

THIRD PROPOSITION—EIGHTH SESSION.

REMARKS BY MR CONWAY.

It has been agreed by the debaters that instead of having their regular hour speeches in this proposition, they will have half-hour speeches, omitting the Socratic method, that is, this afternoon. I am going to ask attention to this proposition.

The Scriptures teach that there will be a general resurrection of the dead of all mankind who have died.

Mr. Hall affirms.

Mr. Williams denies.

(Mr. Hall's First Half-Hour Speech.)

BRETHREN MODERATORS LADIES AND GENTLEMEN:—I stand before you in the affirmative of a new question, and one that is fraught with momentous interest to all of our hearts. We have already been discussing now for four sessions the serious question of death, and whatever may have been the issue between us as to the condition of man in death, there has been no issue as to the fact that death is a terrible reality. Death is abroad in this land. We have our cemeteries filled with the bodies of our people; these bodies we loved while we walked with them in the world. We take flowers on Decoration day and go to the place where they sleep, and give evidence to those who look upon us that we still hold them in our memory. It is a matter of very great concern to us to know whether or not these now sleeping in the grave shall never be brought out. Will these bodies again walk on the earth? Will there come such a change that this world will be fitted for their occupation and they themselves fitted to this world after its purification?

We now assert that there will be a resurrection of all the dead that died. That is put in because some part of the human family will escape death and will be changed in a moment, in the twinkling of an eye; these will not pass through the ordinary process of death as such. The proposition affirms that everybody that dies that belongs to the human family will all be raised up again from the dead.

It may strike you as a little peculiar that anybody should deny this proposition, yet my brother does, and that makes it necessary that we should inquire what is the exact issue between us. The proposition says that all that die will be raised again. The denial implies that some who die amongst the children of men will not be raised. What is the idea in reference to the resurrection that makes such an issue? Probably I could not do better than to call your attention to the *Anastosis*, by Dr. Thomas, on page 20. I would like to impress this thought before I begin to read, that if I do not misunderstand their idea is that there will not probably be a real resurrection at all; that the real dust of the real people who left this world will not be raised, but there will be a resurrection out of the dust of the body; it may not be, however, this same dust, or it may be; it is immaterial whether it is or not, but there will be a resurrection of bodies that will have flashed upon them characters that the people have developed in this world, and these will answer in the judgment to what they have been in this life. I

will read some statements that give this thought; if I misapprehend them my brother will correct me. Page 20—"Such are things and the order of their development, in the resurrection period. First, reorganization of dust as a basis for the restoration of personal identity; then the breathing into the nostrils breath of the spirit of life, that the individual may awake, and stand upon his feet; after this, restoration of identity for appearance at the judgment seat of Christ, that the appearer may give account of himself to that Righteous Judge in the presence of the angelic apparitors of his court, etc." This statement seems to say that there will be new organisms of dust and reformation of the body without the identical dust that once existed.

I will also read from page 23 of this little book to show you that the dead are regarded as mere historical characters, whose record is the ether, the thin air, and that the organized body that they call the resurrection will merely have this character flashed from the air on the new body, and make this new man answer for the old man's deeds. "The dead are historical characters, who lived and moved and had being in Deity. Hence all their thoughts and actions, constituting their characters, are recorded in him as in 'a book of remembrance.' Therein is written their history; and, with the exception of their incorporeal dust in *sheol*, their characters inscribed upon the divine page, are the all that remains of them in the universe. This scroll or record is the broad sheet of spirit, styled by philosophers, ether and electricity, which, filling the universe, enwraps the world. All thoughts and actions are vibrations excited in this spirit of the Creator, by corporeal agents. These subtle vibratory impressions are never obliterated, unless he wills never to revive them."

Our brother has told us God's spirit is air, the air we breathe; here now we see also the air is God's book; there is where you record your name and your character as a picture is flashed on a camera; and in the last day they organize a body out of dust and this character you put on the atmosphere will be flashed on the body and that body will answer to your life. That is the idea I get from the book. If I am mistating it the brother must set me right. "And all thoughts and actions are vibrations excited in the spirit of the Creator, by corporeal agents The electrical and electrically recorded thoughts and actions to be manifested are the hidden things of darkness, and the counsels of the hearts of the just who have accepted, and of the unjust who have rejected or extinguished the light."

Now a little further on this same point: On page 29 I find another statement with reference to the organization of the body:

"But where is the 'mortal flesh' of the saints of past generations, in which the resurrection life of Jesus may be manifested? There is no flesh pertaining to them in existence. There is nothing of them remains, but their characters recorded in the divine register, and a little dust. Is it not evident, then, that 'mortal flesh' must be created, and pre-resurrectional consciousness flashed upon it, that the saints of Rome and Corinth may experience the life of Jesus in their mortal flesh?"

