaven, with power and great glory." The brother admits that that "coming" took place at the destruction of Jerusalem. That is his admission. Now we will turn to Matt. 25: 31-46, and read:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Now, is not the coming spoken of in the 31st verse, the same coming spoken of in the 24th chapter? If so, this coming is past; and this is the brother's admission. So he evidently defeats himself, and the coming in Matthew 24th is not future, but is past, and fails to serve the purpose of his argument. But this coming of Christ in judgment is past, whether he admits it or not.

In Matt. 16: 27, 28, we read:

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, There be some standing here, which hall not taste of death, till they see the Son of man coming in his kingdom."

Does not the Saviour mean here exactly what he means when he says "They shall see the Son of man coming in the clouds of heaven, with power and great glory? * * * Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24: 30-34. It is certainly the same coming. It is described in the same language. In one case the Saviour says: "There be some standing here, (some then present,) which shall not taste of death, (shall not die,) till they see the Son of man coming in his kingdom." In the other case, that "GENERATION" was not to pass till the prediction of his coming was fulfilled. Could anything be plainer? These passages clearly put Christ coming in judgment in the past; and if we believe the Saviour, then we must believe that he has thus come, and that these things have been fulfilled.

But then he claims that there is to be a future second coming of Christ, and he quotes several passages to prove it. Much is said about Christ's "second coming;" but Christ's coming in judgment is never called a "second coming." In fact, the phrase "second com-

ing" does not occur in the Bible; the nearest approach to it is in Heb. 9: 27, 28:

'And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

But this is not his coming back to earth again in judgment; it is his appearance in heaven in the presence of God for us, as in verse 24:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, *now to appear* in the presence of God for us."

This is not a coming in which all shall see him, (Matt. 24: 30-34; Rev. 1: 7,) but a conditional appearing. "Unto them that LOOK for him, shall he appear the second time," etc. He is to be seen by the eye of faith appearing before God for us. The brother will not find a single passage to prove a coming of Christ back to earth again, under the phraseology of a "second coming."

Now, here in Matt. 24th, we have a coming of Christ. Then, he was to come in the clouds of heaven, in power and great glory, and send his angels with a great sound of a trumpet, and gather together his elect from the four winds," etc. And brother Carpenter admits that all this took place at the destruction of Jerusalem—admits that it is all past. Then this coming of the Lord was his second coming for his first coming was in the flesh, when he came as the Babe of Bethlehem. So then, I have found a second coming of Christ, which is already past. I will, however, cheerfully admit that there is a coming of Christ yet future; but at that coming of Christ, there will be no judgment. I read:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at *his coming*. Then cometh the end, when he shall have *delivered up the kingdom* to God, even the father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject under him, that God may be all in all." 1 Cor. 15: 22-28.

Now when Christ comes at the time of "the end," you see he "delivers up the kingdom." He is then no longer a ruler, no longer a king, no longer a judge; for he gives up his authority; and as all things are subdued unto him, so his judgment is ended, and he becomes subject to the Father, and God is all in all. For the king always rules and judges in his kingdom; but when he gives up his kingdom, he no longer has the authority of a judge. So there is to be no judgment by Christ at his last coming. Let my brother note that fact.

My friend enumerates a great many items in reference to the coming of Christ, as to the manner of his coming, and what is to take place when he comes. These items he specifies, gives chapter and verse, and a few words of Scripture on each item, as follows: "He is to come literally." Acts 1: 11. "He shall come in like manner." "Every eye shall see him." Rev. 1: 7. "The dead shall be raised." 1 Thes. 4: 13-18. "The living changed." 1 Cor. 15: 51, 52, etc. I need not follow his enumeration further. Suffice it to say, that his mistake is in confounding the two comings of the Saviour, and applying what is said of one to the other. A proper classification makes all plain.

A few words in regard to the judgment scene described in Matt. 25: 31-46. Here we have the judge, and three classes of persons introduced. First, there are the friends of the judge; then those that are his enemies; and then those who have ministered unto the friends of the judge. Now it is not said that the ene-

mies of Christ were condemned because they were in a certain condition when they died; but because they had not ministered unto him or to his disciples. It is a judgment according to *works*, and not a judgment that discriminates as to their condition at the time of death. I will read verses 34-46:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Now this is Christ's own description of his judgment. Let us apply it by a supposed case. We will take a man that has lived, say fifty years. He has not been a member of the church. He has not ministered to the disciples. He has never done any of the things spoken of in the passage. But just before he dies, he repents, and is baptized by my brother, and is received into the church. He soon dies; and finally is brought before the judgment seat; and it is said by the Judge: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." But the man says: "Lord, I have no remembrance of giving you meat, or doing any of these things to you." The judge answers: "Inasmuch as ye *have done it unto one of the least of these my brethren*, ye have done it unto me." But the man says: "I never did it unto them either." Can not my brother see the very circumstances of the case forbid the application of the passage? It will very fitly represent a judgment at the commencement of Christ's reign, in which he rewards those who were faithful in the establishment of Christianity, and those who ministered to them in their wants; and rejects and punishes those who opposed his kingdom, and persecuted his disciples. It is clearly a judgment *according to works*, and not a decision as to the character of men *just when they die*. My brother has not produced a passage which makes man's final condition turn upon the way in which he dies. You will remember that that is his proposition. He is to show that some will suffer endless punishment because they DIE in willful disobedience.

Just here let me apply my brother's criticism on the phrase "all nations," etc., to his interpretation of the passage in Matt. 25th. In the 32d verse we read that "*all nations* shall be gathered before him," etc. Now he says, this is a general judgment at the end of time, and that "all nations," in the sense of "*all individuals*," are to be gathered there. He makes "all nations" to mean *all men* here. But is he sure of that? You remember his quotation from Zech. 14: 2: "For I will gather all nations against Jerusalem to battle." And Jer. 3: 17. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it;" and he wanted to know whether "all nations" there meant all people, whether themen, women and children, if every individual, was ever gath-

ered there at Jerusalem. He said, you know, that "all nations," "all families," "all flesh," etc., in the passages I quoted, do not mean literally all mankind; that they do not mean a mathematical whole. But by what law of language does he find "all nations" to mean *all mankind* in this passage? Why is it a mathematical whole here? I hold him to his position on these terms; and if he says "all nations" includes *all mankind* in this passage, then he must admit that it includes all mankind in the other passages. Let him stand by his own rule, or else yield the argument.

In reference to the passage quoted from Dan. 12: 2, "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." You will observe that it is not "*the many*" that shall awake; but "many OF THEM." It is not all mankind, but many of a certain class, namely, many of those who sleep in the dust of the earth. This passage does not prove a universal resurrection, and so therefore has no reference to a resurrection to immortality. Besides, this resurrection, or awakening, was to be at the great "time of trouble" mentioned in the first verse. I read the verses in connection:

"And at that time shall Michael stand up, and the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

This "time of trouble" is referred to by Christ in Matt. 24: 15-21.

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) Then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Now Pres. Milligan says, in his *Biblical Analysis* that the "*abomination of desolation*" is the Roman army; and so do all other commentators. This the Saviour quotes from Daniel as applying to the destruction of Jerusalem; and quoting again from Dan. 12: 1, he says: "Then shall be *great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be." But Bro. Carpenter admits that the 24th of Matthew applies to the destruction of Jerusalem, at least for the *purposes of my argument*, and the Saviour makes Dan. the 12th parallel to it. That not only fixes the time of Christ's coming in judgment in the past, but it also determines the application of Dan. 12: 1, 2. So it fails to help the brother in his argument.

But my friend says that Christ is to deliver up his mediatorial throne, and after that salvation will be impossible. Now I want to be frank with him, and I will say, that if he will prove that any will be unsaved when Christ delivers up his mediatorial kingdom, then I will yield this argument. My reason is this: I believe before that event, as Paul shows, Christ will reconcile and subdue all things unto himself; and all opposing power and authority, with death, the *last enemy*, will be *destroyed*. Death being the "LAST ENEMY," then no other enemies will remain. Then he will have reconciled unto himself all things in the heavens and which are in earth; and when he has subdued all things unto himself, then he will also be subject unto him that put all things under him, that God may be all in all. When God is *all in all*, there will be none unsaved.

He speaks of Christ trampling down his enemies. I

was forcibly reminded of *Daniel's "ram"* stamping with his feet, when he stamped with his feet to illustrate how Christ will trample down his enemies. I dislike to hear any man speak of Christ in that way I do not like to see any man represent Christ as if he were actuated by feelings of vengeance and malignity such as exist in the breasts of wicked men. It is an outrage on the character of him who is "meek and lowly in heart." I know he is to subdue wicked men, but he will subdue them by the power of his truth and love. It is a moral subjugation, to be brought about by moral means. They are to be subjugated in the same sense that Christ is to be subject unto God, and God is to be "*all in all.*" I wonder, when God is all in all, whether the devil will be in any?

We have seen when the Saviour's kingdom commenced. Before some standing there were to die, he was to come in his kingdom—that kingdom fully established at the destruction of Jerusalem—at that time he was to commence his rule and judgment. Now Jeremiah says: "Behold, the days come, saith the Lord, that I will raise unto David, a righteous Branch, and a king shall reign and prosper, and shall execute *judgment* and *justice* IN THE EARTH." Jer. 23: 5. Now he judges here, while in his kingdom, he is judging men now. But when he delivers up his kingdom, he will no longer judge.

In 2 Tim. 4: 1, quoted by my opponent, it is said: "I charge thee before God, and the Lord Jesus Christ, who shall judge the *quick* and the *dead*, at his appearing and his kingdom." But when does he judge the quick and the dead? My brother says, at a future coming of Christ, at the end of time. But Paul says, "AT HIS APPEARING AND KINGDOM:" and Christ tells us when that appearing in his kingdom should be; that it was to be before some who heard him teach should taste of death—before the existing "*generation*" should pass

away. From the time of his appearing in his kingdom he has been judging the quick and the dead—the living and the dead—and will continue to do so until his reign closes.

In 1 Pet. 4: 5, he is said to be "READY to judge the *quick* and the *dead.*" I want to know whether he *got ready* to do that work over eighteen hundred years too soon? How is that, Bro. Carpenter? It is well enough to notice, too, that Peter also says, in the same chapter: "The *time is come* that judgment must *begin* at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God?" In Acts 10: 42, we read that he was "ordained of God to be the judge of quick and dead." Was he *ordained* to be a judge thousands of years before he was to begin to judge? Are ministers ordained to the ministry long before they are ready to begin the work of the ministry? I say he commenced to do the work he was ordained to do, just when he was ordained to do it.

[Time expired.]

MR. CARPENTER'S THIRD SPEECH.

BRO. MODERATORS:—I think the audience will agree with me that most of the points I have presented in my argument on this proposition, thus far, remain untouched. I shall therefore make short work in my review of the brother's last speech.

He introduces certain doctors of divinity, and puts some compliments on them which I do not deny. But I have this query: Whether we can trust our brother's interpretation of these doctors? for they held, notwithstanding what they had said about its terribleness, to the doctrine of endless punishment—that is, the orthodox doctors whom he named, were compelled by the Scripture proofs, to accept this very doctrine. He handles them as we think he handles the Bible, and he cer-

tainly is not a trustworthy commentator upon them, as I think he is not upon the Bible. He finds something in the Bible I cannot see, and that these doctors of divinity could not see, and he says therefore the Bible teaches his doctrine. And he finds a few expressions in the writings of these doctors that seem to him to be in his favor, and so he quotes them as if they were sustaining his proposition. Does he mean to say that they denied the doctrine of future endless punishment? How is that brother Hughes? He wants to know if I shall be as good over there as I am here, and if so he thinks I will be on his side and hold to universal salvation. Well, I suppose I will be as good there as I am here, but that does not prove his point. I may not hold to it there any more than I do here.

He wants to know if I would not preach to sinners there as well as here, in order to induce them to accept Christ. I have been all along calling for a "commission" to preach there, but he has not produced it. If he wants me to preach there, he must find me a commission directing me to do so. And until he does that, I need say no more on that subject.

But my opponent says Christ was ordained to be a judge, and thinks he was not thus ordained thousands of years before he was to exercise this office. But we fail to see the force of the objection. Are we not taught he was appointed a Saviour from the foundation of the world—four thousand years prior to his coming to die, that salvation might be possible? Why then object to his being appointed a judge before he sat upon the judgment seat?

But he refers to punishment, and says you cannot punish men unless there is some good in them, and if there is good in them, by its inherent power, it will predominate over the evil, and so all men will be saved. But why does it not predominate here where the opportunities are so much better than they will be when all the

good shall be separated from them? And he wants to know if I believe that sinners will be totally depraved there, because he says if they are, they cannot be punished, and so my doctrine fails. Well, "waxing worse" is not reaching totality; but I suppose the devil is about totally depraved, and yet he is capable of punishment. And then the rich man was punished after death, and he did not seem to have much hope of relief from any goodness remaining in him, for he was told that there was a great gulf fixed between him and the righteous and that that gulf was impassable, and even his prayer was unheeded.

He wants to know if I think there will be any water there. I will be ready to discuss that question when it is in the proposition. But I have said my brother would better not make too light of that matter. The Rich Man wanted some water to cool his tongue, and it does not appear that he got it. And that does not seem to favor my brother's side of the argument either.

Bro. Hughes thinks I am inconsistent in making the words *all* nations, in Matt. 25:32, a mathematical whole, after I denied that meaning to the same terms in passages introduced by him. Well, is *he* less inconsistent? Why will he not give the same meaning to the terms here that he claimed elsewhere? But we do not claim a mathematical whole, as including every individual of the race, even here. We do not claim that Enoch and Elijah, who were translated, nor yet those who were raised with Christ, will be included.

He refers to my remarks respecting the translators, and says they translated the terms referred to so and so. Very well; but the question is: what do these words mean in the particular passages named? What does "EVERLASTING" and "ETERNAL" mean in Matt. 25: 46? What does "EVERLASTING" mean in 2 Thes. 1: 9? Who shall be punished with "*everlasting*" destruction? etc. What do these words in these and other

passages that have been adduced mean? That is the question. And what do all these learned translators and commentators say as to the meaning of the original words in these passages? That is the question—not as to the meaning of these words somewhere else, or how they have been rendered somewhere else. Commentators must judge of the context, of course, in making up a decision as to the meaning of a word in any particular passage. We may press that argument by and by.

He again brings up my position on Matthew 24th. What I said was this, that he might have the 24th of Matthew, if he chose, for the purposes of his argument, that I would found no affirmative argument upon it. But I did not admit that it refers exclusively to the destruction of Jerusalem. I said I did not believe that. But he is trying here to hold me to an admission I did not make. He cannot make much by that course of procedure, I think. It shows the strait that he is in.

My brother quotes:

"For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not see death till they see the Son of Man coming in his kingdom. Matt. 16:27, 28.

And he says that it is the same coming which is referred to in Matthew 24th, viz: his coming at the destruction of Jerusalem. I know there are some respectable commentators who confound these two events, and identify the coming of Matt. 16th with the coming which he says is referred to in Matt. 24th. But let me read the connection, commencing at the 24th verse:

"Then said Jesus unto his disciples, If any man will come after me let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Now notice what is said here: "Whosoever will save his life, [that is, his present, temporal life,] shall lose it, [that is, shall lose that future eternal happiness which I have shown is promised to the faithful.] But whosoever will lose his life, [i. e. will die for Christ's sake,] shall find it, [shall have eternal life.] For what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Now here is the thought before us—*the losing of the temporal life, the gaining of the* FUTURE *eternal life,* which passes it over beyond death. The man that dies for Christ is to have a life beyond death greater than the one he loses here. The man that saves his life here loses the life promised over there; and this is made sure, because the "Son of Man will come in the glory of his Father, with his angels, and then shall he reward every man according to his works." And that rewarding must be beyond the resurrection, for it is a rewarding of those who lose their lives for Christ's sake; and, therefore, the "coming" here referred to must be a future coming.

But now as those that heard him might doubt as to this matter, he says: "There be some standing here that shall not see death till they see the Son of Man coming in his kingdom." That is, they shall see the opening of his earthly kingdom, of which the resurrection and the judgment form the close. Thus the 28th verse refers to the beginning of that of which the 27th verse speaks of the close. But Bro. Hughes says that the kingdom was set up at the destruction of Jerusalem. Whoever heard of such an idea before? By what Scriptures can he prove it?

In reference to this subject of the second coming of Christ I have a few other thoughts to present.

In Acts 1: 9-11 we have a passage that shows how literally the Saviour will come:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold,

two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Now, I ask, has he ever come in this literal manner? Has he come *in the same manner* in which he went up to heaven? Has that ever transpired? Was it at the mount of transfiguration? Was it at the pentecost when the promise of the Father was fulfilled to the church? Was it at the destruction of Jerusalem? Did he then come "IN THE CLOUDS" as he went up into heaven? Did every eye see him? Did he bring his reward? And yet the coming referred to in Acts is undoubtedly that coming referred to in Matt. 25th. That coming, since this prediction was not there fulfilled, must, therefore, be a future coming. I admit there is a sense in which he came on the day of Pentecost, but that was not the coming here spoken of. You noticed the stress my brother put upon the word "THEN" in Matt. 25 : 1. He says that word "then," used there, is an adverb of *time*, and not of *place*, and that it there refers to the time of the destruction of Jerusalem. Then we may substitute the *definition of the word* for the *word*, in that connection, and let us see how it will read: "Then [at the time of the destruction of Jerusalem] the kingdom of heaven shall be likened unto ten virgins," etc. "And at midnight there was a cry made, [at the destruction of Jerusalem,] behold the bridegroom [at the destruction of Jerusalem] cometh, go ye out to meet him." And, by the way, who was the bridegroom? Titus was the military leader there; but I do not know whether my brother will say Titus was the bridegroom or not. But, again, "the door was shut" [at the destruction of Jerusalem] against the foolish virgins. Will he tell us what that means? and who these foolish virgins were? Perhaps it is too late for us, since the door is shut!

Then at the 14th verse we have the parable of the

man traveling into a far country [at the destruction of Jerusalem, of course] and calling his own servants, and delivering unto them his goods, [at the destruction of Jerusalem] to one five talents, to another two, and to a third one talent. By the way, I want to know who these servants were, and if the Jews were those who received but the one talent. I think the brother will try to show, when he comes to the Rich Man and Lazarus, that they had several talents. And then in the 19th verse we read that "after a long time [at the destruction of Jerusalem, again,] the lord of those servants cometh and reckoneth with them." And this reckoning will not be denied to be the judgment in reference to these servants. But how is it? Does it mean that, "after a long time [at the destruction of Jerusalem] the lord of those servants cometh, and reckoneth with them?" You see the sense of the passage is destroyed by his application of the adverb "then" in Matthew 25th. But now at the time of this judgment there is to be a separation of the sheep from the goats. Was that at the destruction of Jerusalem, too? That argument of his about there being some goat in me, I will pass. Still some are *sheep* and some are *goats*, and these are to be separated. But now after this parable of the talents comes the language: "When the Son of Man shall come in his glory, and all the holy angels with him, THEN [here is an adverb my brother,] shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall *separate* them as a shepherd divideth his sheep from the goats." Now I deny that this coming has yet transpired. I deny that he has come with "all the holy angels." I deny that "all nations" have been gathered before him. I again press upon my brother, were ALL NATIONS "at the destruction of Jerusalem?" And if it was at that time, who were the "holy angels?" Were all "the holy angels" there? I suppose they would not be very well represented by Titus' soldiery! But we read in the 34th

verse: "*Then* the king shall say unto them on his right hand, Come, ye blessed of my Father," etc. "*Then*"—when? My brother says at the time of the destruction of Jerusalem. And then, also, he says "*These* shall go away into *everlasting punishment*, but the righteous into *life eternal!*" Now to what does he apply this language in connection with the destruction of Jerusalem? The truth is that that kind of an interpretation is manifestly absurd, and will not bear even a superficial examination. We have already shown that this coming is not until *after the resurrection* spoken of in 1 Cor. 15. Bro. Hughes will have to try his hand on that passage again.

I will now resume my argument, which was left unfinished when the time of my last speech expired. You will remember we were speaking of 1 Cor. 15: 21-28, and we were showing that the end of Christ's mediatorial work will not be till after the resurrection, and that when this and the judgment are past, the special work of Christ will be finished and his authority surrendered. Then chance for salvation will cease, for there will be no mediator. And we were showing that there would be some unsaved after the resurrection. And we quoted from Mr. Thayer, high Universalist authority, to show that he asserts that "the power of Christ to save continues beyond death; continues, as Paul says, till the end cometh, and that this end cometh *after the resurrection*, and the destruction of all evil."

Mr. Thayer continues:

"He (the Father) delegates power to him (Christ) as the Saviour of all men, as he himself repeatedly testifies, and one special manifestation of this power is seen in the raising of the dead. 'The Father loveth the Son, and hath given all things into his hand. And this is the Father's will which hath sent me, that of all he hath given me I should lose nothing, but should raise it up at the last day.' (John 3: 35; 6: 39.) So then the saving power of Jesus over the soul is not limited to this world, nor is it surrendered at the death of the body. It has no limit but the resurrection in its completeness * * * and 'there shall be no more death, neither sorrowing nor crying, neither shall there be any more pain, for the former things are passed away.' (Rev. 21: 4.)"

Let it be observed that Mr. Thayer, in his very attempt to prove a *post-mortem* gospel, acknowledges that the "coming" and the "end," spoken of in 1 Cor. 15, refers to a *future* act, at which time of the resurrection, Christ's mediatorial work will be "*consummated.*" Let it be remembered, too, that he applies Rev. 21: 4, John 3: 35, and John 6: 37, to the future resurrection state. But in proof of our position that Christ, through his gospel, is the only means of salvation, we quote further from the same authority:

"If it be asked, how is Christ to save men after death? the answer is, by the same means, and in the same way, as before death, doubtless; only increased in power and directness, and operating without the obstructions incident to the fleshly or earthly nature." p. 229.

We call attention to these concessions of the learned editor: 1. That men in the future state need salvation. 2. That Christ, as a mediator, or priest, is the only Saviour. 3. That the same means, if at all, must be used in the future life as here. We might ask here, Who will preach the gospel there? What visiting the sick, feeding the hungry, (Matt. 25th), what pure and undefiled religion, (James 1: 27,) what ordinances of obedience will there be practiced? 4. That this salvation must be *prior* to the *resurrection*, for at that time Christ will cease to be a Saviour. 5. That Rev. 21: 4, John 3: 35, 36; 6: 39, refer to the resurrection state.

With these concessions, we proceed to prove their correctness by the very passages themselves, and numerous parallel passages.

I read Rev. 21: 4-8:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the be-

ginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Now, mark you, Mr. Thayer places this *after* the resurrection, whatever that state may mean with him, after which our brother states we shall enter a final state, beyond which there is nothing different. But in that state "the fearful and unbelieving," etc., are to have "their part in the lake which burneth with fire and brimstone, (whatever that may be,) which is the second death." Mr. Thayer quotes the fourth verse, "And God shall wipe away all tears from their eyes; and there shall be no more death," etc., and puts that after the resurrection, in order to prove that Christ's power to save will be continued in the other world; but the passage we have quoted comes afterwards, and shows that there will be some there who shall have their "part in the lake that burneth with fire and brimstone, which is the second death." This is *after* the resurrection and judgment and the giving up of the kingdom by Christ.

I read John 3 : 35. 36 :

"The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him."

This, too, Mr. Thayer places *beyond* the resurrection, and at the delivering up of the mediatorial throne. But here are some who "shall not see life," and on whom the "wrath of God ABIDETH." My brother may say, perhaps, he "hath everlasting life" here. If he takes that position, we shall be ready for him. We admit that the Christian "hath everlasting life" here; i. e. he hath it in prospect and reservation, and the earnest of it; but the difficulty is, he may lose it before my brother's "final" state may come.

I quote again John 6 : 37-40 :

"All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

But then Judas, the son of perdition, was lost, and went "to his own place." (John 17 : 12.)

Also 2 Peter 2 : 9, 10, 17 :

"The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed: they are not afraid to speak evil of dignities. * * These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."

Observe now, "the Lord knoweth how to deliver the godly," etc., and "to RESERVE the ungodly UNTO THE DAY OF JUDGMENT to be PUNISHED." I wonder is punishment a Saviour! And there are those to whom the "mist of darkness is RESERVED FOREVER."

I read 2 Peter 3 : 3-16 :

"Knowing this first, that there shall come in the last days scoffers walking after their own lusts. [Notice here that scoffers are to come.] And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. [Here note that the heavens and the earth are to be burned.] But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, [WILL COME, not has come,] in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also

and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, and account that the longsuffering of our Lord is salvation: even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things: [and so Paul in all his epistles spoke of these things;] in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

Now I say that "these things," here described, are yet in the future; that they have not occurred, and that they could not possibly have been accomplished, according to my brother's theory, at the destruction of Jerusalem.

I read Rev. 20: 10-15:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Now this "lake of fire," into which "death and hell," or *hades*, are to be cast, is the place "prepared for the devil and his angels," of Matt. 25: 41-46, into which the wicked were to "depart." And so the 15th verse of this chapter says that "whosoever was not found written in the Book of Life was cast into the lake of fire." And "death and hell," or *hades*, are to be

burned; for the grave for the body, and *hades* for the spirit, will not be needed after the resurrection. For the use of the word "death" I refer to Isaiah 53: 9, and Job 27: 16.

I now read 1 Thes. 4: 14-17:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

Here we have the coming of Christ, the resurrection, and the change of the living, who are "caught up together with them (the glorified saints) to meet the Lord in the air, and so," Paul says, "we shall be ever with the Lord." Now we read in Acts first that he went up IN THE CLOUDS, and that he is to come again in like manner; and here we are to meet him IN THE CLOUDS. The descriptions agree. But did he come in that way at the destruction of Jerusalem?

I read Matt. 25: 31-33:

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left."

So there is to be a separation at the judgment, and we have shown that that is to be in the future. But my brother wants me to show how I get "all nations" here to mean "all men!" I would turn around and ask him what it means? Yesterday he had "all nations" to include all men. Now what does the phrase mean here? I say it means *all men*, for we must "ALL stand before the judgment seat of Christ." And "all, small and great, must stand before God." But even

in this case Enoch and Elijah, etc., may be excepted.

But I read 1 Cor. 15: 24-26:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

And Paul concurs in the above description of the judgment by Matthew, and notes the delivering up of the Kingdom to God, even the Father, that God may be all in all.

I read again:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

The Revelator having viewed, as it were, a panorama of the whole scene, utters the above as expressive of the final doom. My brother, however, will say that these were not men spoken of here. But by a reference to 1 John 3: 8, "He that committeh sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested, that he might destroy the works of the devil," we find that "he that committeth sin is of the devil," and Christ says (John 8: 44): "Ye are of your father the devil, and the lusts of your father ye will do." But the Son of God "was manifested that he might destroy the works of the devil," and so it is the children of the devil who are to be destroyed. It is of men, therefore, the Revelator speaks here, when he says of their final condition: "He that is unjust, let him be unjust still," etc.

We will now introduce an argument on the original words used in this controversy.

If our Universalist friends are dissatisfied with the English, and appeal to the Hebrew *olam*, Greek *aiōnios, aidios*, etc., they will fare no better, but rather worse. *Aiōnios* occurs in the Greek New Testament seventy-

two times. In about sixty of these instances it refers to God, his attributes, and the life or reward he will give to the saints. In some six instances it refers to the punishment of the wicked. The correctness of these statements may be easily verified by any one who will be at the trouble of running his eye over the occurrences of the word as marked in a Greek Concordance. The very few doubtful, secondary, or appropriated uses of the word cannot invalidate the current and radical meaning.

Aristotle, who was the teacher of Alexander the Great, and one of the ripest Greek scholars, lived about B. C. 384. He derives *aiōn*, from which the adjective *aiōnios* is derived, from *aiei*, always, and *ōn*, the participial termination of *eimi*, to be; hence, *always being*, or *being* or *existing without end of duration*. Will any one say that Aristotle did not understand his own language? His words are literally and critically translated by Prof. Boise, Professor of Greek in Chicago University. His translation is as follows:

"Time is a notation of motion, and motion without a physical body is impossible. But, beyond the heaven, it has been shown, there neither is a body, nor can there be. It is plain, therefore, that there is neither space, nor void, nor time beyond. Wherefore, the things there are not by nature in space, nor does time make them grow old, nor is there change in any one of these things placed beyond the outermost sweep (or current); but unchangeable and without passion, having the best and most sufficient life, they continue through all eternity, (*aion*) for this name (i. e. *aion*) has been divinely uttered by the ancients. For the definite period, (*to telos*) which embraces the time of the life of each individual, to whom, according to nature, there can be nothing beyond, has been called each one's eternity (*aion*). And by parity of reasoning, the definite period, also, of the entire heaven, even the definite period embracing the infinite time of all things and infinity, is an eternity (*aion*) immortal and divine, having received the appellation, eternity, (*aion*) from the fact that it did exist always, (*apo ton aei einai*). Whence the other things also, both existence and life, have received the appellation eternal with more or less accuracy. For as in popular philosophies concerning the divine, it is often made plain in the discussion, that the divine, as it is wholly first and highest, must necessarily be unchangeable, (so in this case with respect to the word

aion); and this, being so, bears testimony to what I have said. For neither is another thing stronger and better because it will have motion (for in that case that other thing would be more divine), nor has it anything base (on account of motion), nor is it deficient in any of those things which are honorable to it. And it is moved with a ceaseless motion for good reasons; because all things cease to be moved when they arrive at their own place; but to the body that moves in a circle, the place whence it started and where it terminates is the same." [Time expired.]

MR. HUGHES' THIRD REJOINDER.

MESSRS. MODERATORS:—I do not want this audience to forget that Bro. Carpenter this forenoon took the position that there is no way for men to be saved but through Christ; he has repeated it again this afternoon, and has called in Dr. Thayer as a witness to that point. He has brought him to show that there is no salvation except through Christ. Well, that is our doctrine, but his heathen friends will come in here once more. Now the heathen are not saved in this world; they die in sin; and death, my brother says, fixes the condition of men to all eternity; and so the heathen are never to be saved, according to Bro. Carpenter, to all eternity! They are not saved in this world, and there are no means by which they can be saved in the future world; and so, according to the brother's theory, they are to be damned to all eternity! Now why are they to be damned? Because, they have not accepted Christ. But Christ has not been offered to them! They are therefore damned because they have not accepted a Saviour never offered to them; because they have not believed in a gospel never preached to them! They go down to eternal misery for the want of an opportunity to be saved! That is the position my brother places the Father of mercies in. He who is good to all, whose tender mercies are over all his works. His logic—and his system runs to that—makes God the author of the eternal perdition of the greater part of mankind, who

have no opportunity to be saved! But let him say the heathen are saved, or that a single soul of them is saved, and then he can not tell *how* they are saved. If they are saved, then according to his doctrine, they must be saved without Christ; for they are not saved when they die, and he says there is no salvation through Christ beyond death! But if they are saved "over there," then, on his position, they must be saved *unconditionally*, and so to this rule, to which I have agreed, and for which he contends so strenuously, of conditional salvation through Christ, he makes *many millions of exceptions*. These are a few of the "thickets" and "jungles," Bro. Carpenter, in which you are hiding. Now as you are not in favor of skulking, will you please come out? Let us hear from you how you are going to have the heathen saved, or if they are to be saved at all.

But he says, I misrepresented some of those doctors of divinity. I say, I have not. I simply repeated what they said, and nothing more. Neither have I misrepresented President Milligan, nor the Scriptures, and he can not show that I have. I am not in the practice of misrepresenting authors, or anybody else.

Bro. Carpenter says, I asked him if he would be just as good a man in heaven as here, and he replied that he presumed he would; that I then asked him, if he would not preach there. I did not. I asked him, if he should be as good a man in the future world as here, whether he would desire the salvation of all men in that world, as he said he longed for their salvation here? I press that question now. I demand of him, whether, if he shall be as good a man in the future state, and he longs for the salvation of men there, he can be happy in heaven while he knows unnumbered millions of the race are unsaved, are in eternal torments? I ask him if there can be any heaven for hearts

that feel, if even *one soul* shall be condemned to endless woe?

But he inquires after that "commission" again; and he says, he preaches under a commission here. Does he? Where did he get it? Who gave it to him? I recall the apostles as having a commission. But I thought his people did not believe in any *commission*, or call to the ministry! How is that, Bro. Carpenter? I would like to know what he wants with a commission. If he is there as he is here, he will want no commission, but the call of duty and the desire for the salvation of souls.

He refers to the doctrine of total depravity. I thought he did not believe in total depravity. But he says, the devil is totally depraved, and is being punished; and so he does believe in total depravity. Will he give us the passage of Scripture that says, the devil is totally depraved, or is being punished? Will he tell us how the devil can be punished morally if there is no good in him? Let us hear from you on that point, Bro. Carpenter.

He refers to the Rich Man and Lazarus, and thinks we Universalists ought to touch lightly on that matter, as the Rich Man called for water, and did not get any. He thinks there is no water there, or not much at any rate. Well, if my brother is to baptize there—and he is anxious about the ordinances—he will be forced to sprinkle, for there will not be water enough to immerse in, and that would not suit his folks very well.

But it seems there was some good in the Rich Man, after all. He does not seem to be totally depraved, for he had some feeling for his kindred, and prayed for them. Let the brother note that. So that shows, on his own admission, that there is some good, even in hell.

He wants to know what "eternal" and "everlasting" mean in Matt. 25: 46, and 2 Thes. 1: 9. It is for him to tell what they mean, and to show that they

mean "*endless.*" In a great many other passages they do not mean endless. Let him show, if he can, that they so mean here. He is not to shirk that responsibility.

He says there are *two comings* spoken of in Matt. 16: 27, 28. A yet future coming in verse 27, a past coming in verse 28. Now you will remember that the division of the Bible into chapters and verses is a modern thing; and that originally the gospel of Matthew was connected together as one composition, without the breaks made by the division into chapters and verses. He will therefore predicate no argument on such division. Now he charges me with "scrapping" the Bible, taking up a text here, another there, and using them out of their connection. But what does he do? He takes two sentences uttered by the Saviour in one breath, tears them asunder, and thrusts between them an interval of eighteen hundred years, and for ought we know, ten thousand! Could assurance go further?

We read: "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Now he says, that refers to a coming yet future. But the Saviour adds: "Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." That, says the brother, is his coming at Pentecost! I can not believe that the Saviour gave the *inflection* to the words "*but,*" and "*kingdom,*" that Bro. Carpenter did when he said: "*But* the coming of the Son of man in his *kingdom.*" By an ingenious use of circumflexes, he read something into that passage that is not there. Now if I was to take two verses so clearly connected as these, and wrest them asunder with the violence that he has in the case under consideration, you would soon hear from him; and I should consider myself obnoxious to the charge of *scrapping* the Bible!