Again we read from page 35 as follows; "The old body buried is done with, It has answered its purpose as a medium through which a character might be developed. It dies, is buried, and dissolves, leaving only a residuum of dust. It is no more a body; so that whatever comes forth must be a new creation, after the similitude of the first Adam in his original formation." And on page 24 we find this language: "All that is required in resurrection is identity of

form or image, and identity of likeness: so that the intellectual and moral likeness of pre-resurrectional man, be not flashed upon the post resurrectional image of a woman. This would be confusion. * * * The enemies of the saints in various ages have thought to prevent their resurrection by burning their bodies, and scattering their dust to the winds! But, the Lord in heaven holds all such enterprises in derision. Any other dust may do as well; the power of identity not residing there; but in the character already formed being flashed by the spirit upon the new creature."

Now my idea from this passage is that Christadelphians believe that there will be no resurrection, but a re-creation. The issue, therefore, between us on this proposition is of the most radical nature. I believe that there will be a *resurrection*. I believe that the very body, the very dust, the very material being that once lived in this world will be called out of the dead, that he will have to answer for the character already made. I believe God has a record and keeps it in a *book* and will call all of us into the presence of the judgment after we have been raised from the dead. There is the issue; you see that it is on the very question of the resurrection itself, unless I misapprehend the position of the brother, and if I do the brother will call my attention to it.

Now I come to inquire whether there will be a resurrection of all the dead, if it were granted that there will be a real resurrection, still we apprehend that the Christadelphians believe that some people will not be raised again; who are they? If I understand the position, the Christadelphians do not believe that any infants who die before they come to years of responsibility and accountability will be raised from the dead. They do not believe that any heathen will ever be regarded as being responsible and will therefore never be raised; and it may be said that here are two large portions of the human family that, according to the Christadelphian belief, will never see the light, and will never be raised from the dead. All infants, and it is estimated that more than half of the human population born into the earth die in a state of infancy, and I expect that calculation is correct. These little babes that have looked into your faces in innocence and have won your affections; they passed out in death and you wept over them; these heathen people, who; it is calculated, are far more than half of the human family—out of fourteen or fifteen hundred million people it is probable one thousand million of them are in heathenism—these will die and never be raised from the dead. There will therefore be comparatively few who will be raised from the dead. So the probability is, if there is any resurrection at all, according to Christadelphians, there will be a resurrection of only a comparatively small portion, say about one-third, or less than one-third. More than that, only those who have heard God's word and accepted it from the Christadelphian standpoint will come to a resurrection of immortality. All you Baptists who have heard the gospel and understood enough of it to be responsible, and do not accept the views of the Christadelphians, though you may have a resurrection it will not be to immortality but to destruction. I do not think I misapprehend the brethren if I say there will be a resurrection to immortality of only the Christadelphian people, so far as the present generation is concerned, according to their faith. Of course that makes the issue strong and radical.

I understand that when God made man in his image, and endowed him with a spirit, and put within him breath that came from the mouth of the Almighty into the nostrils of the man, and called him a living soul, he puts into existence

part of the earthly creation, for the manifestation of his special care; and not only did he give him pre-eminence over everything else belonging to the present creation, but he is also seeking to bring about his redemption, in order that man might be made the subject of the Father's specific care. He bound himself in covenant while as yet there was no man, when he spoke in heaven to his Son, and in the counsels of the eternal, they made a plan by which the ravages of sin should be destroyed, and humanity be brought out from under its power, and only those who have lived in open rebellion, and have made a deliberate choice of death, should ultimately perish, while all the others should live in the presence of God forever. I believe in that view of the divine arrangement where he dies for the human family, that he is the Father of our spirits; that there was a purpose to bring out of death, as a victory over death, everything that may be held in bondage in the grave. That is the statement of my proposition. That is what I undertake to defend. That is the broad ground I occupy before you at this time.

The first scripture I call attention to is Luke xx: 37. This has already been before us and we both agree that Jesus Christ is making an argument for the resurrection of the dead. I need not stop to prove that this is the subject of the argument. I just want to consider the sense of the argument. "He is not the God of the dead but of the living, for ALL live unto him." Notice the comprehensiveness of the language. The "dead" and the word "all!" It is either true or false: it is so or not. Jesus Christ is the teacher. He is making a technical, legal argument, strictly to the Sadducees, for the resurrection, for they denied it, and here was his time to make that fact known. He declared that God is the God of *all*, and he is not the God of the *dead*: he is not the God of anybody who is totally and utterly dead. If there is anybody in the universe who has gone down into utter death, God is not his God. But he is the God of the living, because *all—all* of whom? *All of the dead* live unto him. Jesus Christ says God is the God of all of them. Hence the argument is made to prove that none of them are dead; therefore every one shall be raised again out of the dead.