But I deny that there are two comings spoken of in these two verses; and now to so fasten this matter, so that no man who hears this debate will dare to say in the face of the Scriptures, that there are two comings spoken of there, I will now show beyond controversy, that Christ's coming in his kingdom is his coming in judgment. I will first read from Isa. 9: 6, 7:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Now there is no doubt at all that Christ is spoken of here. But please mark you, that the prophet speaks of the Saviour, of his government, of his *kingdom*, of how that kingdom should be established, that it should be established "with JUDGMENT AND JUSTICE." Now then, the Saviour's coming in his kingdom is a past event, and as his kingdom was set up "with *judgment and justice*," so his coming in his kingdom is his coming in judgment, and there is but *one coming* spoken of in Matt. 16: 27, 28. To this the prophet had reference when he said: "He shall not fail, nor be discouraged, till he have *set judgment in the earth*; and the isles shall wait for his law." Isa. 42: 4.

Let me read also Jer. 23: 5, 6:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

This passage speaks of Christ's reign, of his being raised up as a "righteous Branch," as having a kingdom in which he "shall execute "*judgment and justice.*" But where is that to be? The prophet says, "*in the earth.*" The kingdom of Christ "established with

judgment and justice," is the one in which Christ is to reign and execute judgment and justice. Can anything be more certain, then, than that his coming in his kingdom is his coming in judgment?

I quote again:

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

Here is a vision of the coming of Christ, "of the Son of man in the clouds of heaven." It is what is called by our friends, "Christ's second coming," his coming in judgment. It is his coming in judgment, but not his last coming at the close of his reign. For at this coming he receives his kingdom. Daniel says, when he saw him coming in the clouds of heaven, there was given him "a *dominion*, a *glory*, and a KINGDOM." Christ's coming in his kingdom, then, is his coming in judgment.

In 2 Tim. 4: 1, we read again:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Here again we have a coming of Christ *in his kingdom* spoken of. But what does he do "at *his appearing and kingdom?*" The apostle says: "He *judges* the *quick* and the *dead*," that is, the living and the dead. What becomes then of the invention to break the force of Matt. 16: 27, 28? I must be permitted to say, that it is utterly demolished. Paul puts these two comings of the brother together, and makes them ONE COMING. They are married together in the word of the Lord; and "what God hath joined together, let not" my brother, even dare to attempt to put asunder.

In connection with verse 27, Bro Carpenter quotes verses 25 and 26, making "lose his life" and "lose his soul," mean the loss of eternal life in the future state. But this makes the Saviour use the word "life" in two senses, life *temporal*, and life *eternal;* for it would not do to say, "whosoever shall lose his *eternal life* shall save it." The simple meaning of these passages is, that whosoever seeks to save his life by forsaking the gospel, shall lose it; but he that in loyalty to the truth puts his life in jeopardy, should in the temporal calamities coming on that generation, save it. See Luke 17: 33-37. The word *psuche*, here rendered "life," and "soul," should have been uniformly "life" in both verses. Says Dr. Clarke:

"On what authority many have translated the word *psuche*, in the 25th verse, *life*, and in this verse *soul*, I know not; but am certain it means life in both places. If a man should gain the whole world, its riches, honors, and pleasures, and lose his *life*, what would it profit him, seeing they can only be enjoyed in this life."

As to Acts 1: 11, which refers to Christ's coming in "like manner" as he ascended, I am free to admit it refers to Christ's last coming, to his coming at the end of his reign. In 1 Thes. 4: 13-18, we have a future coming. So also, in 1 Cor. 15: 21-28. But none of these passages speak of a judgment, or make the most distant allusion to one. At his last coming Christ delivers up his kingdom, resigns all authority, and is no longer judge. All occasion for judgment has ceased forever, for all enemies are destroyed, all men are subdued to Christ, and God is all in all. The congregation will remember the argument on that subject, and you will recall it if the brother slurs it off in this discussion.

He tries to make something out of what I said in relation to the word "then," in Matt. 25: 1. Now what did I say about that? He said he would admit that Matt. 24th applied to the destruction of Jerusalem. I then said that the 25th chapter began with the word

"then," and that it was an adverb of *time*, and that it referred to the time spoken of in the previous chapter, thereby fixing the *time* of the events spoken of in the 25th chapter. He seemed to understand me to make it an *adverb of place*, and proceeded to substitute, as he said, the definition for the word, and to interject the phrase "destruction of Jerusalem" in the passages where the adverb occurs. But I did not say it referred to the destruction of Jerusalem as the *place* of the fulfillment of these things, but to the destruction of Jerusalem as the TIME of their fulfillment. It was at that *time* that there was a full establishment of Christ's kingdom, and *then* it was that "the kingdom of heaven was likened unto ten virgins," etc. Now I ask him if the word "*then*," the first word in the 25th of Matthew, does not refer to the time of fulfillment of the things spoken of in the 24th, and if that time, by his own admission, is the destruction of Jerusalem, whether it does not fix the time of the events in the 25th chapter in the past! Let him get it away from there now, if he can. This helps to a right understanding of the word everlasting, as applied to punishment. Does it mean endless; so that we have future endless punishment in the phrase "everlasting punishment?" I say no; because it is temporal punishment, belonging to this life and state.

He admits that there is a little goat in him, and says he can not refute that argument. I thought he exhibited the spirit of the goat, when he personated the Saviour as treading and stamping (showing by action) upon men. He certainly exhibited the spirit of the goat then.

He says when Christ shall come, he will be attended by all his "holy angels;" and he wants to know if the Saviour ever did come in that way! I would say to him that the word "holy" is not in the original in Matt. 25: 31. Will he please note that fact? Just

here also, I wish to call my brother's attention to the views of Alexander Campbell, as to the coming of Christ in his kingdom. Bro. Carpenter wants to know who ever heard of the setting up of the kingdom at the destruction of Jerusalem? Mr. Campbell teaches that the kingdom of God was not fully set up until the destruction of Jerusalem, and at that time there was a coming of Christ. He says:

"But, as the erection of the Jewish tabernacle, after the commencement of the first kingdom of God, was the work of *some time*, and of united and combined effort on the part of those raised up and qualified for the work; *so was the complete erection of the new temple of God.* The apostles as wise master-builders, laid the foundation—promulged the constitution, laws, and institutions of the King, and raised the standard of the kingdom in manytowns, cities, and countries, *for the space of forty years.* Some of them not only saw 'the Son of man enter upon his reign,' and the kingdom of God commence on Pentecost, and carry his conquests over Judea, Samaria, and the uttermost parts of the earth; but *they saw the Lord 'come with power and awful glory,'* and accomplish all his predictions on the deserted and devoted temple. Thus they saw a bright display of the golden scepter of his grace in forgiving those who bowed to his authority, and an appalling exhibition of the iron rod of his wrath in taking vengeance on his enemies who would not have him to reign over them."—*Christian System*, page 171.

The brother quoted Acts 1: 11, about the Saviour's coming in like manner as he went up into heaven; and he wants to know whether that has ever been fulfilled. I answer, frankly, no. But he wants to know whether he has ever come in the clouds of heaven, with his holy angels, and when it was; whether at the Mount of Transfiguration, at Pentecost, or when? I answer, at the time of the destruction of Jerusalem. Let him read Matt. 24: 29-34 for proof. And Mr. Campbell says it was at the destruction of Jerusalem; and he says also that angels were employed in setting up the kingdom, so that there was a coming of Christ with his angels then also. I quote again from Mr. Campbell:

"Besides these, many persons possessed of miraculous powers—gifts of healing, and speaking foreign languages—were employed in setting up and putting in order the communities comprising the kingdom of heaven. *Angels also were employed*, and are still employed under the great King, in administering to those who are heirs of salvation. For Jesus, as Lord of all, has the Holy Spirit at his disposal, and *all the angels of God;* and these are employed by him in the affairs of his kingdom."—*Christian System*, page 172.

Now Mr. Campbell teaches most clearly that the kingdom was not fully set up till the time of the destruction of Jerusalem; and he says angels were employed in setting it up. I would like to know, therefore, if there was not a coming of the angels with him in the same sense that he came in his kingdom? I would press the question also, that if Christ came at the destruction of Jerusalem, as Mr. Campbell admits, whether that was not his coming in his kingdom. Mr. Carpenter may settle that matter with Bro. Campbell himself. Mr. Campbell, you know, is in a sense the head of his church, and ought to have some authority over Bro. Carpenter.

He quotes from Dr. Thayer to prove that the work of salvation will be complete at the resurrection. Now I believe what Mr. Thayer says, and I admit that Christ's work will be done when he shall give up the kingdom. But there will be none unsaved at that time. But Dr. Thayer says that the power of Christ to save continues after death. Does my brother endorse that doctrine? That is what Mr. Thayer says, and he is his witness.

My opponent says, punishment is not a Saviour. Very well, I have never said it was. Christ is the Saviour, and he uses the truth as the instrumentality by which he saves men. He says: "I am the way, the truth, and the life." John 14: 6. There is a way also by which we are saved by the blood of Christ. Not, however, in a material application of his blood, but by believing the truth, and the sealing of the Spirit. Punishment is a means of instruction and reformation. It teaches men through want and suffering, as the Prodigal was taught, when he went away from his father's

house into beggary, want, and wretchedness. I say, it is the discipline by which the Father would bring us to something higher, better, and nobler than we have yet known.

Rev. 21: 8, where it says, that "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death," he says, Dr. Thayer applies to the resurrection state. He misapprehends Mr. Thayer's views there. You will observe that there is in Rev. 20: 11-15, a setting up of Christ's throne, as in Matt. 25th. It refers to the commencement of Christ's reign, and the setting up of his mediatorial throne; and he now sits upon that throne, and all nations are before him in their totality, and will be before him as long as he continues to reign, and so long will he continue to judge by his truth and his word. It is carried forward, this judging in his kingdom, unto the great consummation, and then there is to be "no more death, neither sorrow nor crying, neither shall there be any more pain." That is the completion of Christ's work. But when the Revelator speaks of what shall be during the period of Christ's reign and judgment, he says there are those that are suffering, those that are punished, which he describes under the figures of fire and brimstone. But when Christ's work is consummated, there will be no more sorrow, pain, nor death, for the former things shall have passed away. These I understand to be Mr. Thayer's views, and they are mine. But where will my brother's lake of fire be, when there is no sorrow, nor crying, nor pain, nor death?

He quotes John 3: 36: "He that believeth on the Son hath everlasting live; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Now he says, the believer hath everlasting life here, and we agree upon that. But the wrath is here also; for it says of him that believeth not, "the WRATH OF GOD ABIDETH ON HIM." The wrath of God is upon the unbeliever here, then. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1: 18. "For because of these things *cometh* the wrath of God upon the children of disobedience." Eph. 5: 6. The "wrath of God" is the "everlasting punishment" of Matt. 25: 46. There is "everlasting punishment," then, in this world, and every unbeliever is suffering it, if the word of God is true. But Bro. Carpenter says a man may have everlasting life here, and yet he may fall away and lose it. He may, may he? So I say a man may believe, and repent, and come out from under the everlasting punishment, and his punishment cease forever. So I have found the *end* of everlasting in my brother's own text.

He refers to 2 Peter, 2: 9:

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

I will say to him, that if he will look at this passage critically, he will find that it reads in this way: "And to reserve the unjust to a day of judgment to be punished," in the original, there is no article before the phrase "day of judgment;" and Mr. Fisk, in his Greek grammar, says, where there is no article expressed, the indefinite article "a," or "an," is understood. So we have it here—"the unjust are reserved to a day of judgment to be punished," which is true; for Christ "executes judgment and justice in the earth;" and there are many days of judgment, or punishment. The antediluvians were reserved for one hundred and twenty years for judgment in the flood of waters in which they met their end.

He quoted again from Rev. 20th, about the devil that deceived them being cast into the lake of fire and brim-

stone, where the beast and the false prophet are, to be tormented day and night, forever and ever. Now if he will only read, he will find that the devil spoken of here is a great red dragon, having seven heads and ten horns, and the tremendous sweep of tail, that drew the third part of the stars of heaven, and cast them to the earth. (Rev. 12: 3, 4.) But was this dragon a *person*, or a *power?* I will assume that it was the symbol of a *religious power;* which I believe is the general opinion of commentators; and casting it into a lake of fire symbolizes its destruction. But how could a religious or civil power be cast into a literal lake of fire and brimstone? But he says, the lake of fire and brimstone is not literal, but an emblem of future terrible punishment, a hell of conscience. He also says that death and *hades*, the place of departed spirits, also were cast into the lake of fire. But if the lake of fire and brimstone is an emblem of future punishment, a hell of conscience, will he tell us how this religious power, and death, and *hades* are to be cast into a hell of conscience? He might give us some useful information here.

He refers to *aiōnios*, and when he completes his argument on the original words of duration, I will attend to that.

He introduces Rev. 22: 11:

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

But you will notice that in the preceding verse, it is said:

"And he saith unto me, *Seal not* the sayings of the prophecy of this book: for *the time is at hand.*"

This passage, therefore, refers to some time about to be in its incipiency—that was soon to commence in its fulfillment. And the 12th verse, the one immediately succeeding the one quoted by Bro. Carpenter, adds

an important item to a right understanding of this whole matter;

"And behold, *I come quickly;* and my reward is with me, to give every man according as his work shall be."

This passage refers to a time now past, and not to a time beyond the resurrection, and is therefore of no value to my brother's argument. [Time expired.]

MR. CARPENTER'S FOURTH SPEECH.

GENTLEMEN MODERATORS:—My brother seems to have a faculty of putting words into my mouth that I did not use. He says again that I admitted that Matt. 24th applies wholly to the destruction of Jerusalem. Well, the report will show what I did say, and I am willing for that to stand for you to examine for yourselves. Does my brother's only hope of sustaining himself hang upon this *false* issue?

He says there is no article in the original, in the phrase in 2 Peter 2: 9, and that in the absence of the definite article in the Greek, we are to understand it as indefinite, and so to read "*a* day of judgment," and not "*the* day of judgment." Well, suppose that is so, which is not always true, but it makes no difference in the argument. Then the Lord knoweth how to "*reserve* the wicked unto *a* day of judgment to be punished." Does the brother believe really in "*a* day of judgment?" Does he believe, in any proper sense of the word, in any judgment at all? How is that, brother Hughes?

He refers to the two comings of Christ in Matthew, and well nigh concedes what I was trying to prove, that there is to be a future coming of Christ. He has admitted that Christ is to come, though not to judgment, and so we are that near each other at any rate. But brother Hughes is not satisfied with the received translation of Matt. 16: 25, 26, in reference to a man's

gaining or losing his life, and quotes Clarke upon the passage. In reply we simply have to say that the point at issue is not whether *psuche* should be rendered life or soul in the passage, but whether the *same* life is referred to in each instance. A little reflection will show the absurdity into which he plunges. He would make the Saviour promise his disciples that if they would only be *willing to be killed* for his sake, they should *not* be killed. That is about equivalent to the old Calvinistic notion of which he complains that a man must be *willing* to be *lost* before he can be saved! But what are the *facts* in the case? Did not all the apostles suffer martyrdom? Did not a majority of the seventy, and other early and leading disciples share their fate? Did not Stephen and thousands of other saints suffer at a very early date? But who of those that saved their lives by refusing to acknowledge Christ suffered violent death? Perhaps he will refer us to those who fell at Jerusalem. Well, the destruction of Jerusalem is his scape-goat for almost every Bible threatening. But the destruction was a little more than *forty years* from this time of this address. Those old enough at the time of this utterance to take an active part in these matters would be about old enough to die by the time Jerusalem was destroyed! But the absurdity of my opponent's position is sufficiently apparent. He would better accept the truth that the Saviour promised eternal life to those who would suffer martyrdom for his sake.

He quotes from Alexander Campbell, as though he taught the setting up of the kingdom of Christ was at the destruction of Jerusalem, when it is well known he distinctly taught that it was set up at the Pentecost, perhaps about A. D. 33. Now he quotes him as teaching the setting up of the kingdom and the second coming of Christ at the destruction of Jerusalem about A.

D. 70. Now brother Campbell never said any such thing as that. Bro. Campbell said:

"The apostles, as wise master-builders, laid the foundation, promulgated the laws and institutions of the King, and raised the standard of the kingdom in many cities, towns, and countries for the space of forty years. Some of them not only saw the Son of man enter upon his reign, and the kingdom of God commence at Pentecost, and carry his conquests over Judea, Samaria, and the uttermost part of the earth, but they saw the Lord come in power and great glory, and accomplish all his predictions on the deserted and devoted temple," etc.

That is, he came to carry out his threatenings on the Jews. But where is there a word about his second coming, as described in the Scriptures, to judge the world, at the destruction of Jerusalem? Mr. Campbell never endorsed such an idea as that. I freely admit, with brother Campbell, that it was the apostles' work, during their lifetime, to complete the canon of revelation, and so far as relates to the introducing of members into the kingdom, the work is still going on, and will only close at Christ's second coming and the resurrection. But this is not what my brother said, that the kingdom was "set up" at the destruction of Jerusalem.

He says there is to be no judging when Christ shall come again and surrender the kingdom. But I have quoted passages here to show that there will be; that the dead will be raised, and the dead, small and great, will stand before God, and that he will surrender the kingdom AFTER the judgment. And he has not disproved the application of these passages to a future coming of Christ and future judgment, and he cannot. But he makes a jingle on the word "judgment," where the word has a different signification from the special meaning in reference to the general judgment, in Isa. 9: 6, 7, and kindred passages. You remember I cautioned you to notice the passages he produced, that you would find many of them having no relation to the question in dispute. Now these passages I admit, in

their proper sense, as referring to the justness of Christ's administration, etc.; but these terms, "justice and judgment," as used in these passages, do not refer to the judgment of the last day. They, therefore, do not help my brother at all, and this he certainly knows. It is simply a play upon words.

He says the Rich Man was not totally depraved, for in hell he had some feeling for his friends, and prayed for them. Yes, I know he prayed for them, but was the prayer ANSWERED? Was there any promise that his prayer should be answered there? I think not. I am afraid that those who, under my brother's preaching, are putting off praying till they get to the other world, will fare no better than the Rich Man did, whose prayer was refused because it was too late. So you see any moral good the wicked may have in them after death will avail them nothing, not even to the securing a drop of water for their parched tongues.

But my opponent pretends to think we don't believe in a "commission to preach!" Now he ought to know better than that. He certainly can distinguish between a direct, miraculous "call" and the Great Commission under which we all profess to preach. I can but think that on this subject, as well as those of the judgment, and Matt. 16: 27, 28, like the scuttle-fish, he is trying to darken the waters until he can escape. He certainly knows that we profess to preach by the authority of Christ's commission, and that there are distinct periods—distinct utterances in Matt. 16: 27, 28, and that Christ, in a sense, judged while on earth, and before the destruction of Jerusalem, quite as much as after, but not in the sense of *the* judgment, which we have conclusively proved is yet future. Come, brother Hughes, be done with these subterfuges, and meet the issue fairly.

He wants to get me out from my proposition to discuss the heathen. He does not want really to get out

of the jungles, as he says, but into them. He wants to take something outside of the question, and waste our time on that. He thinks if he can get me off the question it will be easier for him. Now, if the heathen who never heard of the gospel, die in "willful" disobedience to the gospel, then they are in the question. But as they do not, there is no use of our talking about them, unless my brother wants to turn heathen, and desires to plead his own case here! I have not said that no one will be saved except by the preaching of the gospel; but that those to whom it is brought shall be judged by it. Our position respecting the salvation of infants and others is so well known that none will be led astray by my opponent's *ad captandum*.

I will return now to my argument. I was discussing the definition of *aiōn*. That *aiōn* came to mean eternity before the time of Christ is shown from the following fact. I quote from Charles H. Reed, Esq., on the word *aiōnios:*

"A translation of the Old Testament from the Hebrew into the Greek was made at Alexandria in the centuries just preceding the Christian era, by seventy learned Jews, and is known as the Septuagint (seventy's) version. In the 15th verse of the 57th chapter of Isaiah, the common version reads thus: 'For thus saith the High and Lofty one that inhabits *eternity*, whose name is Holy.' The Septuagint renders *eternity* there by *ton aiona, aiona* being the accusative case of *aion*. This conclusively shows that Jews who understood Greek, just before the Christian era, considered that *aion* was the proper and correct Greek word to express eternity. Is not this an unanswerable argument that *aion* came to signify *eternity* just before the advent of Christ?"

Mr. Edward Beecher claims that Plato and Aristotle introduced the idea of *eternity* into *aiōn*, and through them it entered the Septuagint, Plato, etc. If so, it fixed the Bible use of the word. Again, other words are not used as Greek words of *duration*. Mr. Reed says:

"Mr. Hanson, referring to several other Greek words, says:

'These words are not used in the New Testament to denote the duration of the life of mankind after death: The noun *timoria* is used only in Heb. 10:29, when it is translated *punishment*. It is derived from *timoreo*, and originally signified *help, aid, succor*, and afterward came to signify *revenge, vengeance*, and then *punishment, torture*. See Liddell and Scott, *et al.*

The Greek noun *kolasis* signifies punishment, and is the word used in Matt. 25:46. It is from *kolazo*. Sophocles says *kolasis* signifies '*damnation* in hell,' and that it 'equals *gehenna*, the place where the wicked are damned. He defines *kolazo* 'to *damn* in hell.' See his Greek Lexicon of the Roman and Byzantine periods, from B. C. 146 to A. D. 1100. He is a native Greek, and ought certainly to know the correct meaning of these words. * * * *Kolazo* originally signified to *curtail, prune, check*, etc. Mr. Hanson says, I am certainly 'overborne by the lexicographers.' Let us see. He cites four, and only four. One of these, Parkhurst, gives *eternity* as one of the meanings of *aion*, as Mr. H. quotes him. Donnegan, whom he cites, gives *eternity* as one of the significations. But he failed to give this meaning from Donnegan. I suppose he had a good reason for omitting this definition. This leaves but two, and one of them, Phanonius, admits that *aion*, according to the theologians, signifies *life, eternal and endless*. The following lexicographers, (all of whom are of unquestioned scholarship and authority,) give *eternity* as one of the meanings of *aion*, viz: Liddell and Scott, Cremer, Donnegan, Pickering, Robinson; and Sophocles (above cited) gives *forever, forever and ever*, phrases equivalent to *eternity*. Yonge, in his English-Greek Lexicon, gives *aion* as the Greek word for eternity. He also gives *aidios*, but places *aion* first. These lexicographers are experts, and are considered authority by all genuine scholars." [From letter of Prof. Reed, in Chicago *Tribune*, dated April 28, 1873.]

President Milligan agrees perfectly with what we have introduced, when he says, (Reason and Revelation, p. 313): "They, (*olam* and *aiōnios*) are always perfectly *exhaustive* of the entire period or cycle to which they were applied." Greenfield, whose Lexicon is designed for the New Testament only, defines *aiōnios* (from *aiōn*—from *aei* and *ōn*), "*unlimited as to duration, eternal, everlasting.*" Donnegan renders it, "An adjective of long duration, eternal." Robinson, "Ever-enduring, perpetual, everlasting." Liddell and Scott, "Lasting, eternal." Pickering, "Long duration, everlasting, eternal, perpetual, life-time." Bullions, "Permanent, enduring, eternal." Prof. Sophocles (a native modern Greek) gives "everlasting, eternal," as

the only meanings; and we know of no respectable lexicographer but what agrees with these. And not only do the lexicographers agree with me here, but so also do the commentators, critics, and translators. Now it cannot be denied that even the noun *aiōn* does sometimes, at least, have the idea of infinite, eternal, or without end. This being true, the adjective *aiōnios* can properly derive its meaning of endlessness from the noun, and fairly remain in the periphery of its use. Now this word *aiōnios* occurs in the New Testament seventy-two times, and we challenge any one to specify an instance from all these in which the word is used in a limited signification in the sense of restoration, or a cessation of the thing represented. Let my opponent try it, if he wishes. Are we referred to Romans 16:25; 2 Tim. 1:9; Titus 1:2, let it be remembered that *pro kronōn aiōniōn*, translated "world began," etc., simply refers to the eternity past—*from the eternal time*. So Jude 7. The case is that of the cities of the plain "suffering the vengeance of eternal fire." This is probably the best showing that the New Testament affords to our opponents; but till they can show that the destruction has been removed and the cities restored, it can avail them nothing. We, therefore, repeat our challenge for a New Testament example of *aiōnios* used to denote limited duration in a sense that removes the infliction or condition. Unless our challenge can be fairly met, it is not necessary that we should spend time upon *aiōn, aidios, adialeiptōs, timoreō*, etc.; but for the sake of the usual order, we will add a few words on these. *Aiōn* may sometimes be used in a limited sense, but still exhaustive of the period to which it refers; but the phrase *eis aiōn* (*eis ton aiōna*) —the accusative preceded by the preposition—is never so used in the New Testament, though the phrase occurs about a dozen times, some of which occurrences we may introduce in the course of this debate.

Upon the statement made, we plant ourselves; let Universalists dislodge us if they can.

Again, the compound, or duplicated form, (*eis tous aiōnōs, tōn aiōniōn*, etc.,) singular or plural, occurs in the New Testament twenty-two times; thirteen times referring to God, four times to Christ, once to both, once to the saints. Let one of these be pointed out that signifies limited duration, if it can be done. Robinson says: "With *eis* it *always* implies *duration without end.*" He gives as examples of its application to the punishment of the wicked. 2 Peter 2:17; Jude 13. Donnegan defines *eis ton aiōna*, "*to eternity.*" The distinguished scholar, Cremer, in his Biblical Greek Lexicon, gives as the original meaning of *aiōn*, "the life which hastes away in the breathing of our breath;" life as transitory;" then "the course of life;" in general, "life in its temporal form." He also says it is a suitable expression for "historical time," and for "eternity." Prof. Sophocles, a native Greek, and the very highest authority, in his Lexicon of the Roman and Byzantine periods—from B. C. 146 to A. D. 1100—defines it, first, "age," like the Latin *ævum*; second, "time without end," "forever," "forever and ever;" third, "ever-existing;" fourth, "world,"—a Hebraism; fifth, "age;" sixth, "divine entity." In some of the definitions thus given by Prof. Sophocles are combinations with Greek prepositions which are found in the New Testament and elsewhere.

The foregoing are unquestionably the correct definitions of *aiōn*. Therefore it may be admitted that the original meaning of *aiōn* was "life," as stated by Dr. Edward Beecher. But this by no means disproves that it may express "eternity," or the whole of any period of existence. Dr. Edward Beecher, who, in the *Christian Union* of Sept. 10, 1873, attacks Aristotle's definition of *aiōn* (from *aei* and *ōn*—"always being,") claiming that it is derived from *aōn, to be*, as "life," or "life-

age" still admits (Feb. 18, 1874) that it means "always, ever, continually." That Plato, and other Greeks, used it to express "eternity," will not be questioned. [See *New Covenant*, April 30, 1873.] The same challenge we have made above, may be made for the Hebrew *olam*, when duplicated *leolam*.

III. THE ANATHEMA TO BE PRONOUNCED WHEN CHRIST COMES.

I read 1 Cor. 16:22:

"If any man love not the Lord Jesus Christ, let him be anathema maran-atha."

Translated, *anathema*, Greek, *maran-atha*, Syriac—"accursed, the Lord coming, or when the Lord comes." This cursing cannot be national, for it reads, "If any man," etc. The Jews had three words of execration—*Niddui*, a *temporary* suspension; *cherem*, a *conditional* suspension; and *anathema*, (*shammatha*, Heb., Clarke,) which meant an "irrevocable," "irredeemable" sentence, without any hope of redemption. For this definition, see Smith's Biblical Dictionary, Kitto's Cyclopædia, Chamber's Encyclopædia, Clarke, Barnes, Crabbe, McKnight, Webster, Worcester, the Greek Lexicons, etc. True, Lightfoot and a few others speak indifferently of the phrase, but its meaning is as well fixed as that of any Scripture. Even Paige and Cobb make no scholarly or authoritative attack upon it. See *in loco*. I call special attention to this argument, that here is a cursing that is to transpire when the Lord comes. And if those Jews were cursed at the time of the destruction of Jerusalem, or at any other time, they are cursed with an anathema that is to have no redemption, and not to be executed until the Lord comes.

IV. THE UNPARDONABLE SIN.

I read Matt. 12:31, 32.

"Wherefore say I unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost

shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

And here I remark that whatever differences there may be among the learned as to the minute application of this and the following Scriptures, there is a very general harmony among them as to the point I make, viz: that they speak of a *sin that is never to be forgiven.*

I quote next Mark 3 : 28, 29:

"Verily I say unto you, "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Also 1 John 5 : 16:

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Also Heb. 6 : 4-8:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."

Now if in Matt. 12 : 32, *aiōni* be rendered age, instead of *world,* as Paige, Cobb, etc., do, it matters not; for what chance of forgiveness is there beyond the Jewish and Christian "ages?"

Whatever the death of John 5 : 16 may be, it cannot be escaped, for the sin is unpardonable. Nor will it do to say that they cannot be forgiven while they continue thus to sin or blaspheme, as this would be as true of any other sin as this; hence such an interpretation destroys the whole force of the passage. The passage in Heb. 6, represents certain persons in a condition in which "IT IS

IMPOSSIBLE TO RENEW THEM; but like dead and dried branches, without any vitality, or possibility of growth, are ready to be burned. But Universalists undertake to do the "impossible" often, although they do not succeed very well! These passages fully sustain the proposition I am maintaining.

V. THE GREAT SALVATION.

I quote Heb. 2 : 1-3:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

And Heb. 10 : 26-31:

"For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

Now, by "the word spoken by angels," Paul refers to the Law of Moses. [See Acts 7 : 33; Gal. 3 : 19.] But in Heb. 5 : 9, this "great salvation" is called an "eternal salvation." "And being made perfect, he became the author of eternal salvation unto all them that obey him." But if the salvation be "eternal," the danger from which it saves must be "eternal" also. The penalty of the law was just, though it was "*death without mercy.*" Now if that was justice for the infraction of that temporal law, what would be just for the infraction, in this terrible sense, of the spiritual law of Christ, unless it be the "SECOND death," "from which there is no

resurrection?" This is a "more sore punishment" indeed. But in what do Universalists find a "great salvation?" Mind, not *numerous ones saved*, but a "GREAT salvation." I tell you it is not in their system. An INFINITE SALVATION is only true where there is INFINITE DANGER.

VI. The Rich Man and Lazarus.

"There was a certain rich man, who was clothed in purple and fine linen and fared sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' Luke 16: 19-31:

Now it matters little to us whether this be regarded as a history or a parable. If the latter, be it remembered Christ never taught by false metaphors nor fables. His parables were all based on probable realities. There were vines, sheep-folds, sweep-nets, good Samaritans, pieces of silver, prodigals, etc., else he had not used them in his teachings. The *fable* of Jotham's trees (Judges 9: 7-15) is not at all parallel with them. Let a *fable* be pointed out among all Christ's parables! It cannot be done. Now it is said of this Rich Man that "in hell

he lifted up his eyes, being in torments." We do not claim that he was in the lake "prepared for the devil and his angels," but only in *hades*. In reference to *hades* I quote Psalm 16: 9, 10:

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope, for thou wilt not leave my soul in *hell*, (*hades*) neither wilt thou suffer thine Holy One to see corruption."

This passage is quoted in Acts 2: 31, and applied to Christ's resurrection.

In Psa. 116: 3, 4, David says:

"The sorrows of death compassed me, and the pains of hell (*hades*) gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul."

David thought that he must die and go to the unseen world, but he said, (v. 9):

"I will walk before the Lord in the land of the living."

Psalm 139: 7, 8:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, (*hades*) behold thou art there."

Also, Jonah 2: 1, 2:

"Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell (*hades*) cried I, and thou heardest my voice."

The ancients placed *hades* within the center of the earth, and Jonah says he was at the foundations of the mountains—the place of *hades*, and that the earth with her bars was about him forever. (See Jonah 2: 6). And from thence he was delivered. This justified the strong language that he used.

These passages illustrate the scriptural use of *hades*. I have quoted some of them that our Universalist friends are in the habit of quoting to show that there is not an eternal *hell;* but I am showing that the Jews and others did not believe that *hades* meant the *grave;* and that, therefore, I can claim, by implication, that it does

not belong to the grave. They did not have the idea of going to the spiritualistic spheres my brother has hinted at. [Time expired.]

MR. HUGHES' FOURTH REJOINDER.

BRETHREN MODERATORS:—Bro. Carpenter says, I have misrepresented Mr. Campbell's views in reference to his teachings concerning the setting up of the kingdom; whether at Pentecost, or at the destruction of Jerusalem. What I said was, that Mr. Campbell taught that there was not a full establishment of the kingdom until the destruction of Jerusalem. And I repeat it. I am not in the habit of misrepresenting authors, or of stating that they teach what they do not. I hold in my hands Campbell's *Christian System*, and will read again, page 171:

"But as the erection of the Jewish tabernacle, after the first kingdom of God, was the work of *some time*, [the Jewish tabernacle was not set up in a day,] and of united and combined effort of those raised up and qualified for the work; so was the *complete erection* of the new temple of God. [The 'new temple of God' here spoken of is the kingdom of Christ, and its complete erection is a *work of some time* —not in a day.] The apostles, as wise master-builders, laid the foundation, promulged the constitution, laws, and institutions of the King, and raised the standard of the kingdom in many towns, cities, and countries, for *the space of* FORTY YEARS. ["Forty years;" not simply on the day of Pentecost.] Some of them not only saw 'the Son of man enter upon his reign, and the kingdom of God *commence at Pentecost*, [note that] and carry his conquests over Judea, Samaria, and to the uttermost part of the earth; but they SAW THE LORD COME *with awful power and glory*, and accomplish all his predictions on the deserted and devoted temple. Thus they saw a bright display of the golden scepter of his grace in forgiving those who bowed to his authority, and an appalling exhibition of the iron rod of his wrath in taking vengeance on his enemies, who would not have him to reign over them."

Now, I understand Mr. Campbell to teach most emphatically that the setting up of the kingdom was not accomplished in simply one day, that it was the work of "some time"—that the apostles were employed in that

work for the space of forty years. It was indeed commenced on Pentecost, but not completed till the destruction of Jerusalem. I am at a loss to understand how any one can fail to see, that he connects the establishment of the kingdom with the destruction of Jerusalem, when he says, "some of them saw the Lord come with awful power and glory." But you will notice that he does not say, that he so came at Pentecost. And you are not to forget also that he says that *angels were employed* in setting up Christ's kingdom. So my brother loses his point on the angels accompanying the Saviour in his coming, as well as his attempted point on his coming in his kingdom being a distinct coming from his coming in judgment. So much for my misrepresentation of Bro. Campbell.

Now the brother has said that Christ came in his kingdom at Pentecost; for if he should allow that Matt. 16: 28: "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom," applies to the destruction of Jerusalem, he is hopelessly defeated in his attempt to separate it from Christ's coming in judgment, verse 27. Let us see, then, as to Christ's coming at Pentecost. I read from Alexander Hall, in his *Universalism Against Itself*, page 145:

"It is not at all likely that the Saviour looked only six days ahead when he made this prediction: 'There be *some* standing here which shall not taste of death, till they see the Son of man coming in his kingdom,' implying, as any one can see, that *many of them should taste of death*, before that event transpired! whilst there is no evidence, and but little probability, that *any* who were standing by tasted of death before the transfiguration."

Mr. Hall is here combating the idea of some, that the coming in Matt. 16: 27, 28, was at the transfiguration, only six days after the uttering of the prediction to which he refers; because it was not likely that any of them would die in that short space of time. He says, the language, "there be some standing here, which shall not taste of death, till they see the Son of man coming in his

kingdom," implies that many of them would taste of death before that event transpired. But that prediction was uttered at the farthest, not more than one year before the day of Pentecost—probably not more than six months before that time. And I ask, is it probable that many of them died before the day of Pentecost? The coming of Christ in his kingdom was an event more distant than the day of Pentecost. The reasoning of Mr. Hall is as strong in its application to the one case as the other. I think Bro. Carpenter would do well to take a lesson from his brother Hall, and follow his reasoning on this subject.

But he says there is to be a "second coming" of Christ, yet future. But I have shown that Christ's coming in judgment is never called his "second coming." In fact, the phrase "second coming" does not occur in the Bible. The nearest approach to it is in Heb. 9: 27, 28: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that *look* for him, shall he *appear the second time* without sin unto salvation." But this is not his coming in judgment back to earth again; it is his appearing in the presence of God for us, as in verse 24: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Besides, this is a conditional appearing, in which he is seen by the eye of faith only. "Unto them that LOOK for him, shall he appear the second time." The judgment here mentioned is not a general judgment at the end of time, but one immediately consequent upon the death spoken of in the text.

He says, I am all in a muddle about the judgment. Not any more than he is, I think. Now I say, there is such a thing as a coming of Christ in his kingdom in the past, a kingdom in which he is to reign, and execute

judgment and justice in the earth. Will he not admit that? He cannot deny it. Matt. 16: 28; Jer. 23: 5, are too strong and explicit for that. But this coming is connected with his coming in judgment to reward every man according to his works, as I have shown most conclusively. Now then, if he has come in his kingdom, and is reigning in his kingdom, then his coming in judgment is a past event; for he judges as a king, and judges in his kingdom; and not after he has given up his kingdom. Is there any confusion in that?

But here come in the heathen once more! He does not know but that I am going to turn heathen! Well, perhaps he wishes I were a heathen, or were anywhere else, rather than here. But I will not turn heathen until we are through with this debate, at any rate. He is not to get rid of me so easily, nor the heathen either. Now I showed you that, according to his principles, the heathen can not be saved; not only that, but it follows as a logical conclusion from his doctrine that they are all eternally damned, because of the want of an opportunity of being saved. But if to avoid that difficulty, he should say, that they will all be saved, then they must be saved, according to his theory, without Christ, unconditionally! But again, if they can be saved without the gospel, then to preach the gospel to them would be a curse to them, the means of damning millions upon millions of them, while it would not save a single soul of them. Preach the gospel to them, and but a few would accept it; the many would reject it, so that it would be a gospel of damation, instead of a gospel of life and salvation! I tell you he does not want to come out on that subject; but I shall continue to shell the thickets in which he hides, to see if I can not drive him out.

Bro. Carpenter refers to the definition of *aiōn* by Aristotle. I think I can give from memory his defini-

tion as it is found in the *Encyclopedia of Religious Knowledge*, page 53:

"For the period which comprehends the time of every one's life' beyond which, according to nature, nothing exists, is called his (*aion*) eternity. And for the same reason also, the period of the whole heaven, even the infinite time of all things, and the period comprehending that infinity, is (*aion*) eternity; deriving its name from (*aei einai*) always being, immortal, and divine."

Now how can Aristotle reason from *aiōn*—the period of a man's life-time, up to *aiōn*—the eternity of God, as the radical meaning of *aiōn*? That the one is, because of the other. Why, that would be simply nonsense! And why should he say that "the *period* which comprehends every man's life, beyond which, according to nature, nothing exists, is called his *eternity?*" Was Aristotle such a numbskull as to say, that the period of a man's life-time is eternity? More than that, Aristotle, according to Whately, did not believe in any hereafter for man; so that the period of a man's life-time, which he is made to call his eternity, he confined to this life. Now how could he reason, that eternity is the radical meaning of *aiōn*, because it comprehends the period of a man's life, according to the logic of my brother?

Aiōn means a period or cycle, and can be applied to any period or dispensation. It may be the age of a man, the duration of a nation, or the eternity of God; in which latter case, of course, it means eternity in the absolute sense. But whatever is its meaning, eternity is not its primary meaning, but it means primarily an age, or cycle. Its meaning in any given case is to be determined by the circumstances of the thing to which it is applied.

Dr. Edward Beecher says, in the *Christian Union*, that the translation of Aristotle already quoted is a wrong one; and I quote his translation of Aristotle's definition:

"For the limit enclosing the time of the life of every man, beyond which, according to his nature, there is nothing, is called his *continuous existence*, (*aïon.*) On the same principle, the limit of the whole heaven, and the limit enclosing the universal system, is the divine and immortal, ever-existing *aion*, (God) deriving his name, *aion*, from his ever-existing, (*aei on.*) Here God is regarded as the center and life of the world of *aeons* who are beyond time and space, and as the only limit of the whole material system in which there is time and space. That Aristotle is speaking of the Supreme God, the first mover, himself unmoved, is obvious from what follows, though commonly omitted, for he adds: 'On him depend all other beings for existence and life, some clearly and strictly, and others more remotely and obscurely.' This is true of God, but not of eternity."

I give Dr. Beecher's position on *aiōn*:

"1. That the original sense of *aion* is not eternity, nor time in any form, but *life*.

2. That the etymological sense of Aristotle, *aei on* (ever-existing) was introduced into the Greek language at least five centuries after the days of Homer, and was, in fact, the creation of a new philosophical word, first used in the sense of eternity by Plato and Aristotle, and after them by many other philosophers.

3. That this philosophical sense of *aion* was introduced into the Alexandrine Greek through the writings of Aristotle and Plato, but especially by the Timasus of Plato, where it is used in setting forth his cosmology. From him in particular it was adopted by Philo, and reappeared in his writings.

4. That the passage of Aristotle in which this etymology occurs, has been mis-translated, for it does not give the etymology of the abstract idea eternity, but the concrete idea God, as an ever-existing person, from whom all other personal beings derived existence and life." *Christian Union*, 1873.

I will now quote some other authorities on the meaning of *aiōn* and *aiōnios*. I quote first from Benjamin Wilson, in *Emphatic Diaglott, App.*, page 1:

"Age, *aion*, an indefinite period of time, past, present, or future. This is the proper translation of *aion*, which in the common version is often improperly rendered *world, always*, and *forever*. The word occurs about one hundred times, in its singular and plural forms. The adjective form of the same word, *aionios*, is found about seventy-five times, and is applied to life, *zoe, life*, forty-five times: to fire, three times; to glory three times, etc. Eternal, or everlasting, as generally understood, is an improper translation of *aionios;* in fact, we have no proper equivalent in the English language. Being an adjective, and derived from the noun *aion*, it cannot properly go beyond its meaning."

Mr. Sweeny said, in the Manford-Sweeny debate, in reference to *aiōn:*

"The primary idea of the word *aion*, here rendered "world," is, I think, periodicity. It means a *period;* some time, perhaps no more than a Jewish age; sometimes, certainly, the world, as we use the word world." Page 299.

Will my friend Carpenter agree with Bro. Sweeny, that the primary meaning of *aiōn* is "periodicity?"

Professor Tayler Lewis says:

"The word *olam* cannot here (Eccl. 1: 5,) mean *forever* in the sense of endless duration, though it may be used for such idea when the context clearly demands it, as when it is employed to denote the continuance of the Divine existence, or of the Divine kingdom, or anything else connected with the proper divine eternity as the word is now taken. It is, however, in that case, only the employment of necessary finite language to express an infinite idea strictly transcending all language, unless poorly represented by a conceptionless negative word, which, although logically correct, is far inferior in vividness and power to some vast though finite term, which by very greatness and immeasurability raises in the mind the thought of something beyond, and even still beyond, worlds without end. This effect is still further increased by plurals and re-duplications." *Excursus*, on *Olamic* and *Aionian* words in Scripture. *Lange's Com. on Eccl.*, page 45.

"There are other passages in which the sense of *olam* would seem even more limited than in this verse of Ecclesiastes, (1: 3,) or rather to be taken as a hyperbolical term for the indefinite or unmeasured, though of conceivably short duration. Compare Ex. 21: 6, where it is said of a servant in certain cases, 'and he shall serve him *forever;*' that is, in distinctive form, a *set time.* So also Lev. 25: 26. The same language is used of inheritances, and earthly possessions, as in Deut. 29: 28. As an example of the IMMENSE EXTREMES which the context shows in the *use of the word,* can place the language employed but a short distance from this latter passage. Deut. 32: 40: *'I live forever,'* spoken of God in such a way as to mean nothing less than the absolute or endless eternity. But it is the subject to which it applies that forces to this, not any etymological necessity of the word itself." *Excursus*, page 50.

Now the sum of all this is, that the word *aiōn* does not primarily mean eternity. That is its last meaning, a meaning to which it is forced by the nature of the subject to which it is applied, and not from the innate force of the word itself, according to all these authors. It is life, age, period, life-time, etc., or down or up to

eternity as its last or more remote meaning. These authorities go to show also that the adjective cannot mean more than the noun from which it is derived, as the stream can not rise higher than its fountain; so that neither can *aiōnios* have eternal as its primary meaning. Says Prof. Tayler Lewis:

"The preacher, in contending with the Universalist or Restorationist, would commit an ERROR, and, it may be, suffer a failure in his argument, should he lay the whole stress of it on the etymological or historical significance of the words *aion, aionios,* and attempt to prove that, of themselves, they necessarily carry the meaning of endless duration."

I would suggest that Bro. Carpenter is that man; and he meets the fate predicted by Prof. Lewis.

But he says, that *aiōn* in the accusative, preceded by the preposition *eis,* is never used in the limited sense, but always means unlimited duration. But how about that when we find it in that form in the plural? or its reduplication both in the singular and plural? He will remember that Prof. Lewis says, the idea of vast duration "is still further increased by plurals and reduplications." Will he deny it? But a word that can be thus intensified and heightened in its meaning cannot of its own native force mean eternity. Can you add force to the word eternity? or increase its meaning? But how does the case add to the force of the word as to duration? And how is it that this word must be fortified and strengthened to make it mean eternity; if that is its radical meaning?

There are some other matters on the subject of the meaning of these words, that I will attend to to-morrow morning; but I wish now to introduce some points in the negative:

I object to the doctrine of endless punishment:

I. Because it is not a doctrine of Revelation.

(1.) It is not in the Old Testament. In proof of this, my assertion, I quote the following authorities:

"It is plain that in the Old Testament, the most profound silence is

observed in regard to the state of the deceased, their joys or sorrows, their happiness or misery." Dr. George Campbell, in *Gospels, Prelim. Diss.* 6, *part* 2, *sec.* 19.

"Before the captivity, and Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, their happiness or misery." A. Campbell, App. to N. T. page 55.

"Jahn, whose excellent work is a text-book in the Andover Theological Seminary, says: 'We have not authority, therefore, decidedly to say, that any other motives were held out to the ancient Hebrews to pursue good and avoid evil, than those which were derived from the rewards and punishments of this life." *Jahn's Archeology*, page 398.

MILMAN.—"The sanction on which the Hebrew law was founded is extraordinary. The law-giver (Moses) maintains a profound silence on that fundamental article, if not of political, at least of religious legislation—rewards and punishments in another life. He substituted temporal chastisements and temporal blessings." *Milman's history of the Jews*, vol. 1, page 117.

PALEY.—"This (Mosaic) dispensation dealt in temporal rewards and punishments. In the 28th of Deuteronomy you find Moses, with prodigious solemnity, pronounce the blessings and cursings which awaited the children of Israel, under the dispensation to which they were called. And you will observe, that these blessings consisted altogether of worldly benefits, and these curses of worldly punishments." *Paley's works, Vol.* 3, page 110, verse 13.

BISHOP WARBURTON.—"In the Jewish Republic both the rewards and punishments promised by Heaven were temporal only, such as health, long life, peace, plenty, dominion, etc. Diseases, premature death, war, famine, want, subjection, captivity, etc. And in no one place of the Mosaic Institutes is there the least mention, or any intelligible hint of the rewards and punishments of another life." *Warburton's Div. Leg. of Moses, Vol.* 3, pages 1, 2.

These are all on my brother's side of the question, firm believers in the doctrine of endless punishment. Nothing but honest candor and the force of truth could have compelled to such admissions.

I give one other proof, one whose authority will not be disputed. I allude to Paul the apostle. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" Heb. 2: 2, 3. This settles the question. The Old Testament deals in temporal rewards and punishments; there are no sanctions in it for future endless misery.

(2.) It is not in the New Testament. The new covenant is a better covenant, established on better promises. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which is established on better promises." Heb. 8: 6. But it could not be a better covenant if it teaches endless punishment, while the first teaches temporal and limited punishment only.

If the Jews were liable to, and exposed to endless punishment; would not God have warned them of their danger? As he did not warn them of any such penalty, he could not justly hold them liable to it, or expose them to it. It would seem, then, that universal salvation was the rule in the Old Testament times; and there is no possible reason by which the new covenant can be called a better covenant, if it brings liability to endless misery.

If the Mosaic covenant does not deal in eternal penalties, and the Christian does, is it not manifest absurdity to call it the gospel, the good news of salvation? Is it not rather the gospel of damnation? It saves some; but damns millions. How is it, then, good tidings of great joy, which shall be to all people! Is it not exceeding strange, beyond all accounting for, that if this doctrine be true, that God did not reveal it, teach, nor give it his sanction, for four thousand years after the creation of man? If it is true, its sanctions so awful, its interests at stake so tremendous, can we defend God the Father from the charge of criminally neglecting the eternal interests of his children? Who dare to say, that thousands of God's creatures were dropping continually, day by day, into eternal perdition, while God uttered no warning, had no eye to pity, no hand to save! [Time expired.]

MR. CARPENTER'S FIFTH SPEECH.

SIRS MODERATORS:—In answer to the argument of the brother on the original terms to which he has referred, I wish to call attention to the use of *aiōn* in the accusative, preceded by the preposition *eis*, as used in such passages as Mark 3:29; 2 Peter 2:17; Jude 13; Rev. 14:11; 20:10. When *aiōn* is thus preceded in the singular (*eis ton aiōna*) or plural, (*eis tous aiōnas*,) it is never used in a limited sense, but always involves the meaning of endless, or infinite duration. My opponent was going to settle this matter for us in about a minute; but he did it in the same way he settled the effect of the reduplication of the terms, viz: by referring to Prof. Tayler Lewis, to show that it strengthened or intensified the sense of the term. But even his own chosen witness, from whom he quotes in almost every speech, renders him no essential aid. My positions here are invulnerable.

In connection with my argument on these words, I gave the definition of the original terms by several lexicographers. I read from Robinson that "*aiōn* with *eis* always implies duration without end," and from Donnegan that *eis ton aiōna*, has the meaning "to eternity." I will give his entire definition: *Aiōn*, time; a space of time; life-time; the age of man; a long period of time; eternity; the spinal marrow; [perhaps that is your definition, brother Hughes!] *eis ton aiōna*, to eternity; *aiōnios*, of long duration; eternal." That is the definition given by this author, and it fully sustains the position I have assumed, and proves that when those terms are applied to the punishment of the wicked, they must be taken in their unrestricted sense.

Now I have another authority upon the use of the word *aiōn*. Robinson, in his Lexicon of the New Testament, says, under the second definition of the word, which he gives:

"Put for endless duration, eternity, ever, everlasting; (B) of eternity past, once simply; 2 Peter 3:18, *eis hameran aionos*, i. e. *eis hameran aionion*, i. e. *time without end*, eternal duration, *forever*. * * Elsewhere only with *eis*, and *always implying duration without end;* so *eis ton aiona, forever*, spoken of God and his word, 1 Peter 1:25; of Christ's priesthood, Heb. 5:6; 6:20; 7:17, 21; 24; John 12:34; of the happiness of the righteous, John 6:51, 58; 2 Cor. 9:9; 1 John 2:17; 2 John 2; of the punishment of the wicked, *eis aiona*, 2 Peter 2:17; Jude 13; and so generically, Luke 1:55, etc,"

Now here Mr. Robinson says *eis aiōna*, in the accusative, *always implies duratiōn without end*, and so he says it is applied to *the punishment of the wicked*. We have this form in several instances already introduced, and in others that will be introduced. I hope my brother will take notice of this argument.

Then he refers to Heb. 9:27, 28, and after denying that there is to be a "second coming" of Christ, having denied that the Scriptures speak of a "second coming," he then takes this manner of getting out of it, that the apostle refers to his appearing the SECOND TIME without sin [i. e. a sin-offering] unto salvation, and he says that means his appearing in heaven for us, and that he is to be seen by the eye of faith! And he says it is not to be a general appearing at all; but that it refers to his appearing in the presence of God for us—to his intercessory work for us! But he is performing that all the time. "He *ever* liveth to make intercession for us." And how is the brother going to reconcile his inconsistencies? If he is appearing *all* the time, how can he appear the *second* time? And what is he going to do with this judgment *after* death? How is he going to reconcile that with his doctrine that we are being judged *now;* and that there is no judgment when Christ comes! I think that his discomfiture here is apparent.

He tries again to make Alexander Campbell put the coming of Christ to judgment at the destruction of Jerusalem. He says that Mr. Campbell says the setting up of the kingdom began at Pentecost and was concluded at the destruction of Jerusalem, and that Christ

came at that time. Now Mr. Campbell knew too much about the Bible for such nonsense as that. Does Mr. Campbell say one word about Christ coming at the destruction of Jerusalem to set up a kingdom or to a judgment? Not one word. Then why does he try to pervert his words? A cause that demands such perversion is ungodly. Mr. Campbell speaks of angels being employed in setting up the kingdom and in "ministering to the heirs of salvation," now as well as in the past, but he does not speak of their being at the destruction of Jerusalem; but he does refer to their being present "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." But that is the very thing my brother denies. He says that Alexander Campell is the "head" of the Church with which I am connected. He knows very well that we do not acknowledge any man as the head of the Church. We hold Christ to be the head of the Church, and acknowledgeno other authority over us in this matter. It must be a weak cause that demands such misrepresentations. Bro. Hughes still insists that Christ has already come in judgment. As a principal proof he quotes 2 Tim. 4:1: "Who shall judge the quick and the dead at his appearing and his kingdom." This he calls the "marrying" of the coming and the judgment. So it is; but both are future as here presented. At that time the *dead* as well the living are to be judged. That was not true at Jerusalem, nor has it yet transpired. The earthly kingdom was established many years before Paul wrote the language we have quoted, and the same apostle says (Col. 1:13) some had been "translated into the kingdom of God's dear Son." But Peter speaks of another manifestation of the kingdom, yet future, called the "everlasting kingdom," to be entered after the second coming of Christ, the resurrection, and the judgment. (2 Peter 1:11.)

But he says "judgment must *begin* at the house of the Lord." We continue the quotation and ask, "what shall the *end* be of those that obey not the gospel?" The apostle says it is "destruction," and Christ says it is "everlasting puishment."

But he asks if when "God is all in all," if the "devil will be in any?" What a silly play upon words! He knows that this expression does not refer to God's dwelling in men, but only to the universality of his rule.

He insists upon lugging the heathen into the discussion. Though at this late hour in the discussion, he is determined on bringing them in. He says that my theory excludes them all, provides mercy for none of them, and inevitably damns them all. I say it does no such thing. You will bear me witness that I have declined to take any position, *pro* or *con*, on the question of the salvation of the heathen. The reason was that they were not in the proposition, and that, as I announced at the outset, I was opposed to entering upon side issues, and was in favor of a fair, open discussion of the matters involved in our two propositions. My present proposition does not include them, and I have really no right to discuss them here any more than to discuss the question of where Cain got his wife.

But as I have a little time now, being considerably ahead of the brother, I will give him a few elementary thoughts upon that question. I will refer him to Rom. 2:11-15:

"For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the

law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.)"

Now here we are taught that persons are held responsible for just the amount of light they have. The Gentiles, who were without the light of the law, it seems had some light of nature—a law written in their hearts—just how much light they have is not stated—and that is their law, by which they will be justified or condemned. I also refer him to 2 Cor. 8:12:

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

It is true that this passage refers to money matters, but the same principle is involved; and it meets the objection that God would damn the heathen for not believing in a gospel they had not heard. I refer him to these two passages as the best I know to prove to him that God will judge men by their opportunities, and that, therefore, those who have not received the gospel will not be held responsible for obedience to the gospel; and furthermore, "where there is no law there is no transgression." Rom. 4:15. I really do not know why my brother has lugged this question in here, unless, as a friend of the heathen, he has been wanting to defend his "own *clients*!"

He quotes from Dr. Geo. Campbell, Jahn, Milman, and others, to prove that under the Mosaic economy, rewards and punishments were confined to the present life, and that the motives to obedience were not then drawn from the future state; and he applies what they have said about the teaching of the *law of Moses* on that subject, to the *whole of the Old Testament Scriptures*. But their allusions are to the law of Moses. And I deny that they have said that the Old Testament is silent on the subject of future punishment. I will make this point here, that the law of Moses, to which they refer, is just as clear about future punishment as

it is about future rewards. And so, if its silence is in any measure against the one, it is as much against the other. Now the argument here is that if the doctrine of eternal punishment is not spoken of in the law of Moses, therefore it is not true. Of course, then, if the doctrine of universal salvation is not spoken of in the law of Moses, neither is that true. But if he quotes these authors as denying that the doctrine is taught in the Old Testament, then we will wait until he brings the proof.

He quotes from Prof. Tayler Lewis on the meaning of *aiōn*. Now I may admit all that Prof. Lewis says about the effect of the reduplication of these terms, of *plurals*, etc., but that does not avail the brother. His conclusion that the primitive word, thus reduplicated or pluralized, has not the absolute meaning in itself because it is thus intensified, does not follow, nor that the meaning of the word is strengthened thereby. Does not the Saviour often say "Verily, verily I say unto you?" Now does that strengthen the meaning of "verily?" Would not the things referred to have been just as true, if he had used only one "verily" in those cases? I think so. Then his argument in the parallel case fails. But I give another example. In Heb. 13:5, rendered by Mr. Wilson thus: "No, I will not leave thee; no, no, I will not forsake thee," Paul duplicates the "noes." I suppose if he had used only one "no" there the declaration would have been false, on my brother's theory.

As to the quotation from Benjamin Wilson, I remark that Mr. Wilson is a "soul-sleeper," and that his translation was gotten up with a special reference to supporting his favorite dogmas. Besides he is unreliable in questions of this kind, as has been frequently shown by his deviations from correct renderings in order to save his peculiar "ism." And he is not acknowledged anywhere in the learned world as authority.

He gives as his opinion that *aiōn* has no English equivalent, and then renders it "age-lasting." But after all his exegetical exploits, he has not wrested the word from our service in this connection.

He says that *aiōn* means "age, an indefinite period of time, past, present, or future," etc. But that is not the word we are claiming here. It is *aiōnios*, and he may say that the adjective is derived from the noun and cannot properly go beyond its meaning. But this point we admit. We claim that this word *aiōnios*, in the adjective form, is used in an unlimited sense, to express endless duration. *Aiōnios*, the adjective, and not *aiōn*, the noun, from which it is derived, is the word of primary importance in this discussion. But Universalists have been accustomed to deny that *aiōn* means *endless*, and then to claim that its adjective *aiōnios* could not possibly have a meaning not found in the primitive *aiōn*, from which it is derived. But we have shown incontestably, (even Dr. Beecher himself admitting it) that *aiōn* does sometimes signify duration without limit. Indeed, my opponent does not dare to deny this. Hence he must admit that *aiōnios may* signify endless duration. But we affirm most emphatically that *endless duration* is its current, if not its universal meaning. And of all its numerous New Testament occurrences, we challenge him to cite a single instance in which it is used in a limited sense.

But my brother refers to Edward Beecher on *aiōnios*, and I may as well introduce him here at some length.

In 1873 and 1874 Dr. Beecher wrote a series of about thirty articles for the *Christian Union* on "Future Retribution." These have been often cited by Universalists with unauthorized meanings. Dr. Pond reviewed Dr. Beecher in the same paper in a series of most pungent and critical articles, in which he vindicates Aristotle's definition of *aiōn*, and gives to it the proper meaning "everlasting;" though he allows that

it is sometimes used in an accommodated and hyperbolic sense. He also shows that *gehenna* meant, among the Jews, the place of future punishment, long before the time of Christ. He then reviews him as to the belief of the Fathers of the first, down to the middle centuries, and of the ancient schools, and shows that most of them believed in endless *conscious* punishment, though some, such as Origen, believed in "rotation," or transmigration; some in annihilation, and some in restoration; though more generally of the transmigration school. Dr. Pond thus closes his fourth article:

"I have not time to pursue the examination of Dr. Beecher's articles further. He nowhere announces his disbelief in future punishment. Yet his articles must have a tendency to shake the faith of Christians in this essential doctrine of evangelical religion, and to make the impression that to hold fellowship with modern Universalists is but to follow the example of the early fathers of the Church. But such an inference, even if we were to admit the premises, is by no means admissible. Our modern Universalists, in general, are very different men from the few who doubted of eternal punishment in the second and third centuries. With them the error seems to have been merely of the head, which did not effect their preaching, their system of doctrine, or their lives; whereas Universalists of the present century, from the days of Murray to those of Hosea Ballou, and from Hosea Ballou to the present time, have rejected most of the great doctrines of the gospel, and have been entirely unevangelical—the most of them confessedly so—in their preaching and their lives. No two men can be more different in spirit and doctrine than Theodore of Mopsuesta and Hosea Ballou. Dr. Beecher closes this number (the letter under review) with some additional remarks respecting the meaning of *aionios*. By the help of a Greek critic of the 6th century (Olympiodorus) he comes to the conclusion that when *aionios* is used in reference to a period which by assumption, is infinite and unbounded, it means *eternal*, but when used in reference to time, or things limited, the sense is limited by them. 'We can now see,' he adds, 'that if the coming age is regarded as an endless age, without divisions, or new dispensations, the word *aionios* will include in its idea eternal duration.'

"Well, we do so regard the coming age—the future world. We have no faith in Origen's theory, that 'there is revealed a series of dispensations in future ages, rising one above another.' The Scriptures have nothing to say of such successive dispensations. The future world—I mean that succeeding the judgment—is there set before us as one continuous, endless period.

"The righteous know no change, except an upward one from glory to glory; while the state of the wicked is unchangeably and rebeliously downward, to all eternity. He that is unjust will be unjust still, and he that is holy will be holy still. Applied to such a state, according to Dr. Beecher's own showing, the word *aionios* denotes a literal eternity, just as it does when applied to God."

To these strictures of Dr. Pond, Dr. Beecher replied in the *Christian Union* of August 19, 1874. In that reply he says:

"I have read with deep interest and careful attention the strictures of my old friend, Dr. Pond. * * * * In the first place Dr. Pond fundamentally misrepresents my position as to the revelation of future retributions in the Old Testament. He says: 'In his first number Dr. B. considers the doctrine of retribution, as set forth in the Old Testament, and insists that the only form of retribution there presented was a temporal, and did not refer to the spirit world, or a future state.'

"To this I reply, Dr. Pond does not quote me correctly. He omits the key word of the passage quoted. That key word is the qualifying word *prominently*. What I said in fact was this: 'The only form of retribution *prominently presented* in the Old Testament Scriptures, as existing for four thousand years, was temporal, and did not refer to the spirit world or a future state.' This, of course, implies that future retribution was presented in the Old Testament, but not in a prominent manner. And is not this the fact? Can Dr. Pond deny it?

"But to remove all excuse for misunderstanding me, I carefully stated exactly what I meant, as follows: 'These remarks on the predominance of temporal retributions in the Old Testament are not meant to affirm or imply that there was not some belief in a future state and its retributions among the Old Testament saints, going beyond any express revelations of the Mosaic law, and disclosing itself *in their recorded experience*.'

* * * * * *

"Dr. Pond has also misrepresented my position on the sense of *aion* and *aionios*. He represents me as saying that they never mean anything in the Bible but *life*, or, in a limited sense, the world to come. He says: 'Most certainly, then, the sense attempted to be forced upon these *aionian* words of Dr. Beecher as denoting *merely* life, or in a limited sense, the world to come, does not accord with Scriptural usage, nor can it with any consistency be carried through the Bible. Who would think of saying of God, his mercy endureth for a limited period in the world to come; or of Christ, he is God over all a limited period in the world to come?' Now, if Dr. Pond had noticed and knew that I have said repeatedly, that these words as applied to God denote a proper eternity, could he have honestly written the above attempt to make my views appear ridiculous? Could he first

have stated that in all such cases I hold the words to denote a proper eternity, and then added to the statement his unworthy words of ridicule? His words assume that I deny what I have asserted again and again, and have no force on any other assumption. But if I assert as applied to God these words denote proper eternity, what issue is there or can there be between us? Precisely this: whether eternity is the primary and the original meaning of these words.

* * * I report Dr. Lewis as saying of *aionios* 'that it means pertaining to the age or world to come, taking *world* in the *true sense*.' So then, according to Dr. Lewis, there is a direct reference to time. This Dr. Pond reverses and ascribes to me. Dr. Lewis says in the phrase 'world to come,' world is used in the true sense. Upon this Dr. Pond charges me with saying that *aion* is used without any reference to duration, that is, to time. Will Dr. Pond tell us how anything pertaining to an age can have no reference to duration? Is not duration involved in the very idea of an age?"

So argues Dr. Edward Beecher, who has been so often quoted by Universalists as being on their side, and who here charges Dr. Pond with misrepresenting him on that question. And we have him similarly upon the early Fathers of the Church. They have not been introduced here; but I want to put some things on record, and I will quote him here. And remember, in introducing Mr. Beecher here, we are quoting from one whom my brother has been claiming as in his favor.

In the *Christian Union*, of May 27, 1874, in summing up his effort to show that eternal retribution was not always held by the Fathers, he concedes:

"From this exhibition, it is evident that no definite, uniform, and established doctrine of retribution can be found in the ages before Origen. Clement and Polycarp teach nothing definite. Ideas of restoration are found in Hermas to a limited extent by the side of eternal punishment. Of annihilation he says nothing in a clear and settled form. The Sybilline Oracles developed universal restoration, and were early and widely read. Justin and Irenæus taught the annihilation of all the wicked; Barnabus, Ignatius, Theophilus do not teach restoration, but are indefinite as to annihilation. Athenagorus, Tatian, and Turtullian teach eternal punishment. Before Origen, Clement of Alexandria taught that all punishment here and hereafter was remedial, and thus prepared the way for the more full development of Origen. We can now see why it was so long before any opposition was raised to the restoration of Origen. There

had been no controversy, and no established creed before his day, and all men wrote freely, and often left their views undeveloped."

I might refer here to some of the Fathers. I have in my hand the views of Clement. And I might refer to Barnabas and Hermas in which the same doctrine is taught. So that Mr. Beecher scarcely represents them strongly enough. So much for Dr. Edward Beecher.

But then my brother admits—that is, he does it by his quotations—that *aiōnios* is universally conceded by the authorities to express infinite duration. But he claims that it is limited when applied to future punishment. But I demand of him to give us in the Greek a stronger word of duration. He may refer me in the English to *undying, unfading, enduring,* etc., but these are not properly terms of duration at all. They are only so by implication. How can he express infinite duration in the Greek more strongly than by *aiōnios?*

Matthew 25th comes up again, and I call attention to that word *kolasis,* rendered *punishment* in the 46th verse. I want to know what that word means. We find this noun twice in the New Testament. (Matt. 25: 46; 1 John 4: 18.) In the first place it is rendered, as we have seen, *punishment*; in the other *torment.* The verb *kolazō,* occurs twice, (Acts 4: 24; 2 Peter 2: 9,) and is rendered *punish* in both instances. The Lexicons define it as follows: Pickering, "The pruning of trees—in New Testament, punishment, chastisement, pruning," etc. Robinson, "A curtailing, pruning; in New Testament, punishment." Groves, "Punishment, chastisement, pruning," etc. Liddell and Scott, "A pruning; pruning, checking; chastisement." Greenfield, "Chastisement, punishment; apprehension of punishment; torment." Donnegan, "The act of clipping or pruning; restriction; reproof; punishment." Bullions, "Punishment; chastisement." Franz Passow, (Leipsic edition, 1874; 4 large volumes,

regarded as the lexicon of lexicons.) "Maiming; blunting; trimming (of trees); chastisement," etc.

If "cutting off," or "pruning," be the radical idea, as appears, and "chastisement" secondary, it is highly conclusive of my proposition. Is the limb cut off ever restored? Having lost its life-connection, is it not burned? If you prune a limb from an apple tree, I want to know if that limb that has been cut off can be saved? But this is a pruning of the people, and I would like to know how those that are to be cut off, and cast into the lake of fire, with the devil and his angels, are to be saved?

Upon the question of the coming of Christ I have already adduced a number of Scripture passages, and I have shown that several important events will be very nearly concomitant with the second coming of Christ, viz: 1. All the dead will be raised. 2. The living righteous will be changed and caught up. 3. Wicked men and angels will be condemned. 4. The righteous will receive their endless reward. 5. Wicked men and angels will be consigned endlessly to the place prepared for the devil and his angels. 6. The elements melt, etc. 7. *Hades* and the grave, no longer needed, are destroyed. 8. Christ leaves the mediatorial throne. This leaves wicked men and angels doomed to "eternal" punishment, with no Christ as a Mediator. And from this "second death" there is no possible resurrection revealed.

I introduced also the case of the Rich Man and Lazarus. And here the brother made a concession I think he did not intend to. He wanted to know if the Rich Man did not pray. Where? Why, over there. And so he admitted that the Rich Man and Lazarus of the gospel represent individual characters, and not nations or sects. I want you to mark that now. This prayer of the Rich Man he admits is after death, thus acknowledging its force, and fairly destroying the Jew and

Gentile interpretation sometimes put upon this passage.

But we were talking in our former argument upon this passage, of *hades*. Now, we do know what views the Jews, and especially the Pharisees, took of *hades*. Christ reproves them for many things, but not for their notions concerning *hades*, nor yet concerning angels, spirits, and the resurrection. But he endorses their notions, by refuting the Sadducees, and using the terms and forms of speech common among the Pharisees. Here he uses the term *hades*, and speaks in exact accordance with the current notions of the Jews, and this without a word of explanation. But Jesus was not a deceiver. *Hades* occurs eleven times in the New Testament, and is always rendered *hell*, except in 1 Cor. 15: 55, where it is rendered *grave*. It could as well there be rendered hell, in the sense of the unseen, or under-world, as elsewhere. It never means *grave*, except by metonymy. In this way it is sometimes thus used; but literally it means *the unseen*, the abode of spirits from death till the resurrection, and by metonymy, the place of punishment, hell. So the Lexicons define it, and critics treat it, at least so far as being the abode of spirits is concerned.

Dr. George Campbell, sometimes quoted by Universalists, in commenting on *hades* says: "For the same reason that it does violence to the original to translate the Hebrew, *sheol*, or the Greek, *hades*, *hell*, so it destroys the sense of many passages to translate it *grave*." He was a believer in the intermediate state. Lange (Introduction to Revelations) says: "*Hades*, (*sheol*) the realm of the dead, must be kept entirely distinct from the pool of fire, *gehenna*, hell."

From the lexicons we have the following definitions: Pickering, Hades: "The infernal regions; hell; death; place or state of the dead; Pluto; invisible," etc. Robinson, "Pluto's domain; infernal regions;

orcus; the abode of the dead; the Hebrew *sheol* signified, in like manner, the under-world, which was held to be a vast subterranean place," etc. Donnegan, "Invisible; place or state of the dead; Pluto." Greenfield, "Literally, unseen; the invisible abode or mansions of the dead; *orcus*; the place of punishment, hell; the grave; the lowest place or condition."

The above definitions confirm our interpretation of the term; and this Scripture, which we have had under review, proves that there is an *impassible gulf* in the next world, between the righteous and the wicked. The bearing of this argument on my proposition is apparent.

VII. THE DESTRUCTION OF THE SOUL.

I quote Matt. 10: 28:

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Now, here, killing the body is something different from destroying the soul; killing the body is one thing, destroying the soul is another thing.

Again, Luke 12: 4, 5:

"And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

Mark then, "AFTER HE HATH KILLED, hath power to cast into hell," or into *gehenna*, which is the word used here, and not *hades*. The Jews, who used the valley of Hinnom, could not take life; and we are not aware that the Romans ever killed, and cast into the valley that lay southeast of Jerusalem. And it will be observed that it is the soul (*psuche*) that men cannot destroy, but God can. And this, too, is to be destroyed AFTER *the death of the body*. Smith's Bible Dictionary, after giving the history of the word, as referring to the celebrated valley near Jerusalem, says: "It became in later times the image of the place of

everlasting punishment, where 'the worm dieth not, and the fire is not quenched,' in which the Talmudists place the mouth of hell," etc. He then adds: "In this sense (a place of everlasting punishment) the word is used by our blessed Lord in Matt. 5: 29, 30; 10: 28; 22: 15, 33; Mark 9: 43, 45; Luke 12 5," etc., referring to the identical passages under consideration. Kitto, agreeing substantially with Smith, says: "It became to be regarded as a sort of type of hell." Parkhurst says: "*Gehenna* was, in our Saviour's time, used by the Jews for hell, the place of the departed. This appears from the word being thus applied by the Chaldee Targums, by the Jerusalem Targums, and that by Jonathan ben Uzziel. Prideaux, and other authorities, represent some of the Targums as going back as far as the days of Ezra, and certainly to the days of the Maccabees, and that they were highly regarded by the Jews in Christ's time, and had been for many years before.

Nothing is plainer, therefore, than that this term represented the place of the damned in the minds of those thus addressed by Christ.

Again, the *gehenna* here spoken of, cannot be located in this world. Nor yet in *hades*, because in this the soul and body are separated after death. But in the place of which the Saviour speaks, the soul and body are to suffer together. It must, therefore, apply to the place of future endless punishment. [Time expired.]

MR. HUGHES' FIFTH REJOINDER.

GENTLEMEN MODERATORS:—The first thing I shall do this morning, is to say something more on the words *aiōn* and *aiōnios*. You will remember that my friend says, that the word "endless" is the pivotal word in this proposition. Now, therefore, if he fails on that

word, he fails on his proposition. According to him, the doctrine of endless misery hangs on the meaning of the words *aiōn*, *aiōnios*, in the New Testament. He assumes, also, that the meaning of these words in their literal signification, is "eternal;" and so the most commonly received meaning of the word *aiōnios* is to be understood in Matt. 25: 46, his main proof-text. Now, I deny, that the natural and first meaning of the word is eternal duration; and he must make that out, or he fails in his argument here.

I will now read some additional authority on these words, *aiōn*, *aiōnios:*

Alexander Campbell gives the meaning of *aiōn* as follows:

"Age, *aion*, [derived from *aei*, always, and *on*, being.] Its radical idea is indifinite duration." *App. N. T.*, page 69.

Dr. Albert Barnes says:

"The word [*aion*] properly means age, an indefinitely long period of time; then perpetuity, ever, eternity, always being. The Hebrews used the word *olam* in the same sense. It properly means age, duration." *Com. Heb.* 1: 2.

McKnight explains as follows:

"These words being ambiguous, are always to be understood according to the nature and circumstances of the things to which they are applied." [And though he claims these words in support of endless punishment, yet he says:] "At the same time, I must be so candid as to acknowledge, that the use of these terms, "forever," "eternal," and "everlasting," in other passages of Scripture, shows that they who understand these words in a limited sense, when applied to punishment, put no forced interpretation upon them." *Truth of the Gospel History*, page 28.

W. R. Alger says:

"The Greek word, *aionios*—and the same is true of the corresponding Hebrew word—translated "everlasting" in the English Bible, has not in its popular usage the rigid force of eternal duration, but varies—is now applied to objects as evanescent as man's earthly life, now to objects as lasting as eternity. Its power in any given case is to be sought from the context and the reason of the things. * *

* The Greek adjective rendered "everlasting," is etymologically, and by universal usage, a term of duration, but indefinite—its extent of meaning depending on the subjects of which it is predicated.

Therefore, when Christ connects this word with the punishment of the wicked, it is impossible to say, with any certainty, judging by the language itself, whether he implies that those who die in their sins are hopelessly lost, perfectly irredeemable forever, or not—though the probabilities are very strongly in the latter direction. "Everlasting punishment may mean, in philosophical strictness, a punishment absolutely eternal, or may be a popular expression denoting, with general indefiniteness, a very long duration. Since in all Greek literature, sacred and profane, *aionios* is applied to things that end, *ten times as often* as it is to things that are immortal, no fair critic can assert positively that when it is connected with future punishment it has the stringent meaning of metaphysical endlessness." *History of the Future Life*, page 323.

The Lexicographers define it thus:

"*Aion*, an age, a long period of time, indefinite duration, eternity; a man's lifetime. *Eis ton aiona*, for a long time, forever, everlastingly, time, whether longer or shorter, past, present, or future; also in the New Testament, present age, or men of the age, including the idea of their corruption or depravity. *Aionios*, of long duration, lasting, sometimes everlasting, perpetual, eternal, *sometimes* lasting through life, as *aeternus*, in Latin." *Pickering's Lexicon.*

"*Aion*, time, a space of time, lifetime; the age of man; a long period of time; eternity. The spinal marrow, *eis ton aiona*, to eternity; *aionios*, of long duration, eternal." *Donnegan's Lex.*

"*Aion*, a space or period of time, especially a lifetime, life; Latin *aevum*; also one's time of life, age, the age of man, an age, generation, long space of time, eternity; like Latin, *aevum*, *ton aiona*, forever, and in plural, *eis tous ionas ton aionion*, unto ages of ages, forever and ever. New Testament, Gal. 1: 5. Later, a space of time, clearly defined or marked out, an era, age, period of a dispensation. *Aionios*, lasting, eternal." *Liddell & Scott's Lex.*

Aion, an age, a long period of time; indefinite duration; time, whether longer or shorter, past, present, or future; also in the New Testament, the wicked men of the age; also in the feminine gender, life, the life of man. *Aionios*, of long duration, lasting, sometimes, everlasting; sometimes lasting through life, as *aeternus*, in Latin." *Schrevelius' Lex.*, English Edition.

"*Aion*, any space of time, whether longer or shorter, past, present, or future, to be determined by the persons or things spoken of, and the scope of the subjects; the life or age of man; any space in which we measure human life, from birth to death; see Matt. 28: 20: 'I am with you alway, even unto the end of the world.' *Suntcleiastou aionios*, *per omnem vitum*, 'through your whole life.' *Aionios*, a definite and long period of time; that is, a long continued, but still definite period of time." *Schleusner's Lex.*, English Edition, abridged.

I will now give the first definitions of the words *aiōn* and *aiōnios*, by the following authorities:

PICKERING.—"*Aion*, an age; *aionios*, of long duration."

DONNEGAN.—"*Aion*, time; *aionios*, of long duration."

LIDDELL & SCOTT.—"*Aion*, a space or period of time; *aionios*, lasting.

SCHREVELIUS.—"*Aion*, an age; *aionios*, of long duration."

SCHLEUSNER.—*Aion*, any space of time; *aionios*, a definite and long period of time."

ROST.—"*Aion*, duration, epoch; *aionios*, continual."

PASSOW.—"*Aionios*, long continued."

HINKS.—"*Aion*, a period of time; *aionios*, lasting."

LEUTZ.—"*Aion*, an age; *aionios*, durable."

Having before given the New Testament usage of the word *aiōn*, I will now give the Old Testament usage of the words "perpetual," "everlasting," "forever," and "forever and ever."

I find a "perpetual covenant" spoken of twice. I find the covenant with Noah for seed time and harvest, the covenant with Abraham, of circumcision, the Sabbath, and observances peculiar to the law of Moses, called an everlasting covenant, ten times.

I find the Passover, enjoined as a feast by an ordinance "forever," seven times.

I find observances under the law of Moses enjoined as "perpetual statutes," four times; as an "everlasting statute," once; as a "statute forever," twenty-two times.

I find the priesthood under the law of Moses, called "everlasting," and "forever," four times.

Servitude under the law is said to be "forever," three times; a "servant forever," three times. Leprosy to cling "forever," once.

The possession of the land of Canaan by the Jews is called "everlasting," three times; the possession of Canaan "forever," nine times; "forever and ever," once.

David's kingdom, to last "forever," his throne, and house, to be established "forever," fourteen times.

I find the phrase "O king, live forever," seven times.

The hills and mountains "perpetual," "lasting," and "everlasting," four times. The earth established, and to abide "forever," three times.

I find Jerusalem spoken of as to be established, and to dwell "forever," nine times.

Jonah in the whale "forever," (three days and three nights) once.

"From everlasting to everlasting," eight times. Certainly not from eternity to eternity. "Blessed be the Lord God from everlasting to everlasting." That is, blessed be God from age to age, having reference to future time.

I find "forever and ever," in a limited sense, in Jer. 7: 7; 25: 5; Isa. 30: 8; Ps. 148: 5, 6; Isa. 34: 10-17, six times.

In all of this counting one hundred and ten times; and the half is not yet told.

I find the words everlasting and perpetual, applied to the seventy years Babylonian captivity, as "perpetual desolations," "everlasting confusion, that shall not be forgotten;" "an everlasting reproach, and a perpetual shame, that shall not be forgotten," in Jer. 25: 9-11; Jer. 20: 11; and Jer. 23: 39, 40.

I find punishment under the figure of fire and brimstone, to be forever, in Isa. 34: 9, 10. Yet it means but the temporal destruction of the land of Idumea. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." This is certainly as strong language as any my brother has

found, but it does not mean endless punishment, but temporal only. Why do these words happen to mean so much more in his passages?

I claim that the word *aiōnios* did not mean endless in the days of Christ and the apostles, because cotemporaneous authors did not so use it.

Josephus applies the word to the imprisonment to which John the Tyrant was condemned by the Romans; to the reputation of Herod; to the everlasting memorial he erected in rebuilding the temple, already destroyed, when he wrote, "the everlasting worship" in the temple. But he never uses the word as descriptive of endless punishment, but in giving the belief of the Jews on that subject, uses the word *aidios*.

Dr. Mangey, in his edition of Philo, says that Philo never uses *aiōnios* for endless duration. Philo says: "Those who promise certain things, and fail to perform, are exposed to eternal punishment from those that they have injured." He in this uses the very terms of the Saviour, that my brother so much relies on, *kolasis aiōnion*.

My position concerning these words is, that they can be applied to any period of time, if it be but three days and three nights, up to the eternity of God himself. They mean eternal when applied to God, and eternal when the nature and subjects of the things to which they are applied demand it. But in such cases it is the application that forces to this meaning, and not because of the natural force of the words themselves. "They are all relative terms," says President Milligan.

"As an example of the IMMENSE EXTREMES which the context shows in the use of the word, compare language employed but a short distance from this latter passage, Deut. 32: 40: "I live forever," spoken of God, in such a way as to mean nothing less than the absolute or endless eternity. But it is the subject to which it is applied that forces to this, not any etymological necessity of the word itself." Prof. Lewis' Lange's Com. on Gen., *Excursus*, page 50.

So also, Dr. E. Beecher.

These words were not understood by Christians in the first centuries after Christ, as meaning endless. For Universalists, such as Clement, Origen, Theodore of Mopsuestia, and others, freely applied these words to punishment, even to punishment in the the future world, showing that they did not understand them in the sense of endless. And a better Greek scholar than Origen, never lived.

Again, Annihilationists, such as Irenæus, and Justin Martyr, applied them to punishment in the future world, showing that they did not understand them to mean endless.

Says Tayler Lewis:

"These shall go away into the punishment [the restraint, imprisonment] of the world to come. That is all we can etymologically or exegetically make of the word in this passage, Matt. 25: 46." *Lange's Com. Gen.*, page 48.

Now it must be perfectly clear to every one of you, that he cannot found any argument on these words, that will sustain his proposition. It must be perfectly plain to the commonest understanding, that the definitions by authorities and Lexicons, as well as the Biblical use of them, are against him. He must prove in some other way, than by the use of these words as applied to punishment, that "the Scriptures teach that those who die in willful disobedience to the gospel will suffer endless punishment." I defy him to prove it by the use of any of these words that he has introduced, whether the Hebrew *olam*, the Greek *aiōn*, *aiōnios*, the English forever, everlasting, and eternal, or by any other word he may introduce in this discussion.

I will now introduce in this connection my second negative argument.

II. I object to the doctrine of endless punishment, because it is contrary to the express declarations of the Bible.

"For the Lord will not cast off forever; but though he cause grief, yet he will have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." Lam. 3: 31-33.

While the prophet declares that God will not cast off forever, my friend's proposition affirms that he will. Both can not be true. One or the other must be false. If the prophet is right, the proposition is false.

The reason given why God will not cast off forever, is the multitude of his mercies. He argues from God's attributes, as I have done in this discussion, and comes to the same conclusion; a thing common in the Bible.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever." Ps. 103: 8, 9.

"I am merciful, saith the Lord, and I will not keep anger forever." Jer. 3: 12.

"He retaineth not his anger forever, because he delighteth in mercy." Mic. 7: 18.

Could anything be plainer, or be more positively contradictory in letter and spirit to the doctrine of endless misery?

"For I will not contend forever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made." Isa. 57: 16.

God himself negatives the doctrine of endless punishment. He WILL NOT contend forever. Were the proposition true, then God is false. Were God to turn against the souls of men, finally, irrevocably, eternally, and his anger wax hot and fierce in the full measure of his infinite might, annihilation would be the result. "He will not always be wroth, for the spirit should fail before him, and the souls he has made." My friend's task is to prove that God will cast off forever, and that God will contend forever; while God declares that he WILL NOT. He is to prove that God will retain his anger forever, and that he will always be wroth, while God declares directly to the contrary. In view of all this, would it be strange if my friend should fail

in his undertaking? Let God be true, though every man a liar!

I will now refer to some other things in the argument of my opponent. He refers to the doctrine of an "unpardonable sin," in proof of his proposition. The "sin unto death spoken of in 1 John 5: 16, is a sin resulting in punishment by the death of the body; and has nothing to do with future endless punishment.

But the sin against the Holy Ghost is what he mostly relies on to prove an unpardonable sin. These passages, Matt. 12: 31, 32; Mark 3: 28, 29, I believe are Hebraisms; common forms of speech in the New Testament, which simply assert a greater difficulty in obtaining pardon for this sin, than all others. A strictly literal interpretation of these passages comes nearer proving universal salvation, than the endless punishment of any. To make it a proof of endless punishment, it becomes necessary to make the declaration: "But the blasphemy against the Holy Ghost shall not be forgiven unto men," positive and unconditional. But that would make the first part of the verse also positive and unconditional: "All manner of sin and blasphemies shall be forgiven unto men." This would make it an unconditional forgiveness of all men, for all manner of sin and blasphemy. But neither of us believe in that. The sin against the Holy Ghost is only an exception for the time expressed in the phrase "neither in this world, nor in the world to come." The phrase "world to come," refers to the Christian age, as Dr. Clarke and many other commentators contend; but it does not comprehend all the Christian age; for in that there are "ages." Paul says: "That in the AGES TO COME, he might show the exceeding riches of his grace in his kindness toward us by Jesus Christ." Eph. 2: 7.

Now there was to be an age of blindness to the Jews, that was to last until the fullness of the Gentiles came in; and I understand the Jews were the ones who committed this sin against the Holy Ghost. Christ had just cast out a demon, by the power of the Spirit of God, and they said he did it by the power of Beelzebub, the prince of devils. They in doing that maligned the power by which Christ wrought the miracle; and to them the Saviour's words apply. Mark says: "Because they said, He hath an unclean spirit." Mark 3: 30.

But was their blindness and stubborness to cling to them endlessly? We will read from Rom. 11: 7-12:

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their back always. I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?"

Now here the apostle inquires: "Have they stumbled that they should fall?" That is, never to rise again? "God forbid!" he answers, and then goes on to say, in verses 25, 26: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved." Now that puts an end to their blindness, and shows that they are to be finally restored and forgiven.

Besides, in connection with this circumstance as related by Matthew, it is said that these same Jews asked a *sign* of Jesus. They wanted some miraculous evidence of the truth of his teachings, and he referred them to his death and resurrection, as the only sign that was to be given them.

"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39, 40.

Christ's death and resurrection was to be a sign unto them, even to these very men that had maligned the Holy Spirit. But why give them a sign, if they were never to be forgiven?

Again, when the Saviour was on the cross, suffering death, he prayed for his fiercest enemies, saying: "Father, forgive them; for they know not what they do." Luke 23: 34. Mark now, that they too maligned the power by which Christ worked miracles, while he even hung upon the cross.

"And the people stood beholding. And the rulers also with them derided him, saying, He saved others, let him save himself, if he be he Christ, the chosen of God." Luke 23: 35.

Christ prays for them, for their forgiveness; and his prayer will be answered. This "bowing down the back alway;" this long period of blindness to which Paul refers, fills all the meaning of the phrase, "Hath never forgiveness," or literally, "hath not forgiveness to the age." And there will be an end of their "eternal (*aiōnion*) damnation," when the "alway" is ended, and "all Israel saved."

He quotes also, Heb. 6: 4-6. The apostle here speaks of the impossibility of renewing apostates in human view only. Not that it was impossible with God. Christ declares in human view the impossibility of the salvation of certain rich men.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with with God all things are possible." Matt. 19: 23-26.

The passage in Jude 7, which speaks of the cities of

Sodom and Gomorrah suffering the vengeance of an eternal fire, Dr. McKnight renders in this way: "Having undergone the vengeance of an eternal fire." He puts the suffering in the past tense, you will observe. Now if they have "undergone" it, it is ended, and the eternal fire has gone out. It is not a fire that is to burn endlessly; but the fire that "turned the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2: 6.

Next he quotes 1 Cor. 16: 22: "If any man love not the Lord Jesus Christ, let him be *anathema maran-atha*." Now the brother says that means a curse to an endless separation from Christ. To show his mistake, I will read from Conybeare and Howson's Life and Epistles of St. Paul, vol. 2, p. 67, note:

"Buxtorf (Lex. Chald. 827) says it was a part of a Jewish cursing formula, from the Prophecy of Enoch (Jude 14); but this view appears to be without foundation. In fact, it would have been most incongruous to have blended together a Greek word (*anathema*) with a Hebrew phrase (*maran-atha*) and to use the compound as a formula of execration. This was not done till (in later ages of the Church) the meaning of the terms themselves was lost."

That defeats the brother's position here, for these authorities whose competency will not be questioned, say that it would have been incongruous to have blended the Greek word and the Hebrew phrase into a formula of execration, and that it was not done until in later times when the meaning of the terms themselves was ost. Let the apostle define his own words. I quote Rom. 9: 3: "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." Here is the same word *anathema*. Now what does Paul mean? Could the apostle wish himself to be cursed in the sense of eternal perdition, for the sake of his brethren? If not, my brother fails in the application of his quotation; and I say he cannot

maintain so monstrous an absurdity! Paul was willing for their sakes to be cut off from the congregation, be counted as an alien, but not to be punished to all eternity in hell fire for their sakes.

Bro. Carpenter endorses a quotation from Dr. George Campbell, which says that, "For the same reason that it does violence to the original to translate the Hebrew *sheol*, or the Greek *hades*, *hell*, so it destroys the sense of many passages to translate it *grave*." Very well. And he also says that the word *hades* cannot, except by metonymy, mean the grave. Well, I will say to him that I do not believe that it ever means the grave; but "the state of the dead without regard to their goodness or badness, their happiness or misery;" as Dr. George Campbell defines it. But can it ever mean a place of endless misery? That is the question. Now we read in Hosea 13: 14: "I will ransom them from the power of the grave (*sheol*); I will redeem them from death. O death, I will be thy plagues; O grave, (*sheol*) I will be thy *destruction*." *Sheol*, then is to deliver up its dead, and is to be destroyed.

Bro. Carpenter also admits that *hades* will be destroyed. He has quoted "death and hell (*hades*) delivered up the dead which were in them." "And death and hell (*hades*) were cast into the lake of fire." Rev. 20: 13, 14. If he admits that *hades* will be destroyed, so must he admit that *sheol* will also be destroyed; for they are corresponding words. And this is what the Bible distinctly asserts of them both. So all the hell there is in the Old Testament is eliminated by his own admission, and so also eleven instances in the New Testament where his hell is hopelessly lost! I think that is getting rid of his hells pretty fast! But more than that. *Tartarus*, rendered hell in 2 Peter 2: 4, is a department of *hades*, according to Greenfield, whom the brother quotes. So, of course, when *hades* is destroyed, *tartarus* will be also. But he also notices *gehenna*, now his only remaining hell. Now, he brings in authorities here, who assert that *gehenna* is not a part of *hades*, that it is *tartarus*. Then when *sheol*, *hades* and *tartarus* are abolished, *gehenna* is also done away with; and he must find some other place for his *endless misery*, if he can!

I did not admit that the parable of the Rich Man and Lazarus applied to the future world at all; but I did say that on the brother's own ground, it proved that, wherever it did apply, there was some good there. That if it was in hell, then there was some good in hell! So that on his own showing, as he says he was in hell, there is some good even in his hell!

But he is not sure that it is a parable; and he says if it is a parable it is founded on facts. But will he take notice of "the great gulf that is fixed" between Abraham and the Rich Man. I wonder if he believes that there is one department in *hades* that is heaven, and another that is hell, and that the gulf is fixed so that they cannot pass from the one department to the other? that is to keep the righteous out of hell! Is that all literal, founded on facts? Is it a fact that there are literal flames in hell? that their literal tongues are parched? and that they are asking but for a single drop of water from the tip of a literal finger? Does he take the water and the finger, and the flame all to be literal? I hope he will tell us just what he does mean.

But the passage refers to the teachings of Moses and the prophets. Abraham said "they have Moses and the prophets; let them hear them." He evidently means to assert that Moses and the prophets warned them against the hell the Rich Man suffered. But they never use the term hell in the sense of my brother. The word "hell" is only found in Moses' writings in Deut. 32: 21-26:

"They have moved me to jealousy with that which is not God;

they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of themountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burned with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men."

But Moses does not mean hell here in the sense of punishment in the future world; for it is applied to the punishment of the Jews at the time of the calling of the Gentiles, in exactly the same sense as used in the parable. It is never so used in the Old Testament; and I challenge brother Carpenter to produce a passage where it is so used if he can.

I want to say a word now about the proposition; because he so insists that the heathen are not in the proposition. But I showed that they were in the first propositisn, for they are a considerable part of *all men*, and "all men" were in it. Now I say that the heathen cannot be saved according to the principles by which he attempts to sustain his proposition. So I test the principles of his proposition by their case, and involve it in an absurdity.

Well, at length, he proposes to enlighten me about the heathen; and so he quotes Rom. 2: 11-15, in reference to the heathen being a law unto themselves. The heathen have the law of conscience, the light of nature, and the Spirit of God by the light of truth, giving them some degree of knowledge of right and wrong. But, mark you, by that same law, every one of them is condemned, without a single exception. For, says the apostle, "*all have sinned*, and come short of the glory of God." Rom. 3: 23. Again he says: "For we have before proved both Jews and Gentiles, that they are all

under sin." Rom. 3: 9. Now, if they are all under sin in this world, how is he going to have them saved in the future world? He says there is no opportunity for salvation in the future, and so they must be damned in hell to all eternity, for not believing a gospel never preached to them. But if he opens a door of opportunity for them in the future world, then there is another horn of a dilemma that gores him terribly. That is what makes him so uneasy about what I say in regard to the heathen. He did not want them in his proposition, because he did not know what to do with them. There is all his trouble. He says this is a dark question, and there is very little said about it in the Scriptures. But let us see about that. I affirm that the Scriptures speak about the salvation of the heathen and tell how they are to be saved. They are to be saved by faith. In Gal. 3: 8, I read:

"And the Scripture foreseeing that God would justify *the heathen through faith*, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

They are to be "justified *through faith*." But they have not the means of faith here, and so, therefore, it must be offered them in the future world. This blessing comes to them under the promise made to Abraham which declares in him *all the nations are to be blessed*. There is, then, something in the Scriptures in regard to the heathen, after all.

I read again, Rom. 3: 30:

"Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith."

Paul here declares that the heathen are to be "*justified through faith*." He knows of no other way. It is all clear on my theory, and proposition, but all very dark to my brother. The fault is with his system, which is all out of joint and full of absurdities.

But I must now say something about 2 Thes. 1: 4-10, introduced by brother Carpenter in his first speech. He

wants to know how the Thessalonians, way over in Europe, so many hundreds of miles from Jerusalem, could be concerned in the destruction of Jerusalem. He says they were not troubled by the Jews, but by their own countrymen, as the Jewish Christians in Judea had suffered by theirs. But he will be informed as to that if he will turn and read Acts 17: 5-8:

"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received, and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the people, and the rulers of the city, when they heard these things."

It is true that they were troubled by their own countrymen, but the Jews were the instigators of the trouble. That is the reason why they were interested in their overthrow — when their power was broken, and they became a "by-word and a hissing" among all nations.

But the Saviour was to come in "flaming fire, taking vengeance on them that know not God, and obey not the gospel of Christ." But is this his coming at the end of the world? Is there anything said about death, the resurrection, or his giving up his kingdom, in that passage? Does it teach that those "who *die* in willful disobedience to the gospel shall suffer endless punishment? Not a word of it! It speaks of his coming here where he shall "recompense tribulation to those who troubled the Thessalonian Christians." A *particular class*, you will notice, who were to be "punished with an everlasting destruction from the presence of the Lord and from the glory of his power." Thus he punished the Jews, overthrowing Jerusalem, and dispersing them among the Gentiles. But is there anything in this passage like going away from the presence of the Lord into

an eternal hell? Is it possible for men to get away from the *presence of the Lord?* It is only in an accommodated, special sense, that we can say that men go out from the presence of the Lord. That special sense has its application here, and not to the future world. So a Jew, to go out of the land of Judea, was to go out of the presence of the Lord. Jonah attempted to flee into the land of Tarshish "from the presence of the Lord." Jonah 1: 3. God said to the Jews in reference to the Babylonian captivity: "Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city I gave you and your fathers, and *cast you out of my presence;* and I will bring an *everlasting reproach* upon you, and a *perpetual shame,* which shall not be forgotten." Jer. 23: 39, 40. If the seventy years' Babylonian captivity could be called an "everlasting reproach," why not their present punishment an "everlasting punishment?" [Time expired.

MR CARPENTER'S SIXTH SPEECH.

BRETHREN MODERATORS:—My opponent again labors the words *aiōn* and *aiōnios.* He says I hang the doctrine of endless punishment on the meaning of these words alone. This is by no means true. I have proven it by several distinct lines of proof in which these words formed no part of the argument; and I shall present several others of the same sort. Still I could well afford to risk the whole issue on the use of these words in the Scriptures. I have shown from Aristotle, the Lexicons, and other high authorities, that the original and primary meaning of *aiōn*—derived from *aei,* always, and *ōn,* being, hence, always being—is endless duration. That, though in later ages, this word was often used in a less determinate sense, yet it always exhausts the period to which it is applied. To this every authority quoted in this discussion by either of us, sub-

stantially agrees. They all agree that *aiōn* does sometimes, at least, signify eternity, or endless duration. I then proved by the highest authorities that the adjective *aiōnios*, the word with which we really have principally to do, retains only the idea of endless duration; that it never, unless by the figure of hyperbole, expresses limited duration, but always infinite; that this is its uniform use in the New Testament, where it is applied more than fifty times to God, Christ, eternal life, etc. I also proved by the very highest authorities known that when *aiōn* or *aiōnios*, singular or plural, is preceded by the preposition *eis*, the phrase, without exception, means endless duration. I, likewise, proved by like authorities, that in the duplicated or compound forms these words, and also the Hebrew *olam* invariasignify infinite duration.

We cited a number of passages where these forms are applied to the future punishment of the wicked. To all this he has attempted no adequate reply; but tries to cover his defeat and divert your minds by scrapping from various authors, who, in the main, only affirm what we stated in the outset, that *aiōn* and *olam* are sometimes used in an appropriated sense, but even then are strong words of duration, and exhaust the period to which they are applied.

He quotes from Alexander Campbell on these words, and yet Campbell built arguments upon these very words similar to those I am presenting. We have before seen what terrible perversions my opponent made of Bro. Campbell's remarks concerning the setting up of the kingdom, the ministration of angels, the coming of Christ at the destruction of Jerusalem; and now we have like perversions of his language concerning the use of these words. Barnes, McKnight, and others, fare little better in the hands of my brother. By his use of these authorities whose positions are known to be pointedly opposed to what he is trying to prove

from them, you can judge of his use of the Scriptures. Yet he blandly tells us he don't scrap or misrepresent authors! No, not he! *Judeas credat, non ego!* Nor will you credit his claims here; their erroneousness is too transparent.

I also showed, as in Matt. 25 : 46, that *aiōnios* is applied alike to the future happiness of the righteous and the future punishment of the wicked, and that the sentence containing this terrible word will be pronounced beyond the resurrection, and at the time when they enter the final state beyond which, as my opponent acknowledges, there is none other; and in which, as we have proven, there can be no change. But our arguments on the use of these words stands unrefuted; and will appear in the published report, and I can well afford to abide that publication and the verdict of your memories.

He next throws in what he is pleased to denominate his second argument, namely, that the doctrine of endless punishment is contrary to the Bible. But this is just what we gave him two full days to prove under the first proposition, and which he most signally failed to do. But he quotes Lam. 3 : 31-33: "The Lord will not cast off forever," etc. He also quotes Ps. 103 : 8, 9, and some kindred passages. But his talk on these is only a rehash of what we have several times refuted: for we have shown the conditionality of all these promises. We have shown, too, that God will have no new attributes, and that no argument can be predicated for the future upon God's attributes that does not apply with equal force to the present, and we have seen how the present stands.

He refers to the sin for which we are not to pray, mentioned in 1 John 5 : 16, and thinks that it refers to the death of the body as a result of the transgressions. We introduced it to prove that there is at least one sin for which we are not to pray, seeing it cannot be par-

doned, and thus by implication, since the sin is not to be forgiven, the one committing it can never be reconciled to God. This stands unrefuted.

He disposes of Matt. 12; 31, 32, and Mark 3:28, 29, which treat of the sin against the Holy Ghost, by saying they are mere Hebraisms. Well, really, that is a very easy way of disposing of Scriptures that cannot be harmonized with his absurd theory! But the audience had a right to expect more than this from him. Hence to them his defeat here is obvious. But he does resume sufficiently to say that when the Saviour says in the first part of the clause: "All manner of sin and blasphemy shall be forgiven unto men," that he asserts that all sins shall be forgiven. But if the Saviour had stopped there, my opponent's point would be poorly taken, as it would only affirm the forgiveness of all *kind* of sins; but would then be subject to the obedience required from the sinner, which obedience many do not render, hence cannot be saved. But what kind of treatment of the Saviour's words is this? It is in keeping with my opponent's perversions of the language of Bro. Campbell and others. He snatches a clause of an unfinished sentence, and tries to force it into his service. If he had only had Adam and Eve as his clients, as he now seems to have the heathen, he could have argued that God had said: "You may eat of *every* tree in the garden," and as to the little clause, "but of the tree of knowledge of good and evil thou mayest not eat," that is only a "Hebraism!" What learning! what logic! Are both Bacon and the school-master abroad? Look at the passages under consideration, and you will see that the "shall not be forgiven unto men," is in the same sentence with that portion which he quoted. But he tries again to break the force of my statement concerning his favorite rendering, "Jewish nor Christian age," that the two embraced the only ages which the characters mentioned could have to do, by quoting passages in which the word ages occurs. But, mark you, the Jewish, as well as the Christian dispensation, was susceptible of minor divisions; but in this passage both are used generically to embrace the whole. Hence the Christian age was to embrace all the time that Christ is mediator, but during that time these parties could not receive forgiveness. This fixes their doom irrevocably. Bro. Hughes feels his defeat here, hence his efforts to evade.

He quotes from Rom. 11: 7-12, and other passages to prove that all will be saved. But these Scriptures teach no such doctrine. "All Israel are to be saved;" but what Israel? The apostle says it is constituted of those having the faith of Abraham. The fullness of the iniquity of the Gentiles shall come in, and of the Jews who are then alive, there shall be a general returning to the Lord. But this leaves many Jews and Gentiles unsaved. The whole scene of turning, having faith, being spiritual Israel, the seed of Abraham, etc., all belongs to this world, and to time, and not to eternity, as he would like to have you infer. So my brother has not yet found "an end of eternal." This argument upon the sin against the Holy Spirit environs him with a logical chain he can never break.

But my opponent seems inclined to be "true to his clients," and so again brings up the case of the heathens. What would he have done in this discussion if it had not been for the heathen, baptism, and other outside issues! Our proposition reads, "those who die in *willful* disobedience to the gospel;" and my opponent, in his first speech, told us that "man's *responsibility* includes and necessitates the idea of his knowledge of the law and his ability to obey the law in its requirements." Now, are these conditions met in the case of the heathen? He knows they are not. He knows as well as any of us that this whole matter is foreign to the question. But he is determined, if possible, to get me to occupy my time upon

the heathen, baptism, or some such question, and by some such *ruse* to draw me from the question in hand; but I am not the man to be thus diverted. Bro. Hughes, I know it hurts you to be defeated at every point that is pertinent to the question, but you must bear it patiently, and hereafter abandon your untenable theory and all its perplexities!

Then, there is the Rich Man and Lazarus. As he passes over that again, he may tell us who, upon his theory, the "five brethren" are. In my discussion with Elder B. F. Snook, at the very last, when I had no time to reply, he said that the five brethren represented the five Jewish sects, and that any school-boy ought to know that. I hope my brother will tell us here about that, and not do as brother Snook did, wait to the very last so there will be no chance to answer him. There seems to be some practical difficulties around brother Snook's theory. When the Jews were scattered and Jerusalem destroyed, these sects were destroyed also. How then did they remain so that the Rich Man could pray for them? And, as the "five brethren" would represent all the Jews, then who was the Rich Man and who was Lazarus? I wish brother Hughes would try his hand on that curl, and straighten out a few of brother Snook's perplexities.

He refers to *hades*. I have shown that *hades* and its Hebrew representative, *sheol*, were used by metonymy to represent the grave; but in the Jewish sense, they meant literally the *unseen world*, the abode of spirits, but I did not say that *gehenna* is a part of *hades*.

But the brother does not admit a material resurrection, and therefore does not believe in a coming out of the *grave*. But he says *hades* and *sheol* are to be destroyed; but the "lake of fire" into which they are to be cast is not to be destroyed; at least I have not found any account of its destruction. And *hades* is not used for the *grave*, except by metonymy.

In reference to the *anathema* of 1 Cor. 16: 22, he quotes from Conybeare and Howson; but I do not see that they are against me. That quotation is very far from defeating my position, brother Hughes!

He quotes Paul as wishing himself accursed for his brethren's sake. I have taken the trouble to mark in my Greek Testament all the places where this word *anathema* occurs, and I find it used there as follows:

"And they came to the chief priests and elders, and said, We have bound ourselves under a great curse that we will eat nothing until we have slain Paul." Acts 23: 14.

"For I could wish that I myself were accursed from Christ for my by brethren, my kinsmen according to the flesh." Rom. 9: 3.

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3.

"If any man love not the Lord Jesus Christ, let him be anathema maran-atha." 1 Cor. 16: 22.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 8, 9.

Now here are six occurrences of this word *anathema* in the New Testament, and in no instance is it intimated that it is used in any modified sense. Our best authorities are agreed that it is from *ana*, up, and *tithami*, set or fixed, said of anything that is "irredeemably consecrated," "devoted," "irrevocably fixed," as an offering set up in the temple, that could not be redeemed." Now when Paul uses the term in Rom. 9: 2, "I could wish that I myself were accursed (*anathema*) from Christ, for my brethren, my kinsmen according to the flesh," he used it in its ordinary meaning. But you will observe that he does not say that he actually did so wish, but only his strong inclination to do so on account of his affection for his kinsmen. But whether Paul meant a cutting off from the fellowship of the Church, a cutting off from the earth, or a cutting off from Heaven at the judgment is not essential to my purpose. In either

case it would be without hope of restoration, and that is my argument. But in 1 Cor. 16: 22, the *maran-atha* (the Lord coming, or when the Lord comes) fixes the *time*. It fixes the time, too, at that future coming beyond which my brother has acknowledged there will be no change of character. The *anathema* expresses (in its evil sense) the cutting off or consecration *without redemption*. This passage fixes both the time and the irrevocable character of the sentence, and from this argument my opponent cannot escape. His expressions of horror and appeals for sympathy only testify to the weakness of his cause.

Subsequently it came to have an accommodated sense like other words. And to-day it is, among Catholics and others, the heaviest method of cursing. The Pope pronounces his curses by the anathema. So that the passage will stand, and I am willing to abide by it. What Paul referred to was endless separation from Christ, not that he really wished that for himself, but that in terms of the strongest assurance he wished to express his deep love for his kindred in the flesh, and he says: "I COULD wish myself accursed (*anathema einai*) from Christ for my brethren." To make him mean less is to take away the force of his language. To make him say that he was willing to be stigmatized or punished a little, and for a little time, for their sake, robs the language of that strong assurance he intended to convey. No; that which he was almost inclined to desire was to share their fate, whatever might be its character, if even an endless cutting off from Christ. This gives infinite force to his language and was worthy of his noble nature.

He says the Bible declarations are against my proposition. That is the very thing he ought to have proved. He has spent two whole days in trying to prove his proposition and failed, and I do not think he is going to succeed any better in the discussion of this proposition. Perhaps, with a little assistance, he may be able to succeed.

He has spent very considerable time here on the meaning of the word *aiōnios*, etc., to show that it does not mean eternity, except in a modified sense. I think I have said enough here on the meaning of the original words. I have showed that they are used in some forms in which they *always* mean eternity, in which they are not used except in the absolute sense, and that they are applied in this form to *future punishment*. And if necessary, I might rest the argument on the use of these terms in the original, as applied to future punishment in the New Testament Scriptures. But my proposition does not depend upon the meaning of *aiōnios*. He would like to get me off my other arguments, and on to *aiōnios*, because, you know, he has something to read on that, and so keep up appearances.

My opponent refers to McKnight's rendering of the passage in 2 Peter 2: 6, respecting the punishment of the Sodomites, and would place it in the past tense. But the participle in the original there used is rendered present; it is so rendered in the common version, Bible Union, Wilson, Rotherham, and all the translations and commentaries now before me—about a dozen in number. My brother cannot break the force of my argument upon that passage by this false criticism to which McKnight would seem to give some coloring.

I am now at liberty to resume my direct argument.

VIII. THE GENERAL SCOPE OF THE SCRIPTURES SUSTAINS THE PROPOSITION I AM DISCUSSING.

A man's character is often determined less by specific acts, or characteristics, than by the general scope or drift of his behavior. In like manner we often judge of the doctrine of a book. Looking at the Bible from this standpoint, its scope is most evident. There is a God and there is a Devil. There are Holy and there are Fallen Angels. There is a Heaven and a Hell.

There are good and bad men here. There are the righteous and the unrighteous in death. There are the just and the unjust in the resurrection. There are the sheep and the goats in the judgment. There is "everlasting" life and there is also "eternal," or everlasting death. Now, as illustrating these distinctions, I select at random a few passages:

"Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Matt. 5: 7-10.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2. Peter 1: 10, 11.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1: 3-5:

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that he heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints," etc. Eph. 1: 11-14.

Also the following passages from Revelations:

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. 2: 7.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." 14: 12, 13.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." 22: 14, 15.

"Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life." 2: 10.

Also Heb. 11: 35:

"Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection."

Thus we might read for hours in the same strain, showing the Bible tenor on this question; but this must suffice. Now I may ask, Why are blessings pronounced on the merciful, the pure in heart, and the peace-makers, if there are not others excluded from these blessings? Why is it said that the pure in heart shall see God, unless it is also true that the impure in heart shall not see him, in the sense of abiding in his peaceful presence? Why are special favors given to those who trust in Christ, if there are not those to whom these favors are not extended? Why do our Masonic brethren have their pass-words, and signs, and grips, but to distinguish them from others? If all men were to be admitted to their lodges then they would be of no use at all. So also with these Bible distinctions between men. You will observe, too, that the passages quoted from Rev. 22: 14, 15, Mr. Thayer (Universalist) refers beyond the time of the resurrection. By the way, Lange, in his commentary on Rev. 3: 11, says, in regard to Christ's "coming quickly," there spoken of: "This quickly, or soon, is ever being more wearisomely protracted, in the judgment of modern exegetes."

It is important also to notice that the Book of Revelations was written after the destruction of Jerusalem, and hence its predictions cannot refer to that event. And we have seen that some of these passages are thus conceded by Universalists themselves.

Lange, in his introduction to Revelations, thoroughly reviews the whole discussion in respect to its date, led on by the untrusworthy Guerike, and shows conclusively, that the work was written under the reign of Domitan, or about A. D. 96. Smith's Bible Dictionary says: "The date of Revelations is given by the great majority of critics as A. D. 95-97." He then refers to the testimony of Irenæus, Eusebius, Clement, Origen, etc., and concludes that it must have been written during the reign of Domitan, or about that time. He then adds: "Unsupported by any historical evidence, some commentators have put forth the conjecture that it was written as early as the time of Nero."

IX. SCRIPTURAL ANTITHESIS.

The law of antithesis is that the members shall be equal—that they shall balance as the beams of a scale when in poise. Mr. Skinner, in his debate with A. Campbell, (p. 194) says: "I have never denied or opposed the doctrine of antithesis." Then if the one member be literal and eternal, so also must be the other."

I quote Rom. 2: 5-10:

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile."

Now, notice here, "*eternal life,*"—"*indignation and wrath.*" "*Tribulation and anguish*"—"*glory, honor, peace.*" The one, then, on the principle of antithesis, is as extensive as the other.

"And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. 2: 10-12.

Here the antithesis is between "*saved*" and "*perish.*"

"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." John 10: 27-29.

Here it is "*eternal life,*" and "*perish.*

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jeuss Christ our Lord." Rom. 6: 21-23.

Here it is "*death*" and "*eternal,*" or "*everlasting life.*"

Observe here that *temporal death* and *eternal life* do not balance. In Matt. 25th, already quoted, we have the "*sheep,*" the "*goats,*" the "*right hand,*" the "*left hand,*" and "*everlasting punishment*"—"*life eternal.*" And in Dan. 12: 2, also already quoted, we have "*everlasting life*"—"*shame and everlasting contempt.*" You remember, in reference to that passage in Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life," etc., that I called upon my brother to show if the phrase "awaking from the dust of the earth" was ever used for any other than a literal resurrection, and he did not do it. And so my argument stands, that at the resurrection some shall awake to "everlasting life," and some to "shame and everlasting contempt."

X. THE DEATH PENALTY; LAW AND PARDON.

But before proceeding with my direct argument, I want to introduce some statements here showing the views of our Universalist friends on this matter. And I would observe here that I hold that probation is limited to this life. The probation of the antediluvians was limited to a specific time, and when they had filled out that time they perished by the flood. Perhaps he

may call that a temporal penalty. Well, so let it be. But now for our Universalist friends. Old-school Universalists taught unconditional future salvation. Pro and Con, p. 63: "There are in the Scriptures unquestionably, some conditional promises; these all however respect our situation in time, and in no case, extend their reference to eternity." I. D. Williamson, in his Exposition of Universalism, p. 64, says: "Human agency cannot affect it, [the future salvation] nor can it depend upon anything a man can do or believe." S. P. Carlton says (Carleton and Moore's Debate, p. 35): "Did God ever teach you to be careful about your future destiny? All anxiety about our future destiny is folly."

These specimens will suffice. I now turn to my argument.

Blackstone has well defined law as a "rule of action." The violation of law is sin. (1 John 3: 4; Rom. 4: 15.) Man has ever been under divine law. Law grants privileges and imposes prohibitions. "Thou mayest," and "Thou mayest not," constitute the first penal code on earth. If thou obeyest, thou shalt enjoy and live; if thou disobeyest, thou shalt suffer and die. These were the rewards and penalties affixed. In Gen. 2: 17, we read that God said to Adam: "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Now it matters little to my argument whether this death penalty was temporal, or spiritual, or both. If spiritual, as it stood unsupplimented, it would necessarily separate man from his Maker eternally. If temporal, since Adam, as far as the record shows, only knew to walk with God in the garden, it would likewise be a threat to Adam's mind of eternal separation from God, the punishment would be endless in the nature of the case, as it then stood to Adam. The supplimental promise concerning Christ, if indeed

Gen. 3: 15 contains such, was not added till *after* the Fall. We repeat, therefore, that the very first law given to man had in it, as it then stood, endless punishment, and it must forever have remained such, had it not in mercy been supplimented by the promise of Christ as a Saviour. But those who are not saved by Christ remain under the eternal condemnation. Christ saves, or redeems, all from the grave by his resurrection, but he saves, in the sense of pardon, only through the merits of his shed blood, as secured through the gospel.

Christ is called the Redeemer, that is, the Ransom-payer—the one that buys back. Man as a creature whose whole capabilities belonged to God by right of creation, had nothing with which to purchase himself or anybody else—he could not in time, or eternity, redeem himself from the curse of a single infraction of the divine law. But Christ, as the Son of God, "had somewhat of himself to give," (Heb. 8: 3) so that he could "purchase" us. Hence we read, Acts 20: 28: "Feed the Church of God which he hath purchased with his own blood;" "For ye are bought with a price" (I Cor. 6: 20; 7: 23); "Denying the Lord that bought them" (2 Peter 2: 1). We are said to be washed, cleansed, saved, justified, etc., through Christ's blood, by which our sins are "blotted [not suffered] out." "By grace are ye saved." And, you remember, I asked the question whether pardon is restrospective or prospective, but he has not answered. I want to know what he says on that.

There was no way, therefore, for man to *suffer* or *work* his freedom from the penalty of violated law. If it must depend upon his paying the death penalty in its fullness, his fate must be forever sealed to damnation. This is the condition that made it necessary for Christ to come to our world and be "delivered [to death] for our transgressions, and raised for our justification,"

(from the penalty which said, "Dust thou art, and to dust thou shalt return.") See Rom. 4: 25; 1 Cor. 15: 19-23; Gen. 3: 19.

If a man sin, his suffering though continued infinitely would not make him less a sinner; it could not wipe out a single stain already made. If a man blaspheme the name of God, though but once, his suffering could never eradicate that sin, even though he should sin no more—he must forever remain a blasphemer, unless through grace that sin be pardoned and its penalty removed. These are fundamental principles underlying the very nature of law, sin, and redemption. An examination of the definitions in Webster or any other good dictionary, of the words "forgive," "pardon," "remit," etc., makes it evident that the meaning is to give back, return, to absolve, etc., without any equivalent compensation being made by the offender. This may be placed on conditions, it is true, but those conditions are in no sense a compensation.

Having, therefore, no sufficient righteousness of our own, nor yet any redeeming power, Christ became "our righteousnes," and our purchaser—paying his life for us. We regret to know that Universalists, after all their talk about salvation, the love of God, blood of Christ, grace, etc., deny this, and logically deny Christ's divinity and atonement. We would feign hope that this is not intentional on their part, but in fact and in logic it is true. In proof of this allegation we introduce a few sample quotations from their standard authors, which happen to be at hand. Cobb, on Matt. 12: 31, says: "Gospel forgiveness is a deliverance, not from deserved punishment, but from sin." That is, cease sinning, and you cease to be a sinner, after you have suffered all the deserved punishment. But as we have shown, this could never be done.

Mr. King says: "There is no escaping the punishment inseperably connected with violated law." (King and Hobb's Debate, p. 77.) Again he says: "I deny that pardon does away with the penalty of the law." (Ibid, pp. 212, 218.) Thayer (pp. 189, 190) on Rom. 5: 9, says: "It is not the death of Christ, through which according to the popular theology, the atonement is made, but by his life that we are saved from this wrath * * * that is, the death of Christ, as an exhibition of divine love, has reconciled us to God, filled our hearts with gratitude and affection." That is, as we are compelled to understand him, Christ died simply as a martyr to prove God's love to us, and we are saved from committing sins by being drawn to him and following his example. [Time expired.]

MR. HUGHES' SIXTH REJOINDER.

MESSRS. MODERATORS:—In this speech I want to make a general review of everything touched upon by the brother, or brought forward under this proposition not already noticed.

First I will refer to Alexander Campbell, and the setting up of the kingdom of Christ. He says that brother Campbell was too wise a man to teach that there was a coming of Christ in his kingdom at the destruction of Jerusalem. Now I read from Mr. Campbell's Christian System on that subject, and I will risk that matter on what Mr. Campbell himself said. I think you can understand what I read to you, whether it is so or not.

But so far as Scripture teaching is concerned on that subject, I have something more than that to bring forward. You will remember that he admitted that all the 24th of Matthew refers to the destruction of Jerusalem; and so the 21st of Luke, which is parallel to it, must refer to the same thing. Now it is said in Luke 21: 25-32:

"And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled."

Confessedly here Christ speaks of the destruction of Jerusalem. The things predicted were to be fulfilled in that generation. "This generation [this age or generation of men] shall not pass away till all be fulfilled." But Christ also refers them to the signs preceding that event, and says: "When ye shall see these things come to pass know ye that the KINGDOM OF GOD IS NIGH AT HAND." This he connects also with his coming. "Then shall they see the Son of man *coming in a cloud* in power and great glory." So there was a coming of Christ in his kingdom at the destruction of Jerusalem, Bro. Carpenter to the contray, notwithstanding.

He says Alexander Campbell is not the head of his Church. Well, I thought he was. I was under that impression. I never heard of his Church being in existence till Alexander Campbell came on the platform. I think that is the general understanding about his Church.

He quotes Dr. Edward Beecher, and says that I claim Mr. Beecher as being on my side. I did not say that. He is stronger authority as I have used him, when I admit that he is on my brother's side of the question. Now, Dr. Beecher takes the position that the "original sense of *aiōn* is not *eternity*, nor time in any form, but *life*." He says that "the etymological

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sense of Aristotle, *aei, ōn,* (ever-existing) was introduced into the Greek language at least five centuries after the days of Homer, and was in fact the creation of a new philosophical word, first used in the sense of eternity by Plato and Aristotle, and after them by many other philosophers." Of course, then, the word *aiōnios,* derived from *aiōn,* and getting all its force of meaning from *aiōn,* cannot have eternal as its primary sense, and the brother cannot make it so appear.

But he says that the lake of fire into which the wicked are to be cast, is not to be destroyed. How does he know? Where is his proof? Is there any passage of Scripture that says that it is eternal? I will say that this is the language of figure; it certainly must be when it is said "death and *hades*" are to be cast into it, and means the total destruction of death and *hades.* It is said in Rev. 19: 19-21:

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth, and all the fowls were filled with their flesh"

The beast and false prophet were cast *alive* into the the lake of fire and brimstone, but they could not be cast alive into the future state, as *death* is the *door* into the future state. And of the slain of battle, it is said, "all the *fowls* were filled with their flesh." This could not refer to the future world as there are no fowls there. The battle was in the earth, and the whole scene is laid in the earth. It is said again, in Rev. 20: 10:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever."

The devil, or dragon, was cast into the lake of fire "where the beast and the false prophet are, and shall

be tormented DAY AND NIGHT forever and ever." Now I say that this refers to the overthrow of powers in opposition to Christ in this world, that it is the language of time, and not eternity, for there are no days or nights in eternity.

He wants to know if I think the "five brethren" of the Rich Man were five Jewish sects; and he says that Rev. B. F. Snook so explained it at the Agricola debate, and he is anxious to know whether I agree with Bro. Snook. I will not say that. But I would like for him to say whether he thinks the "ten virgins" in the parable mean a definite number, the whole Christian Church equally divided, half wise and half foolish? Or if the number of persons to whom the talents were entrusted is to be taken as a definite number of persons, to whom a definite number of talents were given? Is there anything special in the particular number of talents distributed to each? Dr. Barnes says in his Commentary on Luke 16: 28: "The number five is mentioned merely to preserve the verisimilitude of the story. It is not to be spiritualized, nor are we to suppose that it has any hidden or inscrutable meaning." My opinion is that the Saviour designed, by the Rich Man, to reprove the Scribes and the Pharisees, for they brought the accusation against Christ, that he received sinners and eat with them, which gave rise to the discourse of which this parable is the end. See Luke 15: 1-3; and then to show the liability of the whole Jewish people to the same punishment, he brings in the five brethren. Thus far the representation is of an individual; he designed it for the nation, and adopted this plan to show that the reference was general.

Bro. Carpenter gives a definition of *hades*. He says it means the place of departed spirits from the period of death to the resurrection; but by metonymy it sometimes means the *grave* or *eternal perdition*. Now,

Mr. A. Campbell, whom my brother acknowledges to be high authority, in the Campbell and Skinner Debate, pp. 71, 73, says: "It would indeed be supremely absurd, and no scholar ever did affirm, that either *sheol* or *hades* did necessarily signify endless misery, because *sheol* or *hades* is to be destroyed. Thus speaks John: 'Death and hell (*hades*) were cast into the lake of fire; this is the second death.' *Sheol* and its representative *hades* never did in the estimation of learned Christians, include more than that portion of the future state lying between the last breath and the first blast of the archangel's trumpet, the interval between death and the judgment, or the state bounded by these two events. Therefore they include both *Tartarus* and *Paradise*, the righteous and the wicked dead; and consequently, only *sometimes* can they represent punishment; and for one great reason assigned NEVER CAN *signify eternal or endless punishment*. It is the province and power of other words, adjuncts, and phrases, to teach punishment without end."

Now here Mr. Campbell says: "It would indeed be supremely absurd, and *no scholar ever did affirm*, that either *sheol* or *hades* did necessarily signify *endless misery;*" and for the reason assigned, that *sheol* and *hades* are to be destroyed, he says: "They NEVER CAN *signify eternal or endless punishment.*" So here we have Alexander Campbell, vs. G. T. Carpenter on the question of the meaning of the term *hades*.

Mr. Campbell also says that "*hades* includes *tartarus* and *paradise*, the righteous and the wicked dead." So that when *hades* is destroyed, *tartarus* will also be destroyed. You will see that my friend's hells are to be destroyed, and he must get up another hell, if he can.

He says that *gehenna* means the valley of the son of Hinnom, southeast of Jerusalem, where the dead bodies were cast with all the offal of Jerusalem, where was bred the worms, and continual fires were kept up,

and that in later times it became the image of the place of everlasting punishment; and that it was so used in the days of our Saviour. He quotes Smith's Biblical Dictionary in proof of that definition. But I would call attention to the fact that the word *gehenna* does not occur in the Apocrypha, it is not found in the writings of Josephus nor Philo,nor does it occur in any of the Jewish writings now extant, as indicating a place of endless misery earlier than the Targum of Jonathan ben Uzziel,which dates considerably after the Christian era,perhaps as late as the fourth century after Christ. There is no proof, then, that it had acquired the meaning of a place of eternal punishment in the days of Christ, and would be so understood by the Jews at that time, and consequently it fails him as a proof of his doctrine as quoted from Luke 12: 4, 5.

In reference to the date of the Targums I might quote from Smith's Bible Dictionary, Bishop Horne, and other authorities, if necessary. Dr. Smith, on the date of the Targum of Jonathan ben Uzziel, says: "We shall probably not be far wrong in placing this Targum some time, although not long, after Onkelos, or about the middle of the 4th century." Bib. Dic., p. 981.

Bishop Horne says, in reference to the date of the same Targum: "From the silence of Origen and Jerome concerning this Targum, of which they could not but have availed themselves if it had really existed in their time, and also from its being cited in the Talmud, both Bauer and Jahn date it much later than is generally admitted; the former, indeed, of the opihion, that its true date cannot be ascertained, and the latter, from the inequalities of style and method observable in it, considers it as a compilation from the interpretations from several learned men, made about the close of the third or fourth century." Horne's Introduction, p. 262.

Now, according to these authorities, my friend cannot

get the meaning of a place of endless torment into this word *gehenna*, until a period three or four centuries after Christ, and too late to be of any service here in proof of his proposition.

He brings in the word "*kolasis*," rendered *punishment* in Matt. 25 : 46. Now I am quite willing to agree to the definitions of that word my brother read to you, for they are all against him. But he wants to know if punishment is not one of its meanings? Of course it is; but the idea of correction is in the punishment. The primary sense of the word is *pruning*, as the pruning of a tree for its improvement, whence we get the sense of chastisement. But this pruning, chastisement, *punishment*, if you please, is for the benefit of the person to whom it is applied, as pruning is for the benefit of the tree, so that it may bear the better fruit. This brings into view the purpose of the punishment; it is for reformation, and the idea of endless punishment is refuted by the use of the word *kolasis*. Further on the purpose of divine punishment, I read Heb. 12 : 9-11 :

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The punishment is "for our profit, that we might be partakers of his holiness." And, though it is "grievous," yet there is an "afterward" to it; and "it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

But he wants to know what becomes of the limbs that are cut off. He says that they are destroyed—burned up; that those punished are cut from among the people. But he forgets that it is men themselves that are *pruned*, chastised, and I have shown that it is for their benefit

that they are to endure this chastisement. The tree is pruned of its surplus branches, they are cut off, not the tree. I would like to know of what benefit it is that men are to receive in being "cut off" and burned forever in a lake of fire?

Then as to that *anathema*. He said Paul was willing to be cut off for a time—

MR. CARPENTER.—I did not say that. I said that was what you wanted to make me say.

MR. HUGHES.—Well, did you mean that Saint Paul was willing to be damned to all eternity for his brethren?

MR. CARPENTER.—I said to express his deep attachment for his brethren, he says, "I could wish myself accursed from Christ for my kinsmen," etc., that he was willing to share their lot whatever that might be, only so they were saved.

MR. HUGHES.—And that meant eternal damnation; did it not?

MR. CARPENTER.—I understand it to mean eternal separation from Christ.

MR. HUGHES.—Well, I am willing for that to stand! It seems that Paul was willing to be damned to all eternity for his brethren! That is like the old Calvinistic requirement, that a person must be willing to be damned in order to be saved! I do not believe that my friend can persuade you that Paul was willing for any such thing as that. But we will rest that right where he has put it.

He quotes a great many conditional promises. But why need he do that? Now I admit that there are conditional promises. My position is not that they will enjoy the blessing without complying with the promises; but that they will be brought to comply with the conditions. Nor do I deny that there will be differences there that will result from obedience to the conditions of the promises. There will be many crowns there, and star will

differ from star in glory. But that does not affect my position at all. That does not prove that anybody will be finally tormented and punished in an eternal hell.

He quotes from Lange's comment on Rev. 3:11, "Behold I come quickly," in reference to the meaning of the word "quickly," as applied to the coming of Christ. Lange speaks of this "coming" being "*wearisomely* protracted," and so, according to him, "quickly" does not mean *quickly* at all, but something "*wearisomely protracted!*" Lange, in his German mystical style, has queer words there, that I do not suppose that my brother fully understands. Now, I thought the words of the Bible, unless otherwise required therein, were to be taken in their plain ordinary sense: and so I think anybody that did not have a theory to support, would take that word "quickly" when it is said of Christ's coming, "Behold I come quickly." Now James in his Epistle (5: 7-9) says:

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door."

They were to be patient under their trials and sufferings, and the reason was that they would not have to endure them long, for the coming of the Lord was DRAWING NIGH. Paul gives the same assurance, "yet a *little while*, and he that shall come, will come, and will not tarry." Heb. 10: 37. Again in the latter part of the book of Revelation, it is clearly shown that the time of Christ's coming was at hand.

Let us read Rev. 22: 10-12:

"And he saith unto me, "Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy let him

be holy still. And, behold, I come quickly; and my reward is with me to give every man according as his work shall be."

Can there be any mistake as to the meaning of the phrases, "the time is at hand," and "behold, I come quickly?"

Now, if he will carefully read the book of Revelation, he will find evidences in the book itself that Jerusalem was still standing at the time the book was written. Rev. 11: 1, "And there was given unto me a reed, like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein." Now, if Jerusalem was then destroyed, and the temple razed to its foundations, what sense was there in that? But my brother says the book was written after the destruction of Jerusalem, and quotes Lange, and others, on that point. But there is other testimony that decides differently. Dr. C. E. Stowe, on the same subject, quotes Guericke and Prof. Stuart in reference to the date of John's banishment to Patmos in the reign of Nero. Dr. Stowe says: "Nero was of the Domitian full family, and his family designation was Nero Claudius *Domitius*, or in the adjective form *Domitianus*. This led to the misapprehension among some of the ancients that John suffered punishment under *Domitian*, and not under *Nero*; but this was by no means the case with all. The subject is very thoroughly and satisfactorily discussed by Guericke in his *Einleitung in das Neue Testament*, pp. 59-65, and 522-530. And also by Prof. Stuart, in his Commentary on the Apocalypse, vol. 1, pp. 263-282." History of the Books of the Bible, p. 187, note.

Now Dr. Stowe shows clearly how the mistake was made by which it was held that John suffered under Domitian, that is about A. D. 95 or 96, whereas, it was at an earlier date and under the Emperor Nero, that John was banished to Patmos, and that the Book of Revelation was written. To this Prof. Stuart bears witness as follows:

"After the view of ancient testimony, which has been given above, it is almost superfluous to repeat, that all succeeding writings hang upon Irenæus as their support. The testimony in respect to the matter before us is evidently successive and dependent, not coetaneous and independent. We may safely follow the plain and unequivocal evidences of the time when the Apocalypse was written, which are contained within the book itself, and have already been exhibited in the preceding pages. No other evidences can do away the force of the author's own declarations." Commentary on Revelation, vol. 1, p. 282.

The brother's argument, therefore, that the statement in the book of Revelation as to the coming of Christ cannot, for the reason of its subsequent date, apply to the destruction of Jerusalem, cannot be sustained.

Then comes his argument on Scriptural antithesis. A very simple explanation will answer all he has said upon that. Now he says that the two sides of the antithesis must balance exactly. Very well. Now for a sample passage out of all he has quoted on that subject, let us take Rom. 6: 23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Now, here, on the one side, we have *sin*, and the *wages of sin, death*. On the other side, *God*, and the *gift of God, eternal life*. These are the opposites, the things that are in antithesis in this passage. Now, will he say that these things are equal? He says if it is eternal life on the one side, then it must be eternal death on the other. But the phrase "eternal death" is not there, nor anywhere else in the Bible. Will he say that *death* exactly balances with *eternal life?* Is *sin* equal to *God?* Is the *gift of God* only equal to the *wages of sin?* Now, he says both ends of the balances must be equal, but he cannot make them equal. Sin is in no way equal to God. The "gift of God" is something more than the "wages of sin." Where, then, is the force of the antithesis that makes "death" as eternal as life? Dr.

Clarke says of the word rendered "wages," that it "signified the daily pay of a Roman soldier. So every sinner has a *daily pay,* and this pay is *death;* he has *misery* because he sins." The sinner has his daily wages—death. He is under the power of that death now. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." So the sinner may pass from under this death and come into the possession of eternal life; which shows that the death cannot be eternal, for then he could not pass from it. In John 5: 24, it is said:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

This passage speaks of the believer being already in possession of eternal life, of having already "*passed from death unto life;*" and so the death is not an *endless* or eternal death, for if it were an *endless* death, it would be impossible that any should *pass* from it. But if any can pass from under this death, then the terms of his antithesis are not equal, and his argument falls to the ground.

He refers to Gen. 3: 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Now, he says that the original sentence pronounced upon Adam, and referred to there, "In the day thou eatest thereof [of the forbidden tree] thou shalt surely die," (Gen. 2: 17) had the elements of future endless punishment in it. But then you remember that he said, when commenting on Dan. 12: 2, that where this term dust is used in the Scriptures it always means a literal death, or a literal resurrection. But I showed by an argument that he has not noticed, that Christ applied that passage to the destruction of Jerusalem, and that it could not mean such a literal resurrection. Well, you remember I asked

him whether that when man fell under that death which is the penalty of sin, there was any good left in him; and I ask him that question now.

MR. CARPENTER.—It is against the rules to answer your question now; but I will answer you in due time.

MR. HUGHES.—Very well, if you decline to answer it now, we will let it go for the present. But he said the element of eternal death was in that sentence. Now, I say if there was no good remaining in Adam when he fell under that death, then he was totally depraved, which my brother does not believe. Now, if that is so, then as sure as you live, every man since that time has been *totally depraved;* for all have suffered the same death. "By one man sin entered into the world, and death by sin; and so death *passed* upon *all men* for that *all have sinned.*" Rom. 5: 12. If man is ever raised from that death, God must do it, for none other can do it, and if it is not done, God alone is to blame for it. My friend may take either horn of that dilemma he chooses.

He affirms that probation is limited to this life. How does he know? Has he proved it? I deny squarely that it is limited to this life. Now let him prove it, if he can.

He wants to know whether pardon is for past sins or for sins not yet committed. I will say simply, and to the point, that forgiveness is for sins that are passed. The prodigal was never forgiven until he went back to his father's house; then he was forgiven. The past was forgiven. But that forgiveness did not save him from the starvation, from the feeding on husks, from the want and suffering into which he had brought himself. In that way he endured the penalty of his sins, just as men are now enduring the penalty of their sins. His forgiveness restored him to the favor of his father, but it did not save him from the penalties he had endured.

The brother says I claimed that the Scriptures are

opposed to endless punishment or misery; but that I failed to prove it. But does he not recollect that I quoted a number of passages to show it? such as "The Lord will not cast off forever," "He will not contend forever," etc., etc. Now those passages will do to "keep." The brother can lay that matter over, and, perhaps, by "the assistance of the brethren," he may be able to say something about them this afternoon.

I will now present some additional objections in the shape of negative arguments to the theory of the brother.

III. I object to the doctrine of endless punishment because it is contrary to *reason*. It is unreasonable as well as unscriptural. The voice of reason and revelation must be harmonious. God says to man, "Come, now, and let us reason together." Isa. 1 : 18. Christ says to the people, "Why even of yourselves judge ye not what is right?" Luke 12 : 57. And Paul commands, "Prove all things, and hold fast that which is good." 1 Thes. 5 : 21.

It is *unreasonable* to suppose that God would make infinite consequences to depend upon the choice and action of finite creatures.

It is *unreasonable* to suppose that God would compel man, whom he has designed for endless existence, to choose a destiny for eternity in the very morning of existence, when the least qualified to choose either in wisdom or experience.

It is contrary to the *analogy* of this life, to suppose that *death* fixes the condition of man for eternity, who had the power to change his condition all along through this life, on the plan of the preaching, call, and requirements of the gospel.

It is *unreasonable* to suppose that death determines the destiny of man, a progressive being, who is free, and has the power of choice now and forever.

It is *unreasonable* to suppose that man's last act,

choice, or determination, has more to do with his character for eternity, than his whole previous life. And yet it does, if endless punishment is true.

It is *unreasonable* to suppose that the mere accident of man's parentage, birth, and education, will fix his happiness or misery for all eternity.

It is *unreasonable* to suppose that the time and circumstances of man's death will fix his destiny world without end. That he dies by accident to-day and goes to perdition; had he lived till to-morrow, he would have been converted and heaven his portion.

It is *unreasonable* to suppose that the gleam of a knife, the explosion of a pistol, or the flash of electricity shall separate from God's favor, love, and compassion, and expose the victim to unending wrath and vindictive cruelty.

It is *unreasonable* to suppose that the commission of a capital crime, and certain execution on the gallows conduces more to an eternity of bliss, than a comparatively moral or virtuous life.

It is *unreasonable* to suppose that the commission of a capital crime, and the sending of a victim into the awful realities of an eternal hell should be the means that lead to a triumphant immortality.

It is *unreasonable* to suppose that a man may be the means of sending thousands down to eternal agony, and yet he enjoy an eternity of well satisfied bliss.

It is *unreasonable* to suppose that the young man who has heard the gospel once, and rejected it once, should be liable to the same endless hell that the man is who has rejected the gospel a thousand times.

It is *unreasonable* to suppose that the youth who rejects the gospel once, and then dies, is justly liable to endless misery, while the man of old age, who has rejected the gospel a thousand times, is guilty of licentiousness, dishonesty, theft, robbery, and murder, by one

acceptance of the gospel, at the end of his wicked life, becomes worthy of eternal glory.

It is *unreasonable* to suppose that the virgin who sacrifices her life in defense of her virtue, shall suffer in the same eternal hell with her worse than murderer.

It is *unreasonable* to suppose that the worse than fiend that has sent deathless virtue and spotless innocence to the eternal companionship of fiends, furies, and devils, earns heaven by prison cell repentance, and swings from the gallows to the blissful society of angels and just men made perfect.

It is *unreasonable* to suppose that the man who is comparatively moral and virtuous, loses all his goodness at death.

It is *unreasonable* to suppose, then, that there is no moral excellence in hell.

It is *unreasonable* to suppose that the man who lives a life of sin, and acquires sinful habits, by the acceptance of the gospel at the end of his life, loses all the evil in him at death. Goodness, real goodness is to be obtained by continued effort, growth and developement.

It is *unreasonable* to suppose, then, if death fixes a man's character for eternity, that there is no imperfection in heaven.

It is *unreasonable* to suppose, my friend's ideas of the conditions of salvation being true, and taking into account the history of those who have accepted, and those who have rejected these conditions, that hell does not have some in it who have better morals, and so, therefore, make a better society, than do a vast multitude in heaven.

And lastly, it is *reasonable* to suppose that a doctrine so manifestly *unreasonable* is most absurdly false and unworthy of belief.

God help us to be reasonable.

IV. I object to the doctrine of endless punishment because it involves the absurdity that the law of God

will be satisfied with something short of its original demand.

The law demands obedience; it teaches that the law will be satisfied with punishment. The law requires obedience; it teaches that it will be satisfied with endless disobedience. The law requires that the sinner shall cease from sin; but it teaches that the law will be satisfied with his continuing to sin forever.

It teaches that the law demands a penalty, the infliction of which would be a greater evil than the violation of the law itself. As much greater as eternal sinning is a greater evil than sinning for a life-time.

God's law was given for a wise and holy purpose; for the proper education of man — his salvation. But if endless misery is true, the result is the very reverse; the perpetuation of sin, and damnation to all eternity. Had there been no law given, then no condemnation. But God gives a law, and means man's good, but the result is, contrary to his intention, sin and woe to a great proportion of mankind forever.

V. I object to the doctrine of endless punishment as being a violation of God's justice. It is just in God to render to men according to their works. The Bible asserts this; and reason approves it. But this is a recognition of a due proportion between sin and its punishment. Less or more than that is a violation of justice. All sins are not of the same turpitude; do not incur the same degree of guilt, and, therefore, do not deserve the same degree of punishment.

If one sin does not deserve endless punishment, the sins of a lifetime cannot. Admit degrees in guilt and punishment, and endless punishment is an absurdity.

"Shall not the Judge of all the earth do right?" Gen. 18: 25. "I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings." Jer. 17: 10. "And

that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few stripes*. For unto whomsoever much is given, much is required; and to whom men have committed much, of him they will ask the more." Luke 12: 47, 48.

The principle of degrees in sin and punishment is a Scriptural one. It is also the clearest common sense. But contend for endless punishment and you violate this principle, and God's justice is impeached. And by the same reasoning that you admit degrees in the severity of punishment, you are bound to admit degrees in the duration of punishment; and endless punishment stands refuted. There is no more reason why the sinner's punishment should be infinite in duration than infinite in degree.

Endless punishment violates the justice of God because it is a punishment not in proportion to sins committed, or degree of guilt incurred, for there is no proportion between the sins of this life and endless misery.

If endless punishment is a demand of justice, then justice will never be satisfied. For what is endlessly doing will never be done.

The very expression and idea of rewarding men according to their works, is inconsistent with endless punishment.

It is just for God to be "kind to the evil and the unthankful" in this life. It will, therefore, be just for God to be kind and merciful to all men in the future state. Justice, then, does not require God to be eternally unkind.

God's justice requires all men to be obedient in this life. It will require the same in the future life, and always. To say that God will make the sinner incapable of rendering obedience to the demands of his justice is to assert that he violates his own justice. Turn it in whatever way you will, endless punishment is inconsistent with the justice of God. [Time expired.]

MR. CARPENTER'S SEVENTH SPEECH.

BRETHREN MODERATORS:—We have come to the last half day of this discussion, which, I think you will bear me witness, has been thus far a pleasant one. My brother came in here this morning in rather an unnatural mood for him. One or two inuendoes of his in his last speech, were as much unlike his general behavior here, as they were untrue. There has been very little occasion for any reflections here in regard to the manner of conducting this discussion. Hence it came with very ill grace from him to intimate that my friends were interfering in the matter, especially after his demonstration, and that of his friends on yesterday. I thought the sweat he took at the close of my last speech yesterday, while the moderators were going to the stove to warm, would have taken all the bad humor out of him. The truth is that he and his friends had expected and boasted an easy victory before this debate began; but they now see it very differently, as do also the people. The best his friends now say is, I learn, that it "is about even;" and to-day they are saying, "Bro. Hughes will redeem himself yet!" But let that matter pass. We observe, however, that he has not become sufficiently composed to distinguish between the preaching of righteousness by Noah and other Old Testament worthies; and the preaching of the gospel under the Christian dispensation. But, in conclusion concerning the spirits in prison, let me ask, Why, if the preaching was done in *hades*, does Peter confine it to the antediluvians? Were there not millions of the spirits of heathen and others

besides the antediluvians in *hades* at the time of Christ's death? Why, then, confine the preaching, or the mentioning of the preaching to the latter? You see such an interpretation is inconsistent. But the apostle refers to Noah's ministry, and this exegesis of the passage harmonizes with all the facts and Scriptural bearings on the case.

I want this afternoon to present all the direct arguments possible, especially as I have much more matter than I shall be able to introduce within the limits of this discussion. I want to get in all I can in this speech so my brother may have the opportunity of answering it.

XI. THE CONDITION OF FALLEN ANGELS.

For these there is no redemption revealed. This makes it presumptive that wicked men who are not saved in this, the only probationary state revealed for them, who are akin in their actions to these rebellious angels, and concerning whom the Scriptures declare they shall share "the place prepared for the devil and his angels," will share their fate. For if God can be God possessed of all his attributes of love, mercy, etc., and yet allow *one* class of his intelligent creatures to be punished forever, there can be no reason why he may not permit another class to endure the same. This logic of fact cannot be refuted by any maudlin sentimentalism.

I quote from John 8: 41:

"Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it."

Now notice, it is said that he "abode not in the truth." This makes it evident that he was once in the truth. But perhaps my brother will say, with Cobb, that this was "the *Imposter*, of figurative personification!"

2 Peter 2: 4-11:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. * * * Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

This passage teaches that the angels fell—they "sinned," and are "*reserved unto judgment*," being delivered "into chains of darkness." Peter's "*darkness*" is the "everlasting chains" of Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." These Scriptures expressly affirm that these fallen angels are "reserved" for punishment unto the judgment of the great day; a day yet future.

I also quote Rev. 20: 10-15:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoevor was not found written in the book of life was cast into the lake of fire."

And so the fate of some men is to be similar to that of fallen angels. You remember my brother's comments on *aidios*. He admitted that it meant endless, and that is the word used in Jude 6, and rendered "everlasting." I want to know what use he has for "everlasting chains" when there are no longer any to be bound with them. My brother admitted that the word means *endless* in the absolute sense, so that these angels are "reserved," according to his own admission, and are in endless punishment. If the chains are made to represent the purposes of God, then, I ask, Will they ever be taken out from under the purposes of God? By

the quotation from Rev. 20; 10, we learn that the devil and his companions are cast into the lake of fire and brimstone. Here is the lake of fire to which my brother referred; but did you notice what a mythical lake of fire his was? But it is not so here, for here are literal prisoners that are cast into it, whatever its nature may be.

Here also we have them (verse 10) "tormented *day and night,*" (an expression to denote entirety) *eis tous aiōnas tōn aiōnōn.* We have before proven that *aiōn* preceded by *eis, always* indicates duration without end. We have also shown that the compound, or repeated form of *aiōn,* as in this passage, is *never* used in a restricted sense; so that there are these *two* reasons here why this expression necessarily implies unlimited duration.

What is my brother going to do with their being "tormented day and night?" How is he going to get them out of this "lake of fire" in which they are to be "tormented *day and night forever and ever?*" The expression "day and night," of course, simply expresses totality of time. The Revelator uses the same expression as descriptive of the saints in the heavenly temple: "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." Rev. 7: 14, 15. See also Rev. 4: 8; 14: 11.

Mark, then, that this tormenting of Rev. 20: 10, is placed in the future world, and that it is expressed in the compound form which *always* signifies endless, and fixes the duration of the punishment of the devil, the fallen angels, and men who are the "children of the devil."

Angelloi (Jude 6; 2 Peter 2: 4) means messengers; but that there are certainly heavenly messengers different from men, and that never were men, is evident from the Scriptures. So there are fallen messengers. Concerning good angels, the Bible so abounds, and critics so agree, as to the evidence of their existence, we need say nothing. Concerning fallen angels, Universalists object, simply because the concession would place an insuperable difficulty in their way. Smith, in his Bible Dictionary, says:

"That there are degrees of the angelic nature, fallen and unfallen, and special titles and agencies belonging to each, is clearly declared by St. Paul,") (Eph. 1: 21; Rom. 8: 38.)

On the existence of Satan, the same authority says:

"It would be a waste of time to prove that a personal existence of the Spirit of Evil, is taught in the Scriptures. Every quality, every action, that can indicate personality, is attributed to him in language so clear that it cannot be explained away."

He applies to the devil and his angels such passages as Matt. 25: 41; Rev. 12: 7-9; 2 Peter 2: 4; Jude 6, etc. Barnes, Clarke, McKnight, Lange, etc., refer 2 Peter 2: 4 and Jude 6 to fallen superhuman beings. See *in loco.*

We are not unmindful that Universalists consider the Devil, Hell, etc., only Pagan myths, or Oriental hyperbola; but what they consider, and what the Bible teaches, we have often found are very different questions. But they enquire, "Did not the heathen have various mythological stories about one or more devils, Diabolus, Accuser, Lucifer, Abaddon, Apollyon, Beelzebub, or by whatever name called?" Certainly. But in turn, we ask, Did they not have corresponding mythologies concerning one or more Gods, Theoses, Jupiters, Brahms, or by whatever name called? Are we, therefore, to conclude that the God of the Bible is a myth? This would be no more illogical than to resolve the Devil of the Bible into a myth. Did Christ make his own Devil in the wilderness? Who tempted him there? Did he

tempt himself? Or was it Judas that tempted him, or who? The Bible teaches that it was a personal devil.

But then it is said that "devil" means a *slanderer*, a *deceiver*, or *opposer*. Be it so. But "God" means *master*, *ruler*, *prince*, and, probably, the *good one*. Does this destroy the Bible doctrine of a real God, the impersonification of all power and goodness? But it is affirmed that the term devil, satan, etc., are often applied in the Scriptures to men, evil spirits, or demons, etc. Grant it. But are not men, angels, idols, and even men's bellies called "gods?" (See Ex. 7 : 1; Gen. 18 : 12. Also see Universalism Against Itself, pp. 252-261.) Now is there no other God than these? If the name John meant *love*, and Peter a *stone*, were these men, therefore, only love and a stone? Bible (*biblion*) means *book;* but are all books Bibles? If, because all names originally had, probably, some definite attributive meaning, shall we, therefore, conclude that they could not represent real men or things; but only qualities or characteristics? The absurdity of such logic is too apparent to justify notice. Yet otherwise sensible men will resort to just such subterfuges to get rid of that being whose fate they fear. And here let me remark that the very fact that we sometimes call men "devilish," indicates that there is a devil. Would you have ever called a man "dogigsh" if there had never been a dog, with whose characteristics you were acquainted, and whose qualities the man's actions resembled?

The Bible everywhere represents Satan as possessed of real personality, as much so as God. In a former part of this debate we showed that he is the leader of the fallen angels. We now propose to show that God has prepared a place for the devil and his angels, and that wicked men will share that place with them.

But we are reminded that *hell* (Anglo-Saxon, a *hole*), *gehenna*, *tartarus*, *sheol*, etc., only originally meant the valley of the son of Hinnom, the unseen, etc. Grant it.

So Heaven, (A. S., *that which is heaved*, or *elevated*) originally meant the firmament, a mountain, the expanse; *paradeisos* meant a garden, etc. (See Smith's Bible Dictionary). But does this prove that there is no real heaven? No; there is a real, eternal heaven; and there is, also, a real, eternal hell—"by the help of the brethren," Bro. Hughes!—[said as a book or paper was being passed to Mr. Hughes by one of his friends, and in allusion to a former remark concerning the help of the brethren]—the one as real as the other.

If Universalist logic were carried out it would represent a mythical God, dwelling in a mythical heaven, preparing a mythical place for mythical beings, mythically called "the devil and his angels." All this to be learned from a mythical book, called mythically the Bible!

But God is real, and never made anything in vain; but he has made a "place for the devil and his angels." Matt. 25 : 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." See also Jude 6; 2 Peter 2 : 4; Rev. 20 : 2, 3, also already quoted.

For these beings there has been provided no redemption; hence their punishment must be endless. But we have likewise shown that wicked men, "children of the Devil," will share their father's place after the judgment day.

XII. THE DIFFERENCE IN THE RESURRECTION AND THE JUDGMENT.

We have already incidentally proven the literalness of the resurrection, and the futurity of the judgment; but we now propose to build an argument directly on the difference in character and condition that men will then have.

First, we will produce proof of a literal resurrection. When it is said that Jairus's daughter, the son of the

widow of Nain, and Lazarus were raised, we know it was a physical resurrection. Not only so, but the language in the latter case, (John 11 : 23-27,) especially, shows that the doctrine of a physical resurrection was understood by Martha, as it was held by the Pharisees and by many others of the Jews. It will be remembered that Lazarus's body had been in the grave four days. Now when Jesus met Martha he told her that her brother should rise again. She, as though thinking the Master had questioned her faith in the great doctrine of a general resurrection at the close of time, said: "I *know* that he shall rise again in *the resurrection* at the *last day*." This fixes the resurrection: not simply *a* resurrection, but *the* resurrection at the last day. This "last day" can not refer to Pentecost, nor yet to the destruction of Jerusalem, since no such resurrection occurred then or was promised.

Jesus immediately informs her saying, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. Believest thou this?" John 11: 25, 26. Or as Paul puts it, (1 Cor. 15; 20, 21) "As in [by] Adam all die, [go into the grave] even so in [by] Christ shall all be made alive," [be raised from the grave]. But Jesus said to Martha, that those that believe in him "shall never die." No! not in the terrible sense attached to that word in the Scriptures. The Christian's death is only a "sleep" in Jesus, and "Them that sleep in Jesus will God bring with him," (1 Thes. 4: 14] and upon such "the second death shall have no power." Rev. 20: 6.

At Christ's resurrection we read (Matt. 27: 52, 53):

"And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many."

Now, why the opening of the graves, if the *body*, that which had been laid in the grave, did not come up?

I will now introduce several other passages that teach the doctrine of a literal resurrection:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord; wherefore comfort one another with these words." 2 Thes. 4: 13-18.

But before proceeding further with this argument, as my time is now short, I will notice a few things in my brother's last speech.

He sticks to his "clients," the heathen, and quotes Gal. 3: 8; Rom. 2: 30, to prove that they will be saved by faith. But he must know that those Scriptures are parts of arguments to prove that the Gentiles had a right to the preaching of the gospel under the commission in this world, and have not the remotest allusion to anything beyond death.

Though often corrected, he persists in misrepresenting my remark upon Matt. 24. I did *not* admit that that chapter, nor what he calls its parallel, Luke 21, refers exclusively to the destruction of Jerusalem. On the contrary I stated distinctly, that with most standard authors, I hold that there are three questions here, viz., the destruction of Jerusalem, the coming of Christ, and the end of the world. I said, however, that I should build no affirmative argument upon Matt. 24. Though the moderators have several times ruled it out of order, he seeks by chatechetical catch-words, to elicit some word from me that he can torture into a concession. This course can only be interpreted as a confessed inability to meet the issue fairly. Does he suppose this audience has forgotten what was really said? Does he forget that

that report will place his false issues and perversions on record to be read by the world?

We have already shown that Bro. Campbell does not say concerning the setting up of the kingdom and the coming of Christ, what my opponent would make you believe. Bro. Campbell taught that Christ came by the Spirit, as promised (John 14: 18) at Pentecost, that the kingdom was then established, that the apostles during their life-time completed the canon of revelation, that the kingdom, or church, still stands, and men and women are being introduced into it, that in this sense it will not be complete until Christ shall come the second time, to judge the *living* and the *dead*—a coming with his angels in the clouds at the time of the general resurrection. He believed, as I do, that Christ visited the Jews with his threatened punishment at the destruction of Jerusalem. This, and that which followed their dispersion, etc., was a national punishment. Their individual punishment, like that of other sinners, will be meted out to them at the judgment which is subsequent to the resurrection.

It seems that my brother is not yet satisfied with his efforts upon the words *aiōn, aiōnios*, etc. So Dr. Beecher and others are again introduced. But I showed in my last speech, that Dr. Beecher's position, if true, is far from sustaining my brother's point. With Dr. Beecher it is simply a question as to the etymological derivation of the word. But, as already quoted by Bro. Hughes himself, Beecher claims that the idea of eternity, or endlessness, was introduced into the word by Plato and Aristotle, some 350 years before Christ, and that it was thenceforward used in that sense. This covers the use of the terms by Christ and the Apostles—all that I am concerned about. But is it not a little presumptuous for my brother, or even for Dr. Beecher, to attempt to teach Plato and Aristotle, those grand old Greek scholars, still held as models, in our schools, their native language! Beecher concedes that Aristotle derived *aiōn* from *aei*, always, and *ōn*, being; hence, always-being, or endless. He acknowledges, too, that the learned world, as a rule, have so held. What a pity that Plato and Aristotle, as well as nearly all of our Greek scholars, could not have Bro. Hughes and Dr. Beecher as instructors!

But as we have already read from Dr. Beecher, in his discussion with Dr. Pond, he repudiates the sentiments and positions imputed to him by Bro. Hughes. Dr. Beecher distinctly says that the word does include the idea of *eternity*, that the Old Testament does teach the doctrine of endless punishment, and that the doctrine of endless punishment, as I have proven was held by the early fathers. He only combats certain phases of the subject. Nor does Prof. Tayler Lewis say concerning the re-duplicate and plural forms of *aiōn, aiōnios*, and *olam*, what my opponent represents. Prof. Lewis says these forms raise the conception of the mind; that is, that these forms are used for *emphasis*. This we have conceded all the while. But this is a very different thing from changing the radical meaning of the terms. In all his array of authorities not one has denied that these terms do include the idea of eternity —*not one*. In my opening argument on the use of these terms, I conceded all that he has in reality proven by all his herculean efforts upon these words. I admitted from the first that these terms are sometimes used in an accommodated sense; but never in their duplicated forms, or when preceded by *eis*. I have also shown by the surrounding conditions that they could not be so used in certain passages which I have introduced.

He alludes to the five brethren. He does not agree with brother Snook; but thinks the "five brethren" were put in to fill up the illustration, and that the Rich Man represents the Scribes and Pharisees, and the five brethren the rest of the Jews. Now as to that matter

of his difference between him and his Bro. Snook, I will leave them to settle it between themselves. But I do not think you will accept his explanation as setting forth the meaning of the "five brethren" in the parable. Indeed he gave none. But here he gives up the old ground that the Rich Man represents the entire Jewish nation. Pretty soon he will come to the truth, and admit the individual, but not the national, application of the passage.

My friend claims that this part of the figure is simply used to fill out the illustration. Now, while figures ought not to go upon all fours, yet they ought to be rendered so as to be consistent and sensible. And these "five brethren" fill as real a place in this figure, if it be such, as does Abraham, to whom Universalists give a very important place, in their interpretation of the passage. The truth is that it represents *individual* and not *national* conditions. But since Christ always founded his figures on the real and probable, and not on the mythological or absurd, we are not at liberty to suppose any part of the figure *impossible*, or even *improbable*, as would necessarily be the case with the "five brethren," on the old Universalist "Jew and Gentile" interpretation of the passage. For Lazarus would then represent *all* the Gentiles, and Dives *all* the Jews, thus leaving nobody that could possibly be represented by the "five brethren." That is to accuse Christ of teaching by false and impossible metaphors, which we deny. We make no point on the particular number five. He may call it one or a thousand for ought we care; but what is the meaning?

He introduces Bro. Campbell and others on *hades, tartarus, sheol*, etc. But I fail to see that these authors give him any aid, or differ essentially from the positions I have taken. There is a relation, of course, between the grave, *hades*, and *gehenna*, but this latter is not a part of either of the former. As we have fully

proven, it came to represent the eternal place of punishment of the wicked, before Christ's advent into the world. *Tartarus*, and the lower *sheol* of the earlier Hebrews, represented the place of the wicked spirits from death till the resurrection and judgment, just as our county jails serve as prisons till the final judgment of the court sends the criminal to the State's prison proper. So after the resurrection and judgment these temporary and provisional hells will be destroyed; but this leaves the final hell, the *gehenna*, the "bottomless pit," the place prepared for the devil and his angels," the only eternal hell for which we have contended. So you see my opponent does not get rid of hell so easily as he would desire.

That those who heard Christ and his apostles in the use of these terms, understood them as we have stated, there can be no question; the evidence is too overwhelming to admit of a doubt. It is equally evident that these used the very strongest words of duration and the strongest forms and figures to express the final condition of the wicked possible in the language in which they spoke. Our translators, too, have exhausted the resources of the English language in their rendering of these words and phrases.

We confess that we have become very skeptical about crediting the brother's representations of the teaching of authors. We have had abundant reason for this caution when we remember how he persistently perverts our remarks concerning the 24th of Matthew, Bro. Campbell's position concerning the coming of Christ and the destruction of Jerusalem, Prof. Lewis's position on the force of duplicates and plurals for emphasis or increased effect, not giving new meaning to the terms, President Milligan on several points, and even Dr. Edward Beecher who gives the flat denial in the quotations we have made from him, to the representations of my opponent. By the perversions and

misuse of all these and others, we may judge how fairly he treats the Scriptures. We repeat, that after all we have witnessed in this regard, we have a right to be a little skeptical of Bro. Hughes' use of quotations.

Then, there is Paul's wishing to be accursed from Christ. Here, again, he puts words into my mouth. I simply said that whatever the "cutting off" might mean it was to be endless. But he thinks Paul was willing only to be separated from Christ for his brethren's sake for a short time. Then he was not so generous after all! and there was very little force in what he said. But he meant more than that. He meant what was a dreadful reality, and he uses the term to give expression to the unspeakable desire he had for the salvation of his brethren and the wonderful interest he had in them as his brethren according to the flesh. He wished to say that he was willing to endure an endless separation from Christ, if it would but be the means of benefitting them. And the brother's interpretation takes all the force and meaning out of this expression of Paul's. But whether the apostle did really wish to be accursed, or only expressed his great devotion to his people, does not effect the meaning of the term *anathema*. Neither does the Syriac *maranatha* attached to it. This last only denotes the *time* of the event, and does not change the meaning of *anathema*. It shows this, however, that the cursing is to be when the Lord comes to judgment, and the *anathema* fixes the fact that there can then be no redemption.

By the way, why does he now talk of the flames of hell, torment, etc., when a little while ago he argued that I had conceded there is no hell but that of conscience? But both these are false. I have said neither. I said in my opening speech that "this punishment includes a banishment from the peaceful presence of God."

He speaks of the Targums, as though Jonathan ben Uzziel, of the fourth century, was their author, whereas, he was only a compiler and a translator. These Targums reach far back into Jewish history. At least to the Babylonish captivity. In proof of this, I refer to Chambers's, Kitto's, Smith's, Encyclopedias, and other authorities. These Targums are quoted in the Talmud, which dates its first writing about A. D. 120. Bro. Hughes, you will have to do better than that, if you expect to blind the minds of this people.

In reference to Lange's remark respecting Christ's coming quickly, he speaks of German mysticism, and says that Lange indulges in mysticism in his comment there. Yet he has quoted this author time after time. Has he just now discovered his mysticism? But then I have said that the great majority of Commentators fix about the year 70, after Christ, as the time of the destruction of Jerusalem, and that they are almost all agreed that John was banished under Domitian, and that the book of Revelation was written probably about A. D. 96, or some 26 years after the destruction of Jerusalem. That consequently that event could not be there referred to by the Revelator, and, therefore, what he says in the Apocalypse there, must mean some future coming of Christ. Hence, Lange's language is not inappropriate, and my brother's allusion to German mysticism does not come in there at all.

But he is going to prove that Jerusalem was standing ing when the Revelations were written, because of John's being told to measure the city. But that very Scripture to which he refers is quoted by Mr. Thayer, and referred to the resurrection state, away over beyond the destruction of Jerusalem, and so either Mr. Thayer or my friend Hughes is wrong in the application of that passage.

But let us read what is said about the city that John was to measure.

I read from Rev. 21 : 10-19 ;

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass. And the foundations of the walls of the city were garnished with all manner of precious stones. The first foundation was jasper, the second, sapphire, the third, a chalcedony, the fourth, an emerald."

Now I never knew that the names of the twelve apostles were found in the foundation stones of the literal Jerusalem, when the city was turned up by Titus! I never knew that there were just twelve gates, and twelve angels at the gates of the literal city! And if the brother will make the computation he will find that the city described there was about 375 miles long, about 375 miles broad, and about 375 miles high. Some make the computation much greater. Why, that would have covered all the country around Jerusalem! The thing is so supremely ridiculous I will not proceed.

MR. HUGHES.—I did not quote that passage at all, but a passage in the eleventh chapter of Revelation.

MR. CARPENTER.—I thought you did, but it makes little difference, since it was the same city that was measured. And, mark you, that the events described are yet future.

He refers to the argument from Scriptural antithesis,

and he makes an argument to show that the arms of the beam in Rom. 6 : 22, 23, are not equal. He says the *wages of sin* and the *gift of God* are contrasted, and that the *gift of God* is something more than the *wages* of sin. But they are *equal in duration*, brother. They are both eternal. It is true the words "*eternal* death" are not there, but their equivalents are found elsewhere. "These shall go away into *everlasting punishment*, but the righteous into *life eternal*." Matt. 25: 46. And he cannot escape the force of that argument. I challenge him, by any fair argument, to set it aside.

He talks about a "dilemma." I did not see any dilemma. He talks about "horns." I have heard all that kind of thing before, often. He probably feels their goadings, hence speaks of them so frequently. I do not think he will impale me on any of his "horns."

Well, he says pardon applies to past sins. But does it relieve a person of any punishment that he would otherwise receive? That is the question. May be the brother believes in vicarious atonement. And if he believes that, and believes in the application of the blood of Christ to the removal of sin in any real and proper sense, I shall be very glad.

Bro. Hughes thinks that Rev. 19 : 19-21 cannot refer to the future, because the beast and the false prophets were to be cast *alive* into the lake of fire and brimstone, and the slain dead were to be eaten with fowls. So far as the latter is concerned, the context shows that it was done before the casting into that which we claim is in the other world, and we see no impropriety in saying that the beast and the false prophet should be thrown *alive* into the eternal burning, since of certain righteous it is said that they shall not taste death, but shall be changed, or translated, as we understand it, as were Enoch and Elijah. So the beast and the false prophet shall be cast into this burning without passing through the grave.

He has presented several things in the way of objections to endless punishment, that I hope to have time to refer to. I was a little amused at one thing, viz., that he got a chance in his argument to-day to preach us one of his sermons. It was apparent some time since that he was out of argument. I hope before he is through he will preach us another one of his old sermons. It will help considerably to fill up the time and to occupy your attention whether it helps his argument or not. [Time expired.]

MR. HUGHES' SEVENTH REJOINDER.

GENTLEMEN MODERATORS:—I certainly would not have dropped that little remark I did this forenoon about my brother getting the assistance of his brethren if I had thought it would have hurt his feelings so badly. I admit that it was wrong, because too much in the spirit of retaliation, and I know that I ought to return good for evil. But I did it, because he said I had better refer some matters to my old brethren; and so I thought it would be well enough for him to get the assistance of his brethren; and now, I suppose, we are even on that.

My friend says that *gehenna* did formerly mean the valley of the son of Hinnom. We are agreed on that. Well, that was its literal—its first meaning. Then it came to have a secondary meaning and signified temporal punishment. In Jeremiah, 19th chapter, we have the application of it as a figure, descriptive of the temporal calamities coming on the Jewish nation and people, and showing so plainly that no one can doubt, the secondary meaning, which was received in the times of the prophets. I will read that chapter:

"Thus saith the Lord, Go and get a potter's earthern bottle, and take of the ancients of the people, and of the ancients of the priests

and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee; and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind; therefore, behold the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the seige and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet till there be no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet; and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words."

Now here the breaking of the bottle was to be the emblem of war and desolation, and Jerusalem and Judah were to be broken as the bottle, and the carcasses were to be buried in Tophet (*gehenna*) until there should be no place to bury. Also in the 7th chapter of the same prophecy, (verses 26-34) we have the same

application of this figure, in which no one can fail to see its symbolical use:

"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord; they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter, for they shall bury in Tophet, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate."

To this there is also a very plain allusion in Isa. 66: 23, 24:

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Here the people were to go forth and look upon the carcasses of the slain lying exposed in the valley of the son of Hinnom, where was the undying worm and the fire that is not quenched. But it is certain that this does not refer to punishment in the future world, because it is while there are "new moons" and "sabbaths" that they were to go forth and look upon the "carcasses" of the transgressors, and there are no "new moons" and "sabbaths" in eternity; nor "carcasses," for if they are ever raised from the dead, they are carcasses no longer. And it is not at all likely that the saved of heaven are to go forth and look upon the carcasses of those in hell!

Now *gehenna* has these two meanings. Its first is the

literal one, and means the valley of the son of Hinnom; the second is figurative, and signifies the temporal calamities coming upon the Jewish people. It was a punishment peculiar to them. None but Jews were ever threatened with *gehenna* punishment. It, therefore, devolves upon my brother to show that it had a third meaning in the times of the Saviour; that it was then used in the sense of a place of endless punishment. But there is no book in which the word is used in that sense earlier than three or four centuries after Christ. It is true that some commentators have said that it had acquired that meaning in the time of Christ, and was so used by Christ; but this I deny, and he must show that they are correct. They had no evidence for their assertions on that point. I repeat that this word does not occur in the sense of a place of endless misery in the Jewish Scriptures, in the Apocrypha, in Josephus, Philo, or any other Jewish writings extant, until it occurs in the Targum of Jonathan ben Uzziel. But that Targum was not in existence in the times of the Saviour, as I have shown from Bishop Horne, and Dr. Smith's Bible Dictionary. From their evidence it appears that it was certainly not written before the second century, and, as some say, not before the third or fourth century after Christ.

I claim then that the word *gehenna* was used by Christ in the same sense as by the prophets; and used by him in the representation of the "great time of trouble" then impending, and which was to come upon that people before that generation should pass away.

I will read from his discourse to the Jews in Matt. 23: 32-36:

"Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed

upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

Now here is the punishment of *gehenna*, a condemnation *coming upon them*, not a hell to which they were going; and it was to come upon them before that generation was to pass away. "Verily I say unto you, all these things shall come upon this generation." The punishment of *gehenna* was one of "these things" that was to come upon them. There was a culmination of the sin of that people in that generation, the cup of their iniquity was full, and a culmination of woe, wretchedness, and punishment was to come upon that generation, and *gehenna* was its emblem.

But my friend says that the body is cast into hell, also, and that *body* and *soul* are punished together. That we have the destruction of both *soul* and *body* in hell. Matt. 10:28; Luke 12:4, 5. If so, then those who are cast into hell are destroyed both soul and body: for Christ speaks of "*destroying both soul and body in hell.*" "Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to *destroy both soul and body* in hell." Now to *kill* the *body* is to take the *life* of the *body*, and to *kill* the *soul* is to take the *life* of the *soul*. Man can do the one, but he cannot do the other. But what man is not able to do, God can do. "He is *able* to destroy both soul and body in hell." It is impossible to understand the destruction of the body to be anything short of the death of the body; and can the *destruction* of the soul be anything less? The brother's application of this passage to the future world lands him in ANNIHILATION! Make destruction of soul and body an expression meaning complete temporal destruction in the calamities soon to come upon that people, and all is then plain. Will he accept the logical result of his

argument? He is certainly wrong in his application of those passages.

"The condition of the fallen angels." Now if he was called upon to say something about the condition of the fallen angels, like the heathen, they would not be in his proposition! But I will say that Jude 6, 7, has no reference to the fall of angels from heaven. Now you will notice that after speaking of the angels that sinned Jude says:

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Now he says the Sodomites sinned in "*like manner*," or in a manner "*like to these*," as McKnight renders it. In a manner like to whom? Why in a manner like unto these angels of whom he had spoken just before. The sin committed was "giving themselves over to fornication, and going after strange flesh," a sin that spirits cannot commit; and so there were no angels in the case, and the brother has simply misinterpreted the passage. I will say further that the passage does not prove that those spoken of there are to be punished endlessly. "O yes; but there is the word *aidios*, used there," my brother will say, "and that means endlessly." Well, I admit that the word *aidios* means eternal, in the unlimited sense, but as it is applied to the angels here, it does not prove that they will be bound in these chains *endlessly;* for they are only "reserved in everlasting (*aidios*) chains under darkness UNTO *the judgment of the great day.*" At the time of this day of judgment they will be released from the "everlasting chains," and the passage asserts nothing farther of them. He can never prove *endless misery* by the word *aidios* as used in that passage.

Bro. Carpenter contends that *aiōn*, in the accusative, and *aiōnios*, preceded by *eis*, always mean unlimited

duration, and he quotes Robinson to prove it. I will show the fallacy of such a statement by a single case. Christ's kingdom is called *everlasting* in 2 Peter 1:11. "For so an entrance shall be ministered unto you abundantly into the *everlasting kingdom* (*eis tān aiōnion basileian*) of our Lord and Saviour Jesus Christ." Here is *aiōnios* preceded by *eis*, and it is used as descriptive of Christ's kingdom, and yet it does not mean that Christ's kingdom is to endure *endlessly*. Paul says, "Then cometh the *end* when he shall have delivered up the kingdom to God, even the Father." Christ's kingdom then is to have an end. Alexander Campbell says: "The kingdom which Jesus has received from his Father, however heavenly, sublime, and glorious it may be regarded, is only *temporal*. It had a *beginning*, and it will have an *end*; for he must reign only *till* all enemies are put under his feet." Christian System, page 147.

I have found a case, then, where *aiōnios* is preceded by *eis*, where it does not mean unlimited duration, enough to refute his claim.

He refers to Rev. 20. 10:

> "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented *day and night* forever and ever."

He does not know what I understand by "day and night" there. Well, I will say to him that in eternity there is neither day nor night, that these terms are applied to the periods marked by the revolution of the earth on its axis, and so the recurrence of day and night in time. Therefore these terms belong to *time*, and the punishment here referred to must be in *time*. Mark that!

Now, the brother says these matters are realities, and not merely figures as I have contended. Then we have a literal lake of fire and brimstone, and the great red dragon that was cast into it is a real being with his

seven heads, and ten horns, and a tail that drew the third part of the stars of heaven. And as the dragon is called "that old serpent, which is the *devil* and satan," so we have a description of my friend's personal devil; and a curious sort of a being he is!

But the interpretation of the dragon is that the "seven heads" are "seven mountains," and that the "ten horns" are "ten kings." (Rev. 17: 5-12.) So the dragon is a symbol of an earthly power or powers, and as I believe of a religious power. So the lake of fire is also a symbol, a symbol of the destruction of these powers; and consequently the lake of fire and brimstone in which the beast and false prophet are cast, and where the dragon, called the devil, is tormented, has no reference to his hell of fire in which men are to be tormented endlessly in the future world.

He quotes a number of commentators to prove that there is a personal devil. Suppose he should turn around and ask Bro. Dungan there, if baptism was for the remission of sins? Bro. Dungan will say, "Yes, sir," and so he has that point proved! Of course those commentators believe in a personal devil, but that is no proof for him. He refers to Dr. Barnes as to whether there is a personal devil, and Dr. Barnes says there is! Does that prove it? Why, I can prove that there is no personal devil by that process of reasoning. Dr. Paige says there is no personal devil. He must find better proof than that, or he will fail on that question. Now I believe all that the Bible says about devils, and yet I do not believe in a great personal devil almost equal to God! Nor does the passages he quotes prove the existence of a personal devil, with seven heads, ten horns, a cloven foot, and tremendous reach of tail, to which my friend is here committed. But I will tell you how all these commentators differ from the Bible in reference to the devil. Paul say he is to be destroyed:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil." Heb. 2:14.

Now, as the devil is to be DESTROYED, how is my friend and his witnesses going to have him LIVE FOREVER and suffer ENDLESS PUNISHMENT in a lake of fire and brimstone. Now I don't see how the devil is to be punished *endlessly* after he is *destroyed!*

My brother refers to the fall of angels from heaven. But if angels have fallen from heaven once they may again, and so finally all heaven will be depopulated! There is no security in heaven according to his theory! Elder J. L. Martin, in his Voice of Seven Thunders, p. 269, says: "Men and angels are rational moral agents worshiping God from choice, choosing whether they will obey the Lord, or let it alone—with the condition placed before them, to serve God, and live eternally, or let it alone, and be miserable and damned forever." If angels are free to fall, and have fallen, with nothing to tempt them in a pure and holy heaven, so they may again, and there is no security for them. Even when the word eternal is applied to the condition and happiness of the righteous in heaven, it does not prove the permanency of it; for my opponent admits that the word eternal is applied to life in this world, and that those who have it may lose it. So even the words he so much relies on to prove the endlessness of the happiness of the righteous, give him no support: and he can promise security in heaven to no class of beings. All of this is true if angels have once fallen from heaven. If there has been a revolt in heaven, there may be another revolt there; and if my brother gets there, he may be drawn away and fall. We read in Rev. 12th of a war in heaven in which Michael and his angels fought against the dragon and his angels—the dragon whose tail drew the third part of the stars of heaven, and did cast them to the ground. Now these

stars are said to be the angels, so that *one-third* of the angels were swept from heaven by that one revolt, according to my brother's theory! But there may be another revolt, and another devil may sweep out another third of the heavenly host with his tail of magnificent proportions, and then two-thirds of them would be gone; and still another devil might revolt and draw away the remaining third of heaven's inhabitants, and so all would be finally cast out!! That is to what the theory of the brother in reference to the devil and fallen angels leads him in his literal application of these matters in the Apocalypse.

He introduces an argument on difference in the judgment and resurrection. But he has not yet proven a general judgment after the resurrection: nor has he proven a difference in character in the resurrection, when the dead shall be raised incorruptible, and God is all in all.

Bro. Carpenter quotes in support of a material resurrection, several cases of raising from the dead: such as Jairus's daughter, the son of the widow of Nain, Lazarus, and the opening of the graves at the time of the resurrection of Christ. Now, these were but special cases; the persons thus raised all died again. He cannot prove a literal physical resurrection to immortality from any of these cases.

Now, in 2 Cor. 5: 1, 2, it is said:

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

The "earthly house of this tabernacle" is the *body.* But the apostle says, that when this house is dissolved by death then *we have* a "*house* not made with hands, *eternal in the heavens;*" and he earnestly desired "to be clothed upon with his house which is *from heaven.*" This house (the resurrection body) was to come FROM

HEAVEN. Bro. Carpenter says it is to come up out of the ground! Quite a difference.

The apostle again says, (1 Cor. 15: 35), "But some man will say, How are the dead raised up? and with what *body* do they come?" The very question before us; and he answers (verses 36-44):

"Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Now, Bro. Carpenter says that it is the body that is sown that comes up in the resurrection. But St. Paul says distinctly, definitely, "thou sowest *not* that body that shall be!" He says that it is not the natural body that is to be raised, but that in the resurrection, we are to have spiritual, heavenly, glorious, and incorruptible bodies. The brother's doctrine contradicts the doctrine of the apostle Paul.

He says I can settle the matter about the "five brethren" with Bro. Snook. I see he is very anxious to get that settlement off from his hands just as quickly as possible. I do not think that Bro. Snook and I will have any material difference on that question; so he need not concern himself on that question.

He still insists that Paul was willing to be eternally cursed for his brethren's sake. Why, just think of it! Paul ready to be eternally separated from Christ, and go to the companionship of adulterers, murderers, liars, thieves, and every kind of vile and abominable characters, and live there forever for the sake of his brethren! Did Paul mean that? Never! And he can never make you believe any such thing.

On the date of the book of Revelation, my opponent says Guericke is the source of all the mistake there. But Dr. Stowe shows, as we have already said, how the misapprehension occurred concerning the testimony of Ireneaus as to the time of John's banishment to the isle of Patmos, in the confounding the emperor *Domitian* with *Nero Claudius Domitius*, or *Domitianus*. Dr. Stowe and Prof. Stuart, who both follow Guericke, fix the date of the book of Revelation in the reign of Nero, and before the destruction of Jerusalem, and Alexander Campbell says of Prof. Stuart that he is the most erudite Biblical critic in Europe or America.

But that four square city! Does my friend think heaven is in the shape of a cube? But he mistook me entirely there. I quoted from the 11th chapter of Revelation, where we read of a reed being given to John to measure the temple, and altar, etc. Now does my opponent mean to say that Jerusalem and the temple were destroyed when that was written? And that the only Jerusalem referred to was the four-square Jerusalem of the 21st chapter? I say Jerusalem was then standing, and the temple, or John could not have measured it, as devoting it to destruction. There are "two witnesses" also spoken of, who were to prophecy in that city a thousand, two hundred and three score days; and when their testimony was finished, the beast that ascended out of the bottomless pit, was to make war upon them, and overcome them, and kill them, "And their dead bodies shall lie in the street of the great city, which spiritually is called *Sodom* and *Egypt*, where ALSO OUR LORD WAS CRUCIFIED." Rev. 11: 3-8. That means Jerusalem. Jerusalem that was to be "trodden under foot of the Gentiles forty and two months," and

cannot be applied to any other place, nor to any other Jerusalem. For the New Jerusalem was not to be trodden under foot of the Gentiles forty and two months, neither was Christ crucified in it, nor is it called "spiritually Sodom or Egypt."

He refers again to Rom. 6 : 23, "The wages of sin is death," etc. You will remember that I asked him whether there was any life in that death; but he does not like to say whether there was or not. For if Adam died completely, and that too a spiritual death, then Adam was totally depraved, a doctrine my brother does not believe. And if totally depraved, he has not shown that it was possible for him to be punished. But if there was still some good left in him, there was something in him that was attracted towards God, and he might be finally saved, and the brother's argument that death means eternal punishment fails altogether. That is the reason why he is so careful not to commit himself either way on that question.

Again, if Adam was totally depraved, then all mankind are totally depraved also; and none but God can convert and save them, for nothing short of Omnipotence could raise them from such a death. If, therefore, all men are not converted, God only is responsible for it. That is the uncomfortable position my brother's logic places him in!

But he says according to the law of antithesis *eternal death* must be understood in Rom. 6: 23, as opposed to eternal life. Why did not the apostle say so then? But he cannot find the phrase "ETERNAL DEATH" anywhere in the Bible; and I have already shown you that his position on that passage, and so therefore on all his antithetical passages, is untenable. That the arms of the balances are not equal, that "death" in those passages is limited, because they pass from it unto life. John 5 : 24.

You will remember also that the day before yesterday that he admitted that all that was lost in Adam was regained in Christ. Then if Adam died an *eternal death*, all that we lost by the first Adam was regained in the second Adam; so all mankind are to be raised in Christ to *eternal life*. Universalism is therefore true on his own admission.

I believe I am through with his speeches. Bro. Moderators, what time have I?

MODERATORS.—About ten minutes.

MR. HUGHES.—Very well; then I will preach another sermon for the benefit of my brother Carpenter.

MR. CARPENTER.—I hope it will be a good one.

MR. HUGHES.—I think you will say that it is a good one when I am through.

I will now resume my negative argument where I left off in my former speech.

VI. Endless punishment is contrary to the purposes of divine punishment.

God's government is founded on the eternal principles of infinite benevolence and justice. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Ps. 89 : 14.

It is administered on the principle of good will to man, and for his good and highest happiness. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19 : 7.

The penalties of the divine government are not an arbitrary, revengeful code, inflicted for the injury of man; but for his good, to enforce obedience to the divine law, and to discipline and educate him to fulfill its requirements. "Unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." Ps. 62: 12. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Ps. 119: 75. "It is good for me that I have been af-

flicted; that I might learn thy statutes." Verse 11. "Before I was afflicted I went astray; but now have I kept thy word." Verse 67. These passages set forth very clearly the object and the intention of the penalties of God's government. Even the severest of God's punishments represented by the most terrible of all imagery—by *fire*—is for the sinner's reformation. I will quote a few passages in illustration:

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2, 3.

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Isa. 1: 25-27.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4: 4.

Again, punishment unto death, the destruction of the flesh, delivering over to Satan, are intended for the good of the offenders:

"The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and enquired early after God." Ps. 78: 31-34.

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 4, 5.

"Holding faith, and a good conscience, which some having put away, concerning faith have made shipwreck; of whom is Hymenius and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. 1: 19, 20.

"Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and

comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." 2 Cor. 2: 6, 7.

Even man's own wickedness is made to correct him, and because of God's judgments men learn righteousness:

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." Jer. 2: 19.

"With my soul I have desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9.

"I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early." Hosea 5: 15.

"Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth; for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise and save us." Jer. 27.

God's punishments are the chastisements of a father who corrects his children in love:

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12: 5-11.

"He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?" Ps. 94: 10.

"Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them." Isa. 26: 16.

The idea is very clearly held out here, that, not only is punishment for man's *profit*, and that he might be partaker of God's holiness, but that the end had in

view will finally be attained. "Afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." Punishment being reformatory, it cannot be endless. Endless chastisement is an absurdity.

VII. Were the doctrine of endless misery true, it would render perfect bliss, an unalloyed happiness, an impossibility even in heaven, without a complete destruction of all the finer feelings, affections, and sympathies of the human heart. The temporal loss of friends with the hope of meeting them hereafter, makes us unhappy. Would it be possible for us to be otherwise than miserable in the thought that when death takes them it will be an eternal separation? Make this fear a terrible reality hereafter, if we are permitted the heavenly country, will heaven be heaven to us then?

"The warp and woof of all destinies are woven fast,
Linked in sympathy, like the keys in an organ vast,
Pluck one thread, and the web you mar;
Break but one of a thousand keys,
And the paining jar through all will run."

Can it be that all these social sympaties are lost in heaven? That all that makes us true and kind, good and Christ-like in this world, will be dead and cold in heaven? Is it possible that the love of family, of wife, and child, of our kindred, is all to be annihilated, that the fires of hell may be kept burning, and the saints glorify God in a selfish, unsympathizing heaven? We call the man who can look upon suffering in this world unmoved, a cold, callous fiend. Is that the character of saints in heaven, who exultingly shout, and care nothing for the unutterable agony of kindred in hell?

Who would accept heaven on such terms? He who is willing to accept heaven alone, is not worthy of heaven. Nothing so ennobles a man as willingness to

sacrifice for the good of others, in the spirit of the great Master, who was rich but became poor for our sakes.

"Is heaven so high
That pity cannot breath its air;
Its happy eyes forever dry,
Its holy lips without a prayer?
My God! my God! if thither led
By thy free grace unmerited,
No crown, or palm be mine;
But let me keep,
A heart that still can feel,
And eyes that still can weep."

"Radbod, one of the old Scandinavian kings, after long resistance, finally consented to be baptized. After he had put one foot into the water, he asked the priest if he should meet his forefathers in heaven. Learning that they, being unbaptized pagans, were victims of endless misery, he drew his foot back, and refused the rite, choosing to be with his brave ancestors in hell rather than to be in heaven with the Christian priests."

It seems to me that every good Christian man, who has attained the highest refinement of feeling and virtue, who has but a spark of the compassion of our dear Saviour, sanctifying his nature, could but say, "Heaven can be no heaven to me if I am to look down upon the eternal anguish of those I have loved here." [Time expired.]

MR. CARPENTER'S CLOSING SPEECH.

BRETHREN MODERATORS:—I think you and the audience will bear me witness that I have done the arguing here principally, while my brother has been making some fun for us, and has been preaching us one of his old sermons! I have only one particular objection to the sermon, and that is, we have heard the same thing so often before. It is getting a little

stale. I do not blame my brother for his course. I rather think he could do no better. Failing, therefore, in his efforts at argument he has amused us with his dragon story, and kindred things, and then by way of exhortation read his sermon! How often he has preached it to you before I know not.

I will now resume my argument on the resurrection where I left off in my last speech.

Rom. 8: 11, is in proof of a literal resurrection:

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

But why multiply proofs upon that which is the scoff of the infidel, but the hope of the Christian? We read in Acts 17: 32:

"And when they [the Areopagites] heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter."

And here, I ask, what mother, what father, what friend, has not a child, a parent, a friend, some dear object of affection, whose body lies in the dust, and to whom this doctrine comes home with wonderful force? Go to your cemeteries, and even on the tombstones erected by our Universalist friends over their buried dead, you will read such mottoes as, "Them that sleep in Jesus will God bring with him," "I am the resurrection and the life," "By man came death, by man came also the resurrection." You will see the index finger pointing upward, showing that even they believe that the graves shall be opened, and the dead shall come out of their graves.

In Acts 23: 6-8, we read:

"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

Now here the resurrection of the body is the matter in dispute. This was denied by the ancient, as it is by the modern Sadducees; but Paul says that the Pharisees, whose doctrine he avows, *confess* the truth—that very same truth which my brother denies, and which we "Orthodox believers" confess.

In Acts 24: 14, 15, it is said:

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

This "hope," here expressed, centers in the redemption of the body; as only after that would he be fully rewarded. The hearer will also notice the clear distinction made between the resurrection of the "JUST and UNJUST."

From the grand argument on this subject in 1 Cor. 15th chapter, I take the following extracts (verses 12-17):

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain. Yea; and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins."

Verses 35, 36:

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die."

Verses 42-44:

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

We will allow that Scripture to speak for itself.

We have already sufficiently exhibited the doctrine of *hades*, or the *intermediate state*.

But if it be asked whether the spirit comes from some other place to take its body, we read from Luke 8 : 52-55, from the account of the raising of the ruler's daughter:

"And all wept, and bewailed her; but he said, Weep not; she is not dead but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway, and he commanded to give her meat."

Having shown that the resurrection is literal and future, we, in the next place, proceed to show that the judgment is subsequent to the resurrection, hence future, after Christ's coming with his holy angels, and in glory.

That his coming in his kingdom, as spoken of in Matt. 16 : 28; Mark 9 : 1; Luke 9 : 27, is past we may admit. But his coming with his holy angels to judgment, to reward "*every man*," is yet future. I quote in proof Matt. 16 : 26-28 :

"For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

Here, we repeat, the coming of the 27th verse is the consummation of the kingdom of the 28th verse. In Heb. 9 : 27, 28, it is said :

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation."

"AFTER DEATH;" note that.

We also quote Col. 3 : 4 :

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

And 1 : 13 :

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Those who were in the earthly kingdom that had come (1 : 13) were waiting for his coming in glory for their reward (3 : 4).

In addition, we refer to 1 Thes. 3 : 1; Phil. 3 : 20-21; 1 John 3 : 2; 1 Thes. 4 : 16-18; Titus 2 : 11-13, and to parallel passages, bearing on the same point.

It now only remains for us to show that the fates of men are different, as accorded at this judgment, and that this difference is endless. This difference is fully proven by the facts. The living and dead shall stand in judgment. Every one shall receive according to his works. (Rev. 20 : 13; 22 : 12.) He shall separate the sheep from the goats (Matt. 25 : 32). Some shall share in the first resurrection; some not. (Rev. 20 : 5). Some shall be subject to the second death; some not. (Rev. 20 : 6). Some go to the "everlasting kingdom;" others "to the place prepared for the devil and his angels." (Matt. 25 : 34-41).

Even Universalists, with all their *post mortem* gospel, restoration, progression, heavenly "reform school" notions, are compelled to admit that those who live best in this life will start upon the next life ahead in moral development, of those who had lived wickedly here under equal circumstances; and whatever of development and excellency they have lost by their wickedness, is just so much lost forever. They must eternally remain at least that much behind what they might have been. This loss they must ever attribute to their own sinfulness. This is, by Universalist showing, an *endless* punishment for sins.

Mr. Manford says (Debate with Franklin, p. 16) : "I do believe that abusing or improving in talent *in this*

world, will effect in some degree *our future condition*. I believe in *degrees* of glory hereafter."

But we are not dependent upon Universalist concessions upon this point. As we have already shown the Bible most unequivocally and repeatedly asserts it, by words which we proved are the strongest terms in the English, or the original Greek and Hebrew; much stronger terms than "*endless*" in our proposition. "*Everlasting* punishment." (Matt. 25 : 46). "*Everlasting* contempt." (Dan. 12 : 2). "*Forever and ever.*" (Rev. 20: 10). "*Everlasting* fire." (Matt. 18 : 8; Matt. 25 : 41). "*Everlasting* destruction." (2 Thes. 1 : 9). "*Everlasting* chains." (Jude 6). "*Eternal* damnation." (Mark 3 : 29). We have also shown that these same terms measure the existence of God, the happiness of the righteous, etc. We believe this argument to be impregnable. Let my brother try his hand on it, if he will. By these words and phrases the punishment of the wicked is made to equal, in duration, the happiness of the righteous.

I will now notice some things in my opponent's last speech.

He tells us of Radbod, the old Pagan, who refused to be baptized and enter the Church, after learning that his forefathers would not be with him in heaven. Well, to refuse to obey the law of the Lord is just the spirit of paganism, and we regret to see that our Universalist friends exhibit so much of the same spirit of rebellion. They, too, want God to conform to their ideas; instead of being willing to conform to God's terms.

You could but have noticed in the brother's argument on the new and better covenant spoken of in Heb. 8 : 6, that he measures everything by the *impunity* that God will allow toward his law, not the greatness of the rewards of the obedient.

He denies the doctrine of the resurrection of the

body from the grave. But how was Christ raised from the dead? Was not his grave opened? Was not the stone rolled away from the door of the sepulcher? Were not the grave clothes left lying there on the third morning? and was not the body gone? What are we to do with these passages that speak of the graves being opened, if the bodies rise not? Now Paul refers to the resurrection of Christ as the assurance of ours. He says, "Now if Christ be preached that he rose from the dead, how say some among you that there *is no resurrection* of the dead?" It seems some of them held my brother's doctrine then. But the apostle says, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up [I suppose my brother does not believe that he was raised up,] if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men the most miserable." But then he declares, "*But now is Christ risen from the dead, and become the first fruits of them that slept.*" 1 Cor. 15: 12-20. Now here Christ is declared to be raised from the dead, and we know how he was raised, and he is the "*first fruits* of them that slept;" and the second fruit will be like unto the first, so we shall also be raised by him. And yet my brother says there is no resurrection of the dead from the grave; but that we are to have a building from heaven. We admit a clothing with a heavenly immortality, which the apostle calls a building from heaven, a swallowing up of mortality by life. (2 Cor. 5 : 4). But this does not conflict with the doc-

trine of the resurrection so plainly taught by the same apostle.

I again ask if Christ's body was not raised? Was not this act called his *resurrection?* Is not this a pledge of the resurrection of our bodies? Christ's body rose to a different state or condition; but it was his identical body nevertheless. But we are told all the cases we have adduced were only temporary resurrections; that the parties all died again. Did Christ die again? Can he prove that the saints who rose with him died again? I think not. But the temporary resurrections differ from the final resurrection not so much in the manner of raising as in the *condition* to which the parties are raised. But why argue this fundamental Scriptural doctrine further? The Old Testament worthies believed it; Martha at Lazarus's grave confessed it; the Pharisees and other Jews believed it; Christ and his apostles taught it; and Christ verified it by raising others and by his own resurrection.

Upon Jude 6th my opponent intimates that it is the chains, and not the punishment, that is eternal. But that little dodge fails of its purpose. Why have eternal chains if there is to be no one bound with them? This I have asked before; but for obvious reasons my brother has not answered it. The fact that these wicked spirits are bound *till* the judgment does not argue that they will not be bound after the judgment; no more than the fact that criminals are kept in our jails till court sets, proves that they will not be imprisoned after a full judgment has been pronounced. But does my brother now yield his notion of a *continuous* day of judgment, and acknowledge a set time, still future, for the judgment to which these are reserved?

He thinks I made a mistake concerning his quotation from Revelations. Perhaps I did. But if he will read the 17th, 18th, and 19th chapters, he will learn

the destiny of the beast and Satan. He will find out that these and wicked men are to be punished "forever and ever," in that place "prepared for the devil and his angels," and which is not to be destroyed.

He admits that he differs from the Commentators in reference to future punishment; and I think it is now evident that he differs just as widely from the Bible.

But he says that, according to brother Martin and myself, the angels fell, and, if so, he thinks we may fall too. What, does he now repudiate his future probation doctrine? I have argued that our probation ends with this life; but he would carry it into the future life.

My opponent has talked much about things that are "unreasonable," but I think the most unreasonable thing we have heard was his attempted argument under that head; at best it is but a rehash of his former speeches.

He admits the doctrine of endless punishment by his position upon degrees in the future. You have not forgotten our argument upon A, B, and the one hundred degrees of difference.

But then he talks about "day and night," etc. He says these expressions refer to time, and do not apply to the future. Well, I read of the saints "*serving God* DAY AND NIGHT *in his temple.*" (Rev. 7 : 15). Is not that *endlessly* either? Perhaps he thinks that applies to time also! How is it, brother? Strange that this passage must be understood so literal, while the rest of the Bible, and especially the book of Revelations, is little else than a figure! How the Bible changes to suit my brother's convenience!

He introduced Heb. 12 : 5-11 to prove that punishment is nothing but parental correction. Now let me read a verse or two there: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of right-

eousness unto them *which are exercised thereby.*" Now it appears there are some that are not "exercised thereby"—it does them no good—they refuse to be benefitted by it. Will he tell us how it will be with them? He seems to think it is going to succeed with every one; but Paul does not speak that way. Now how will it be with those with whom it does not succeed? Besides it is not the word *kolasis* that is here used, but the word *paidai*, which does signify parental correction.

He thinks that future endless punishment will destroy the happiness of the righteous in heaven. He thinks we will be there just as we are here. As if we could reason from our circumstances and feelings here as to what will be our circumstances and feelings there! But I answer him by asking, Is *God* happy *now?* Are the *saints* happy *now?* And all this notwithstanding the sin and suffering with which the world abounds? If they are, then the existence of sin and suffering, however dreadful to those who endure it, will not be in the way of the happiness of holy beings in the future world, as it is not in the way of their happiness *now*, if, as he says, we are to be the same there as here.

He tells us that universal salvation was the rule in the O. T. But how will he prove this? He quoted what several commentators say about the law of Moses; but this is a very small fraction of the O. T. It is not true that these authors teach the absence of the doctrine of endless punishment in the O. T. On the contrary, every one of them interpret certain O. T. passages as teaching the doctrine. Even Dr. George Campbell, whose language seems strongest, does this. I do hope Bro. Hughes will be done misrepresenting these authors on this point. The O. T. does in many places teach the doctrine of endless punishment, as we have proved; and the Jews believed it. Besides even the law of Moses, as is evidenced by the very passages quoted by my opponent from the commentators, is as silent about future life and happiness, as concerning future punishment. Hence Moses comes quite as near teaching universal destruction, or damnation, as he does salvation. But again, my opponent himself admits *future* punishment, hence his positions on the O. T. are against his own teachings. Has he no care for consistency?

He insists that Revelations was written before the destruction of Jerusalem, A. D. 70, though I have proven by the very highest authorities that the book could not have been written for a quarter of a century afterward. But he says the two witnesses were to prophecy 1260 days in the city. There is no evidence for this. Let us see. Writers on Prophecy generally concede that a day in prophetic symbol represents a year or an epoch; then Revelations must have been written, according to my opponent's learned exegesis, 1260 years before A. D. 70—before Solomon's day.

My opponent again makes a tremendous ado about Paul's being everlastingly tormented for his kinsmen's sake. Here again he does not state me fairly. I said that whether the cutting off was simply from the congregation, the earth, or from heaven, it would have been without hope of restoration. The *anathema* did not admit of restoration. But why does Bro. Hughes make such an ado over Paul's affection for his kinsmen? Has he not several times intimated that if his friends had to go to hell, he would go there too? Has he forgotten the eulogy he passed upon the old Pagan, Radbod, for making that declaration? Did not Mr. King blatantly make such statements in the Des Moines debate? In short, have not Universalists been accustomed to make such protestations? Are they so much bolder and more devoted to their friends than the old apostle was almost inclined to be? Truly the legs of the lame are unequal; hence this limping.

He introduces "the word spoken by angels." (Heb.

2 : 2, 3). From this he argues that the O. T. does not teach endless punishment. By comparing this with Acts 7 : 38, 53, and Gal. 3 : 19, he will see that it is only the law of Moses to which allusion is here made, and by comparing it with Heb. 10 : 29, he will learn of a punishment "more sore than death without mercy."

RECAPITULATION.

I have now only time to briefly sum up the arguments offered upon the proposition before us, viz., "Those who die in willful disobedience to the gospel will suffer endless punishment."

After defining the terms of our proposition, we set out by showing, in our first argument, that the strongest terms of duration in the English language, terms which express *infinite duration*, are applied in the Scriptures to future punishment. That while the word "endless" is not applied in the Scriptures to the punishment of the wicked, yet other *stronger* English words are, as *eternal, everlasting, ever, forever, forever and ever.* We proved the infinite meaning of these words by acknowledged and standard authorities, but acknowledged, of course, that they are sometimes used in a hyperbolic sense. So that we have demonstrated that the strongest English words, expressive of *infinite duration*, are prefixed in the Scriptures to the *future punishment of the wicked.*

In the same way, we also showed that the *strongest* terms and phrases of duration in the original Hebrew and Greek tongues are also applied to the punishment of the wicked.

But we are cited to 2 Peter 1 : 11, on *eis ton aiōnion*, to prove that this form of expression does not necessarily mean endless; for, says my opponent, Christ is to give up his kingdom; and Bro. Campbell is quoted here, as well as 1 Cor. 15th chapter. True Christ is to

give up his kingdom. But which kingdom, or manifestation of his kingdom? The *mediatorial* (priestly) set up on Pentecost, or the "*everlasting* kingdom" of which Peter speaks, and which is *reserved* for the righteous? Certainly it is the former that is to be given up, and this, too, immediately after the resurrection and judgment, at which time the saints enter upon the "everlasting" (*eis ton aiōnion*). This kingdom will be as enduring as the life of the righteous, or the throne of God. So Bro. Hughes is signally defeated here, too.

But he quotes what Dr. Lewis says concerning the increased conception, intensity, or emphasis, made by the uses of duplicates and plurals, and asks if we can add to the expression of *eternity.* Well, judging by the force and prolongation he sometimes places upon the word, he evidently thinks he can increase our conception of it by his emphasis. This Tayler Lewis says is done by duplicates and plurals. But we have before shown that the Saviour and the apostles use these repetitions, duplicates, etc., where it is certain that the statement would have been as true, though not so impressive, in the simple form, as in the expression "verily, verily," "no, no," etc.

Upon the simple form of *aiōn* I showed from the highest authorities that it etymologically means *ever-being*, and that Dr. Beecher, following Olympiadorius, of the sixth century, is contradicted by the Greek scholarship of the world, from Aristotle to the present time. I have freely admitted, however, that the word is often used in an accommodated and hyperbolic sense. That in very many instances it means a limited space of time. But it always exhausts the period in the mind of the speaker. As different men have different horizons, because of the difference in their visions, so this word's extension is measured by the conception of the one using it. Man's eternity means more to me than it does to a destructionist, while the age of the hills is less to

me than to him who believes that matter is eternal. But whatever a Greek's conception of eternity might be, he expressed it by *aiōn*. The adjective *aiōnios*, is less variable in meaning, and in the N. T. always means endless.

But *aiōnios*, or even *aiōn* exhausted the conception of the speaker, who could find no stronger terms if he had desired them.

This reminds me of his criticism on Jude 7, which I think I have neglected to notice. He says the language there used respecting Sodom and Gomorrah refers to the past. But I have examined some eight or ten versions and commentators, and these all put it in the present, as the common version does. Jude says "they are *set forth* for an example, *suffering* the vengeance of eternal fire." When I pressed my opponent for a stronger Greek word than *aiōnios*, he gave us *aidios*, derived by the way from the same noun, *aiōn*, that *aiōnios* is. But that is just the word that Jude applies to future punishment.

I showed from Bishop Horne that these, like other words, are to be taken in their current and received meaning, which is not always their etymological meaning, unless there are weighty reasons why some other meaning should be accepted. That we are to take the most simple sense that most readily suggests itself to an attentive reader, of competent knowledge, as the true sense. And I showed that, taken in this way, these words, as applied to the punishment of the wicked, must be understood in their unlimited sense.

I also took up my friend's chosen witness, Dr. Edward Beecher, and showed that even Dr. Beecher would not support him; that while Dr. Beecher does not agree with Aristotle's derivation of *aiōn*, he yet admits that *aiōn* does include the idea of duration, and may mean endless, nor does he deny the Scriptural view of the endlessness of future punishment.

I also introduced here two or three specifications. First, I introduced 2 Thes. 1: 4-10; Matt. 25: 46, balancing the duration of the righteous against the misery of the wicked. I showed from these passages that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ;" that they will be punished with "everlasting destruction from the presence of the Lord and the glory of his power." And I showed by several passages of the same kind, where we have the preposition preceding the noun or the adjective used in its compound or duplicated form, concerning which we have spoken before, and in which form these terms *always* signify endless duration. We have the words thus used and applied to the punishment of the wicked.

I also specified Dan. 12: 1-4, in which passage it is said that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And I showed that while "dust" and "earth" may be used figuratively, the expression "dust of the earth" or "dust of the ground" is no where used in a figurative sense in that connection in the Scriptures. And I asked him to find me a single passage where the "dust of the earth," or "dust of the ground" is not used in a *literal* sense, in all its Bible usage. Hence, I claim that while that is true, it refers in Dan. 12: 1-4 to a *literal* resurrection. Hence after the resurrection some shall go into "everlasting shame and contempt." I supported that by a long line of arguments and proofs which I think were conclusive, and which the attempted criticisms of the brother have not set aside.

Then I introduced my second argument, in which I proved that Christ will deliver up the Mediatorial Throne, after which salvation will be impossible. Under this argument I showed by suitable Scriptural proofs

that where the gospel is preached, salvation is attainable only through Christ as a Mediator and Priest; that the time is coming when he will cease to act as such, and that at that time there will be those yet unsaved. I also showed that salvation is only through Christ's blood, that the end of Christ's mediatorial reign is *after* the resurrection, and that those remaining unsaved after that time will have no other means of salvation. This point the brother has tried to meet, but he has failed to show that there are any means of salvation furnished to men in the future world. Then I presented an elaborate argument in continuance of my first argument on the original words in the Greek and Hebrew, and showed by various instances and authorities that these words as applied to future punishment are to be taken in their infinite and absolute sense.

In my third argument I showed that there will be an anathema pronounced upon certain men when Christ comes. Here I showed that this anathema meant a cutting off. It was an irrevocable judgment that could not be set aside, and involved the idea of endless punishment.

After this, as our fourth argument, we introduced the doctrine of the Unpardonable Sin. We showed here by Scripture proofs that there is a sin that "never hath forgiveness, neither in this world, nor in that which is to come," or if you please, neither in the Jewish nor Christian ages, which latter embraces all time to come. And we showed that some were placed in a condition in which it "is *impossible* to renew them to repentance." And from 1 John 5 : 16, we showed that there is "a sin unto death," a sin for which we need "not pray," for it hath no pardon. Perhaps you noticed how lightly the brother touched on these several arguments, which so conclusively support the doctrine set forth in our proposition.

Yesterday he sweat over them wonderfully, not by the sun's shining, as he says, for the moderators were going to the stove to warm; but to-day he took them as if they were not worthy of his notice. I expect he thought that was the easiest way to meet them. To us, at least, he seemed "cool" enough.

You noticed he had a good deal to say about *hades* and *tartarus*, and *gehenna*, and I do not know how many other things; but he had very little to say on these arguments that I have introduced in support of this proposition. He loves to show his familiarity with authors whether their words bear upon the proposition or not.

My fifth argument was upon the Great Salvation and the More Sore Punishment. Here I showed that temporal death was the penalty for transgressing Moses's law; that the "more sore punishment" consists in the "second death." This argument, I believe, was not noticed at all by the brother. We should like to find out what that punishment is. I am sorry that he has not seen fit to tell us.

My sixth argument was on the Rich Man and Lazarus. The brother does not agree with Bro. Snook as to the "five brethren." Snook thinks they represent the five Jewish sects. Bro. Hughes thinks they are only put in to fill out the parable, and that the Rich Man refers to the Scribes and Pharisees, and the "five brethren" represent the rest of the Jews; but he failed to show any aptness of the passage to the thing to be taught by the Saviour, as interpreted under this modern view. Well, he thinks he can settle that matter with Bro. Snook. But he cannot follow Bro. Snook very certainly, so he will have to convince him. But surely he has left my argument untouched—the unfathomable gulf unbridged, and there it stands, indicating a final and eternal separation between the righteous and the wicked in the future world. You will not forget, too, that the Rich Man's prayer was not answered; that the whole question was

referred back to Moses and the prophets in this world; the next is too late!

In this connection I introduced the original words *hades, sheol,* and *gehenna,* and showed how they were used and understood among the Jews, and that this last word at the time of Christ was applied to future and eternal punishment. This he has tried to set aside by an argument denying that this term was used in this sense until after the time of Christ, but I think you will agree that he has failed to make his point here; and I am sure that the arguments I have adduced will be sufficient to satisfy you of the contrary.

My seventh argument was on the Destruction of the Soul, showing that the destruction of the *body* is one thing, and that of the *soul* another thing; that the destruction of the soul is to be after the destruction of the body. And that the body and soul are to be cast into hell, and that destruction does not mean annihilation as he would have us believe. And we showed that the Jews understood by hell here, or *gehenna,* the place of future endless punishment. And that *gehenna* could not be either in this world or in *hades,* because the soul or spirit could not be cast into the valley of Hinnom in this world, nor could the body be cast into *hades* in the next, for the body and soul are separated at death. But they will be re-united at the resurrection and then cast into *gehenna.* This argument the brother attempted to meet by denying the use of *gehenna,* in the sense of the place of future punishment, until it was so used in the Targum of Jonathan ben Uzziel, which he dated in the third or fourth century after Christ. But I introduced authorities to show that some of these Targums date back, probably to the time of Ezra, certainly to the time of the Maccabees, which was before Christ.

My eighth argument was on the General Scope of the Scriptures, showing that they were in harmony with the theory of man's present probation and ultimate change-

less destiny. I showed here that there is a God and a Devil; good angels and bad angels; good men and bad men; death and life; and also heaven and hell. And we showed that there will be sheep and goats at the judgment, that some shall be there acquitted and others condemned. Then we gave you a number of passages of Scripture illustrating this point, which all stand unrefuted in my brother's replies, as the report will show. I think he will find that he has not set aside one of my principal arguments, and that he has not taken one of them from me.

My ninth argument was on Scriptural Antithesis, and I showed here that there was a balancing of one thing against another, as things are balanced in the opposite arms of a pair of scales. And I showed that for this balancing, the two arms must be in equipoise—the one thing must be equal to the other thing—the one arm of the scale must exactly poise the other arm of the scale. And I quoted from Skinner, in his debate with Campbell, that he had not opposed or denied the doctrine of antithesis. Then I introduced a number of passages in which these Scriptural antithesis occur, where we find such opposites as "save—perish;" "eternal life—perish;" "tribulation and anguish—glory, honor, immortality, eternal life;" "death—eternal life," etc. "These shall go away into *everlasting punishment,* but the righteous into *life eternal.*" To this he only opposed an effort which showed how anxious he was to evade the real point involved in the argument I have here presented.

My tenth argument was on the Death Penalty, and the Nature of Law and Pardon. I defined law as "a rule of action," quoting the definition given of it by Sir Wm. Blackstone. Then I showed that the violation of law is *sin;* that man has been prohibited from violating the law, and that the penalty attached by the law to violation is death. I said that it makes no difference whether the penalty was understood to be temporal or spiritual

death, as either implied separation from God. I showed that the promise was not added till after the fall; that the promise of salvation was only through *pardon*, secured through the blood of Christ, and that this pardon comes by *grace*. I showed that man could not relieve himself from sin and suffering by either obedience or suffering; that suffering can never do away sin; that man cannot pay his debt, and if the payment depends upon *him*, he must suffer endlessly. That sin must be remitted, cancelled, forgiven, or man could not be saved. And I objected to my brother's doctrine that it had no grace in it, that it was opposed to the whole idea of pardon, and that Universalists teach that man must pay the whole penalty himself. And I showed that they reject the atonement of Christ, by references to Cobb, King, and Thayer. And you know that I have failed in this discussion to get the brother to definitely commit himself on the question of pardon, as to whether it is prospective or retrospective, in the sense of freeing from the penalty that otherwise would be endured on account of past transgressions, and in what sense, if any, he holds to the doctrine of the atonement. And to all this argument he has given no satisfactory answer as yet.

My eleventh argument was on the Condition of the Fallen Angels, for whom no redemption has been provided, so far as known, which renders it presumptive that men who are kindred in actions, shall have no future redemption. He tried to evade the force of this argument; but he did not succeed. I wanted to know how he would get those angels out, as they were bound in "everlasting [*aidios*] chains;" and he said "I [John Hughes] do not think there were any angels there. I think they were no other than men." This argument I could not answer! He claimed that the sin of which they were guilty was fornication, etc.! But the comparison was not as to their sins, but as to their *punishment*. And the Scriptures say definitely they were *angels*. And these angels "are *reserved* unto the day of judgment to be *punished*." That argument he has not met, and cannot.

Our twelfth argument related to the Difference in the Resurrection and Judgment. This you have just heard; it need not be re-stated. But we have showed that there will be a resurrection and a general judgment; that the judgment will be *after* death, and that at the judgment there will be a difference in the characters and destiny of the judged. The one does go to the right, the other to the left—the one are described as *sheep*, the other as *goats*—to the one is said, "Come ye blessed;" to the other, "Depart ye cursed."

These arguments, I believe, have commended themselves to your sober judgment, and fully sustain the proposition I have attempted to prove.

My brother has run a line of objections amounting to about this, that he did not believe in my doctrine; that it was contrary to reason; that it was contrary to the Bible. But has he proved it? That is the question.

And now before I close, I wish to appeal to the better judgment of this intelligent audience, who have given us such a respectful hearing during this discussion. Dear friends, according to the theory both of the brother and myself, you are to exist eternally. According to both of our theories the happiness of that eternity will be more or less effected by your actions here—you will not forget the endless one hundred degrees of difference between A and B in our illustration. This earthly probation at most is but short, and may close at an unexpected moment. The future—ah! that illimitable, awfully grand eternity, freighted with all its joys or miseries, is yet untried. I ask, then, will you risk your eternal destiny upon an uncertainty? Will you risk the chances of a turning to Christ in the other world? Will you sport upon the brink of eter-

nity during life, listening to the siren song, "God is too good to cast you off forever?" At best my brother's theory is but an abstraction, a speculation, that cannot possibly benefit you in time nor in eternity. Be careful that it does not lure you down to ruin! Will you risk your eternal all upon it? If you believe upon the Lord Jesus Christ, obey his gospel in its fulness, and live and die in his favor here, you know your future will be secure. Death-bed repentances are not to be relied on, and my brother's after-death repentance is wholly unknown in God's word. I ask then, again, are you willing, with all these facts before you, with eternity at hand, in face of the fact that you must come out of your graves and meet an assembled universe at the judgment seat, to risk receiving the dread decision there, "DEPART, DEPART"—take your portion with "the devil and his angels!" I say, are you willing to risk being found out of Christ at that day? God has endowed you with reason, has surrounded you in this world with golden opportunities, and you have heard from my opponent the very best that an adroit and experienced debater can say in favor of his theory. Are you willing to risk it? May God help you to act wisely on this momentous issue!

In conclusion, a word to my courteous brother. In view of all these dread considerations, will you, in the last speech of this four days' discussion, presume, as in your last speech, to get up here and attempt to turn all these things into ridicule? Dare you presume to divert the minds of this dying, eternity-bound audience from these sober realities, by any subtlety of rhetoric or elocution? Ah! can you, in view of your dread responsibility, as an influential teacher and leader of the people, continue to feed your friends on the opiates—the lullabies "All is well, God will save you, he cannot cast you off forever, if you do not turn to him in this life you may in the next, or by some means he will save you

anyhow?" You and I must meet this people at the judgment; fearful responsibilities hang over us! Will you not, then, join me in warning them to flee from the wrath to come; to secure their soul's salvation through the blood of the Redeemer, by a hearty obedience to the gospel in all its requirements? Let us do this, and then, in any event, it will be well for us and well for them. May God help us so to do. [Time expired.]

MR. HUGHES' CLOSING REJOINDER.

GENTLEMEN MODERATORS:—I propose first to examine briefly some things said in the brother's last speech. He brings up the resurrection of the body once more. He quotes again Rom. 8: 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." You will remember I have said something about that before, but he has not noticed what I said. He thinks I have not given attention to some things he has said. Perhaps not; but he has not noticed a great many things that I have introduced. However, I have meant to pay due attention to everything introduced by him that had any vital connection with the question in debate, besides spending considerable time on things but remotely connected with the proposition under discussion.

Now in reference to Rom. 8: 11, I said that the quickening of our mortal bodies depended on our having the Spirit of Christ, it could not, therefore, mean the bringing of the body up out of the grave. If the Spirit of Christ be in us there is a dying to sin, a quickening of the body, a yielding up of the members of the body as instruments of righteousness unto God. (Rom. 6 . 19; 12: 1), so that we do not live "after the flesh," but

"after the Spirit." That if the Spirit of God is in you the body is dead unto sin, and quickened unto active righteousness. Rom. 8:20. There is not a word about the resurrection of the body literally from the grave in the whole passage.

Now it does not make any difference what he says about the resurrection of the dead; I believe in the resurrection from the dead as much as he does. But does the resurrection of the dead mean a literal resurrection of the *bodies* of the dead into the future life? That is the question. And I quoted Paul, that the body that is sown is "NOT *that body that shall be!*" That is what Paul says about it, and my friend here accepts Paul!

He believes all the apostle says about the "building of God, a house not made with hands, eternal in the heavens;" and he says, that does not contradict the resurrection of the literal body. But Paul contrasts that "building" with the "tabernacle" we have here, and makes it the resurrection body, "our house from heaven" with which we are to be clothed upon. Not a house coming from the grave, but from heaven. And he says we have it immediately consequent upon death; not that we *shall have* it; but *we have* it, in the dissolving of the earthly house or tabernacle. The resurrection body, then, is a "spiritual" body, not the earthly body revivified.

Then he quotes Jairus's daughter, the young man at Nain, Lazarus, etc., to prove the resurrection of the body. Did the parties mentioned die again? Or did they go directly into the immortal state? How was that? If they died again these cases will not help him to prove his doctrine of the resurrection of the body into the immortal state. But they were not raised into the final state, but simply back to this life again. But Christ's body was raised from the grave. His resurrection was to demonstrate that he was the Son of God with

power, to give assurance of a future life, and his body was raised to demonstrate to men in the flesh the fact of the resurrection. But that body he did not take to heaven with him; for flesh and blood cannot inherit the kingdom of God." And so his body was changed at the moment of his ascension. Now Alexander Campbell says in reference to the body of Christ: "That body [Christ's] was *not changed* till, like the living saints who shall be on the earth at his second personal coming, it was made spiritual, incorruptible, and glorious at the instant of his ascension." Christian System, page 168.

The Saviour says that the "dead are raised;" not that their bodies are to be raised out of the grave; but that in the resurrection they are to be clothed upon with new, spiritual, heavenly, and glorious bodies, to put on immortality and incorruptibility, a constitution that is to die no more. This work is going forward now, but there is to be a consummation and completion of the work of the resurrection, when "all shall be made alive in Christ," and shall be constituted holy and happy forever.

But what follows if the brother cannot prove the resurrection of the physical body? Why then he fails to prove his doctrine of a future general judgment and of his eternal hell, because the body is concerned in all that. He contends so earnestly on this question because it is a vital question with him. His whole system falls with his theory of the resurrection of the natural body.

He says the judgment is to be after the resurrection. How did he prove it? Why, he took a passage in Revelations, and one in Matthew—one here and another there, made a curious mixture of them both, and then as the result, tried to prove his doctrine of the resurrection and the judgment.

He quoted in proof of his position Matt. 16:27, "For the Son of man shall come in the glory of his Father with his angels, and he shall reward every man

according to his works." But then he failed to read the next verse, "Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Now why did he stop where he did? Why did he fail to read the 28th verse? Manifestly, as you can see, it would have completely overturned his argument he was trying to make on the 27th verse. Whether that was just fair I will leave you to judge.

He also quoted Rev. 20:10-15, about the devil being cast into the lake of fire and brimstone, etc. "And the dead, small and great, standing before God, and the books being opened, and the dead being judged out of the things written in the books, according to their works." Now I have said a good deal about that passage here already. I have shown that it was a highly figurative description of the setting up of the mediatorial throne, the throne of his kingdom in which Christ was to judge the quick and the dead, connected with his "coming in the clouds of heaven," which was to take place within the generation in which he lived, as predicted in Dan. 7: 9-14; Matt. 24: 29-34.

Well, he speaks of the "everlasting (*aidios*) chains," and wants to know of what use will be the chains after the angels are liberated from them. Now does he say that they will be liberated from their chains? Does he admit that? It says, "He hath reserved in everlasting chains under darkness UNTO *the judgment of the great day.*" This puts a limit to the time of their being chained; they are then chained no longer. I understand *aidios* here to refer to the purposes of God, and not to literal chains; and so the chains are eternal because God's purposes are eternal. The only remaining instance in which we find the word *aidios* is Rom. 1: 20, where it is applied to God, "For the invisible things of him from the creation of the world are clearly

seen, being understood by the things that are made, even his *eternal* [*aidios*] power and Godhead."

But about the *sin* of these "angels" again. He did not meet that. The word angel literally means messenger; and these angels spoken of here must be *men* in this world. Their sin described in Jude is one that spiritual beings cannot commit. Perhaps they were the "sons of God," who "took wives of the daughters of men," from whence sprang the progeny of "giants in those days," and from whose union was bred the corruption and terrible wickedness that caused "the judgment" of the flood that destroyed them from the face of the earth. They were reserved under chains of darkness (judicial blindness) unto the Flood, a judgment of a great day. Gen. 6: 1-7. But at any rate the judgment of these angels does not prove his doctrine of a general judgment after the resurrection of all men from the dead.

Bro. Carpenter refers again to the *final* state of man. Now I showed that in the resurrection state all men would be in a state of glory, immortality, and incorruptibility. Did I fail to prove that on my first proposition? I think not. But he says a man may fall in the future state; they may lose their inheritance there, as they sometimes fall here; angels fell there; and even if the angels mentioned in Jude were saved, they may afterwards fall, and after all might not be saved endlessly! That is all true on his theory; but I have already shown you that it is not true on my theory. For when all are reconciled, and gathered into one in Christ, are constituted *immortal* and *incorruptible*, there will be no danger of their falling.

But he says the angels were once on probation. How does he know that? Where is the Scripture that says they were on probation? He knows a great deal about the angels; but he does not know anything about the heathen! I wonder if the angels are in the proposition?

That reminds me of the heathen once more, whom he calls my clients. He speaks slightingly of the old Pagan that would rather go to hell with his forefathers than go to heaven with the Christian priests. That is certainly no worse than his thought of Paul, the Christian apostle, being willing to be endlessly damned for the sake of his brethren. That old Pagan refused to be baptized, and preferred going to hell where he would meet his forefathers, than to go to heaven, and be separated from them. There was something noble in that old Pagan then. But that very thing saps the foundation of the brother's argument on endless punishment. A doctrine that outrages the moral sensibilities of even an old heathen cannot be true!

But he objects to McKnight's rendering of Jude 7, "Having undergone the punishment of an eternal fire," and says it is the present participle, "suffering the vengeance of an eternal fire," conveying the idea that they are still suffering the vengeance of the eternal fire. Well, that "suffering" of theirs is "*set forth* for an *example*." Will he contend that they are continually suffering the vengeance of the fire, so that they may be an example? But how is the burning of men in the future world "*set forth*" to men in this world? How is the suffering of men in fire in the *future world* an EXAMPLE to men in this world? The *fire* alluded to is the fire that turned Sodom and Gomorrah into ashes, and the burning of these cities is an example to men in this world; and that is the reason why McKnight makes that rendering of that passage.

But he says in reference to Dan. 12: 2, that the phrase "dust of the earth" is always used literally, and so it means a literal resurrection. But you will remember that this resurrection in Dan. 12: 2 was to be at "a time of trouble, such as there never was since there was a nation, even to that same time;" and that Christ quotes this prophecy and applies it to the destruction of Jerusalem, saying, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." So that the passage does not refer to the resurrection, Christ being judge; and the phrase "dust of the earth" is certainly figurative in that passage if in no other. Why did the brother never even make an attempt to meet what I have said on that?

My brother accuses me of "terrible perversions" of Campbell, and says that Barnes, McKnight, and others, fare little better in my hands. The manner in which he makes this charge would intimate that I have done this willfully, knowingly. I brand the charge as infamous; I challenge the attempt to show where I have scrapped, misquoted, misconstrued, or perverted a single author I have quoted. What has he been doing? Has he not all along through this discussion been quoting Universalist authors on points where he thought they made concessions unfavorable to my position? But have I complained, or accused him of scrapping them? The authority of these great men on the points I have quoted from them, are clearly against him, though they agree with him on the general issue; and that is the reason it hurts him so prodigiously. If I have misrepresented them it is because their own words misrepresent them. They were quoted fully and fairly. That these men believed in endless misery, makes their testimony all the more weighty on the points quoted on. If there is anything inconsistent in the teachings of these authors I am not responsible for it. Suffice it to say, that their testimony on the point of my understanding of the meaning and usage of the words *aiōn* and *aiōnios* is conclusive.

That Matt. 12: 31, 32; Mark 3: 28, 29, are Hebraisms, I have the authority of Grotius. He says of verse 31, "This form of speech is a common Hebraism: the Jews often said, *this shall be*, and *that shall not be;* not intending, however to affirm absolutely

that the first *should* be, but merely to show that the last was much more unlikely or difficult than the first."

To make these passages positive declarations of what *shall be,* and what *shall not be,* is to make them assert the unconditional forgiveness of "all sins and blasphemies;" for the time in which the one is not to be forgiven is limited to the present and coming age. But Bro. Carpenter says it would be only the forgiveness of all *kind* of sins." Let him read Mark 3: 28, and he will see differently: "Verily I say unto you, *All* sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme."

But he asserts that the "age to come" is used generically to embrace the whole Christian dispensation, though he admits that it has minor divisions. On the contrary, it here means the age of "blindness" to the Jewish people, the period in which their "house was to be desolate," which was to end when the "fullness of the Gentiles came in." When it is asserted that a particular sin shall not be forgiven in the then present and the coming age, is it not an assertion by implication that it shall be forgiven in a succeeding age?

He says that I sweat over some of his arguments. I am sure that it was not his arguments that made me sweat, but the sun coming in at the window here. I have never seen anything so very *hot* in his arguments yet, although he is talking a good deal about a very hot place.

Now I will briefly notice the review of his arguments presented here on this proposition which reads as follows: "The Scriptures teach that those who die in willful disobedience to the gospel will suffer endless punishment."

He said the proposition was concerning a certain specified class, and that he would confine it to them. But I pressed him to speak to the question of the salvation of the heathen, who comprise a vast majority of the human family, because I wanted to test his principles and theory by that question. And I think that by their case I have involved him in an absurdity, turn whichever way he will. Well, finally, he said the heathen were a law unto themselves, and had the law written in their hearts, and if they lived up to the light they had they would be saved. But I showed that the light they had could not save them. That by that law every soul of them is condemned. "All have sinned, and come short of the glory of God." Rom. 3: 23. I showed that they die unsaved, and that if he denied salvation to them in the future world, then his theory consigns them to eternal punishment, because they have not believed in a gospel they have never heard. But that if he allows them all to be saved unconditionally in the future world, then to preach the gospel to them here, would be a curse to them, a means of damning a great majority of them, and so making the gospel a gospel of damnation, rather than a gospel of life and salvation. Besides, also, by that he violates his rule of *conditional* salvation, at least makes many millions more exceptions to it, than applications of it. But if he opens the door of salvation to them in the future world, then he abandons the idea of death fixing the condition of man to all eternity; and so he can predicate nothing on man's condition at death.

I called attention to the fact that his propositiondoes not teach the endless punishment of those who *live* in disobedience to the gospel, but those who *die* in willful disobedience to the gospel are to suffer endless punishment. So that a man might live in disobedience to the gospel all his life, down to the very last moment, if he then repents and *dies right,* he will be saved. But if he should live a Christian all his life, and then happen to *die* in disobedience, he would lose all reward, and be eternally lost. I showed that thus the proposi-

tion ignores the Bible doctrine of judging and rewarding men according to their works. It is therefore an unreasonable and unscriptural proposition, and cannot be true.

I called attention to the fact, also, that there is no passage of Scripture that says men are to suffer endless punishment, because they die in willful disobedience to the gospel.

Then he wanted to confine the discussion to the duration of punishment, as indicated by the word "endless" in the proposition. He said that is the "pivotal" word in the proposition. Well, I accepted his pivotal word, but he has failed to find a word applied to punishment in the Bible that means endless as its ordinary or first meaning, and so has failed in his argument altogether.

But in his line of argument he says that "eternal," "everlasting," etc., are the strongest words of duration in the English language; and that they are applied to punishment. But he is not to found an argument on the common usage of these words; the question turns on the Biblical usage of these words, which is quite different from the common usage.

Then he brought up the original words *aiōn, aiōnios.* But he failed to show that the primary meaning of these words is eternity and eternal. I gave you the definitions of Pickering, Donnegan, Liddell & Scott, Schrevelius, Schleusner, Dr. Beecher, Prof. Lewis, and many other standard authorities, to show that the words *aiōn, aiōnios,* do not carry the force of *eternal duration* in themselves. I also gave you at length the usage of these words in the Old and New Testaments, showing that they were in a multitude of instances applied to things that were known to be of limited duration, and where they could not be understood as meaning endless duration. I thus showed conclusively that he could prove nothing as to the eternity of punishment

by the use of these original words; and to prove that punishment is absolutely endless, he must do it by something else than by the use of these original words on which he relied. And he has failed to show by his authorities that these words mean in their primary sense eternal, or eternity; according to his own showing from them, these words do not prove endless punishment in the places referred to in his argument. He failed also to show that there was anything in the nature of punishment to necessitate the meaning of *endless* when applied to it. My brother claims that *aiōn* and *aiōnios* may, and sometimes do mean endless, and that they *may* mean endless when applied to punishment. How tame! What a monstrous falling off! But he must show not that they *may,* but that they DO and MUST mean endless when so applied.

But why do I understand *aiōnios* in a limited sense when applied to punishment in Matt. 25: 41, "These shall go away into everlasting punishment?" (*eis kolasin aiōnion.*)

I answer because eternity is not the primary meaning of the word *aiōn,* the noun from which the adjective *aiōnios* is derived, either in its etymology, its usage, or lexicographical definition as given by the great majority of authors and lexicons.

Because eternal is not the first or primary meaning of the word *aiōnios* itself, in its derivation, usage, or dictionary definition.

Because it is punishment in this world, temporal punishment, to which in this case it is applied; as we learn from the fact of its being the conclusion of a discourse commenced in the 24th chapter of Matthew, which discourse relates to the destruction of Jerusalem and attendant events, and Bro. Carpenter has failed to show the dividing point, where the sermon left off speaking of that which is now past, and commences to speak of that which is yet future. And we also learn

from the fact of its fulfillment being at the coming of Christ, which took place within the generation in which he lived.

Because there is nothing in the nature of punishment that makes it endless; and because punishment is reformatory in its design, and so is a reason in itself why it should not be endless.

Because the word *kolasis*, here rendered punishment, in the New Testament means chastisement, punishment, restraint. An *endless chastisement* is a contradiction in terms.

Because the Bible expressly declares that God will not cast off forever; will not contend forever; will not chide forever; and will not keep anger forever.

Because it is contrary to reason; contrary to God's justice and mercy, and contrary to the purpose of God's government.

I return now to his line of argument. He tried to show that Matt. 25th relates to the future. But I defeated him on his own admission, which gave me the 24th chapter of Matthew for the purposes of my argument, as relating to the destruction of Jerusalem which is past. I showed that the 25th chapter is closely connected with the 24th, and relates to the same time. I showed also from other passages that the coming of Christ there spoken of is past; that it was to be during the lifetime of some then living (Matt. 16: 27, 28); that it was to be before the generation in which he lived should pass away. (Matt. 24: 30-34). Thus I showed that the passage does not refer to judgment and punishment in the eternal world, but to the temporal punishment in the present world; which entirely defeats his argument on that passage.

But he brings in an argument that Christ will deliver up his mediatorial throne, and then salvation will be impossible. Now I have introduced that passage in 1 Cor. 15: 22-28, to prove that Christ's mediatorial

work will then be finished; his judgment will then be finished; the work of salvation will be finished; all opposing authorities, powers, and death, the last enemy, will be destroyed; all men will then be reconciled to God, subdued to Christ, and God all in all. There will then be none unsaved. That meets the argument of the brother on that point.

His next argument was from the *anathema* to be pronounced, he says when Christ comes, at the final judgment. But he cannot prove that by 1 Cor. 16: 22; for it says nothing about a final judgment. Nor is anything in the passage that determines its reference to a yet future coming of Christ. He tried to make you believe that Paul was willing to be eternally cursed for his brethren; that he was willing to be locked up in an eternal hell of fire, with all the vile and wretched of earth that they might be saved. And now he wants us to believe that God will pronounce an *anathema* on men in the last day. But he cannot prove that these *anathemas* mean anything more than temporal punishments to be endured in this life. They mean no more or less than a "delivering over to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus." (1 Cor. 5: 5; 1 Tim. 1: 19, 20). I showed by Conybeare & Howson that the *anathema maran-atha* was never used in the sense of Bro. Carpenter, until in later ages of the Church, the meaning of the terms themselves were lost. He referred to the Pope's anathemas. I believe nobody, in these days, attaches much importance to the curses of his Holiness.

He next introduces what he terms the "unpardonable sin." But I showed that the "sin unto death" of John 5: 16, was a sin resulting in the death of the body; that these passages in Matt. 12: 31, 32; Mark 3: 28, 29, are simply Hebraistic forms of speech, expressing the greater difficulty of the forgiveness of the

sin referred to than all other sins; and that Heb. 6: 4-6 does not assert an absolute impossibility, but an impossibility humanly speaking. I showed, also, in that connection, that Christ said in reference to the salvation of certain rich men, that it was impossible with men, but with God all things are possible. Thus I met and refuted his argument on what he terms the unpardonable sin.

Then he brought forward the Rich Man and Lazarus. Under this head, also, he brought up his argument on his "hells." He referred to four words translated "hell," namely, *sheol, hades, tartarus,* and *gehenna.* But I showed that none of these words are used in the sense of a place of endless punishment. That the sense of a place of endless punishment was not found in *gehenna* until so found in the Targum of Jonathan ben Uzziel, or about the third or fourth century after Christ. I showed also that *sheol* and *hades* are to be destroyed, and that *tartarus* and *gehenna,* according to authors he quotes, being a part of *hades,* are to be destroyed also with *hades;* and so all his "hells" are to be destroyed. But he says there is one hell that is not to be destroyed —the lake of fire and brimstone, into which the devil is to be cast, and where the wicked are to be punished in the other world.

But I tried to find out whether that was a literal lake of fire and brimstone into which the bodies of men are to be cast, but he has failed to tell us. I showed that the devil that was to be thrown into the lake of fire is that great red dragon, with the seven heads and ten horns, and that enormous tail. I showed that the dragon and the beast represented earthly powers that were to be overturned, and so the lake of fire was a figure of destruction in this world. That it was destruction in this world and not in the future world, I showed from the fact that the "beast was to be cast

alive into the lake of fire," and that the dragon was to be tormented in it "*day* and *night.*"

He also failed in his argument in regard to the future general judgment. He referred to several passages here to prove his position on that question. These I met in the progress of the argument, and some of them I turned against him, making them proof texts of my view of the judgment. Among them was Acts 10: 42:

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead.,'

1 Peter 4: 5, 6:

"Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

And 2 Tim. 4: 1:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

I showed by these passages that Christ was *ordained* to be judge of the quick (the living) and the dead; that he was "ready" 1800 years ago "to judge the quick and the dead;" that he was to judge the dead according to men *in the flesh;* that is by the same rule, law, or government; and that he commenced the work of judging mankind in both worlds, (for he is "Lord both of the dead and the living," (Rom. 14: 9,) "*at his appearing and kingdom.*" Now he was not ordained thousands of years too soon to do the work to which he was ordained. He did not get ready thousands of years before he intended to commence his work; but he commenced to do the work when he came in his kingdom, (Matt. 16: 27, 28), and so he is now judging mankind in his kingdom; judging the living and the dead, men in the flesh, and men out of the flesh, all under the same government, by the same

law, and for the same purpose, that they may "live according to God in the spirit." But when he surrenders his kingdom, his work of judgment is done. So his idea of a future general judgment is done away. Besides, at this last coming when he delivers up the kingdom, all will have been subdued unto him, and then God becomes *all in all.* There will be no need of an eternal hell after that occurs, and no wicked to suffer in it forever, for all then will be holy and happy.

Another passage he has quoted I turned against him most effectually, and he fails to notice. I allude to 1 Thes. 4: 13-17:

> "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

A literal translation of the words, "them also which sleep in Jesus will God bring with him," as I have before remarked, would be, "them also which sleep by the means, or through Jesus, will God bring with him." That is, those who are dead, will God through Jesus bring with him. At his last coming Christ brings the raised dead with him. If he brings them with him he certainly does not bring them up out of the grave. The apostle then goes on to say, "that we which are alive and remain unto the coming of the Lord shall not prevent [anticipate or go before] them which are asleep," for "the dead in Christ shall rise first," or the dead shall rise in Christ first, then the living are changed, and are caught up with them (the raised

dead) in clouds to meet the Lord in the air, and to be forever with the Lord. Here again we have the final salvation of all; the dead are raised, the living changed, and so both the dead and the living become immortal and incorruptible. There is no hell here, no lake of fire and brimstone, no eternal punishment—none of the terrible things which Bro. Carpenter and his friends would have us believe are to be the issues of Christ's judgments.

I also call attention to the fact that I showed from a goodly number of orthodox commentators, among them Mr. A. Campbell himself, that the Old Testament deals in temporal rewards and punishments only. A. Campbell admits this to have been the case with the Jews until the Macedonian and Roman conquests, and that brings us down very near the time of the Saviour. Of course, then, they did not understand *sheol* to mean a place of endless misery. They maintained a profound silence in regard to the state of the deceased in all their earlier writings. They held to temporal rewards and punishments. So Paul declares that under the law "every transgression and disobedience received a just recompense of reward." (Heb. 2: 2). He says "*received*," in the past tense, "a just recompense of reward." The sanctions of the law, then, were temporal and not eternal. What then? Why Christ "hath obtained a more excellent ministry, by how much also he is the mediator of a *better covenant*, which was established on better promises." Heb. 8: 6. Now how can we call this a "great salvation," a "*better* covenant," as compared to the old covenant, which brought only the liability to temporal punishment; if the new exposes to an eternal hell and results in the endless woe of vast multitudes of our race?

I then showed that the express declarations of Scriptures were against my brother's proposition. I showed

that they declare of God that "he is merciful and will not keep anger forever;" that "he will not always chide;" that "he will not cast off forever;" and that "he will not contend forever;" that God himself negatives the doctrine of endlesss punishment in the most emphatic terms. And I must say that it takes a most amazing stock of impudence to stand up here and exhort me, as the brother did in his last speech, and in the face of these declarations of the Bible, and of this audience, contend for four long days that God will retain his anger forever, when God says he WILL NOT! to contend that God will cast off forever, when God says he WILL NOT!! to argue and plead that God will contend forever, when God asserts most solemnly that he WILL NOT!!!

In conclusion, I will say that this doctrine of endless punishment is a monstrous superstition, haggard and appalling in all its features, a relic of barbarism, without one redeeming feature in all of its various forms. It is, happily, now, a "dying belief," doomed soonto pass away, to exist only in the memory of those who will wonder at the possibility that human judgments could ever be so warped as to receive a doctrine as divine, so utterly repugnant to reason and the Bible.

But turn, if you please, and contemplate for a moment the beauty of the system of universal grace and salvation, with its better view of God the Father, of Jesus the Saviour, of man the redeemed—man with better hopes, brighter prospects, and confident trust in God his Father and Friend, and a blessed immortality. The one covers the face of the Deity with clouds which frown with darkness, and vails the future with impenetrable shadows in which lurk all the fearful spectres of a wretched and frenzied imagination. The other shows the face of a Father who loves all his children with more than maternal love, and yearns over them with infinite pity, care, and love; and who will provide

the robe and ring for all his sorrowing, prodigal children. It lifts the shadow and the vail, and shows the bright beaming sun of immortality, whose blessed rays warm all hearts, and lifts at last to God and heaven.

My time will not permit further review of the arguments of my brother. With mine they are before you, and I rest satisfied in the belief and hope that you will give them the proper weight upon your minds, and that you all will at last accept the doctrine of a WORLD'S SALVATION.

[The parties then thanked the audience for their respectful attention, and the Moderators for their urbane and impartial presiding, and expressed towards each other mutual respect and good will. After suitable religious exercises, the discussion was closed, Rev. J. L. Shinn pronouncing the benediction. REPORTER.]

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