My next argument I draw from the prophecy, "Thy dead men shall live." The word men is italicized. The proper rendering would be, "Thy dead shall live; together with my dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs and the earth shall cast out her dead and shall no more cover her slain" (Isa. xxvi: 19). This is **the** consolation Isaiah takes as he looks into the face of the dangers that threaten his people, and the consolation that comes to them is that there is coming a time **when** the earth will cease to cover the slain. "Thy dead shall live." I want you to take just for a moment a little thought on that specific statement. "Awake and sing ye that dwell in dust." Everybody that has lived in this world, and has died, has gone to dust. There is not a single exception with reference to the human body. That infant child that lay on your lap under the wasting shadow of disease, and went down in death, has returned to dust. Those heathen people, so far as their bodies are concerned, have returned to dust. Now the declaration of the wise man is, "Ye that dwell in dust shall awake." It is without limitation. When God makes a statement of a universal character, without limitation, it is to be accepted in its general sense: not to do it is to do violence to the scriptures. Further than that he says, "The earth shall cast out her dead." Where are the dead? In the earth. Where are the dead? Gone back to dust. The time is coming when

the dust will give up the dead. How many? *The dead*. If there is one dead person on the face of the universe, from the creation of Adam to the sound of Gabriel's trumpet, that does not come forth then the statement of the prophet is not correct. If there are to be a number of dead that will not be cast out, then it could not be truthfully said that the earth has cast out the dead, when the dead still remain in the earth, and Isaiah would not have said it. I believe, therefore, that the resurrection from the dead will be universal. Since the dead universally go to the dust, and those that dwell in dust shall awake; since the dead universally go to the dust of the earth and the earth shall cast out her slain.

My next quotation is from Hosea xiii: 14, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues O grave, I will be your destruction!" Here is a statement of the Lord concerning the resurrection. Notice it begins, "I will ransom them from the power of the grave." The grave represents the charnel house of the dead. Isaiah says, they dwell in dust. The grave here does not mean two by six feet of earth, but it is used to represent the condition of all the dead. If therefore they are to be ransomed from the power of the grave, and there is one grave left that still has power, the ransom would not be complete. "O, grave, I will be thy destruction!" Here the word grave is used as the representation of all the dead; every grave, any grave, all graves, "I will be thy destruction." Everybody has gone to dust, whether in the earth or sea, or burned in the flames, every particle of dust that ever belonged to humanity is considered in the word "grave," and the declaration is "O, grave, I will be thy destruction." I undertake to say that the destruction in this case carries with it the entire setting aside of the authority of the grave. If any human dust will be eternally held in the grave that cannot be. As long as one grave holds the dust of one victim, the grave of an infant, the grave of a heathen, the statement cannot be true. The grave, therefore, will be consumed, destroyed, overthrown, and the victory will be accomplished, and the redemption from the grave will be complete. Every grave will be destroyed or this statement cannot be fulfilled.

Isaiah xxv: 6-8, "He will destroy in this mountain the face of the covering cast over all people; the veil that is spread over all nations." What does he mean? What is he talking about? What is the veil? Listen to the next verse: "He will swallow up death in victory. The Lord God shall wipe away tears from all faces." Here is a promise not to Israel only, but to "all people." He will take away the covering from the face of *all people*. God says, I will take it away. How? By swallowing up *death*. How is that swallowed up? In victory. How is the victory gained? By destroying death, taking it away. Both refer to the death of the body. The victims referred to are those in their graves. That is just as Isaiah says in another place, "The earth shall cast out the dead." That is just like Hosea, "the grave shall be destroyed." Victory is not complete as long as a captive is held in bondage to the grave. Victory is not complete as long as one victim is in the power of the enemy. You have got to take away the last one of them. God says it must be "swallowed up in victory." I believe it. Do you?

Dan. xii: 2: "Many of them that sleep in the dust of the earth shall awake." "Many!" that don't say all. Daniel speaks by prophecy. He looks down the ages and sees the resurrection of the dead, and declares the time is coming when "many that sleep in the earth shall awake?" Does he mean by that that there are any that sleep in the dust of the earth that will not awake? The very word

“many” is intended to comprehend every one of the multitude of the dead. There are many of them and they are all to awake. There will not be one left. There will be no exception.

Acts xxiv: 14: “And have hope towards God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.” I undertake to say that the expression “the dead” has no limitations. The apostles, every one of them, believed in the resurrection of the dead, both of the just and the unjust. These two terms take in the human family. There is not a human being on the face of the earth that these two terms do not include. It includes the human race from the infant to the adult, from the instructed Christian to the benighted heathen; God counts him just or unjust, and the declaration is that there is to be a resurrection of both. Everybody included in the human family will be raised from the dead (Acts xxvi: 6-8). [*Time called.*]

THIRD PROPOSITION—EIGHTH SESSION.

(*Mr. Williams' First Speech of One Half Hour.*)

GENTLEMEN MODERATORS, RESPECTED FRIENDS:—The first thing you have been reminded of by my friend is that the position taken by the Christakelphians is a peculiar one. This is nothing against them, because the Scriptures teach that the followers of Christ are a peculiar people; and therefore to be peculiar is to be scriptural. “There is a way that seemeth right unto a man, but the end thereof is the way of death.” Hence we must not judge a question by its being peculiar, for that which seems right to men in common is very apt to be wrong. In the days of Noah all the world was wrong except eight, and they all perished in the flood, and the Saviour says, “As it was in the days of Noah so shall also be the coming of the Son of man,” and he asks, “When the Son of man cometh shall he find faith on the earth?” Then he says also, “Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.” So you see you will be apt to find the truth among the few—the “peculiar ones.” Hence the peculiarity of the case does not interfere with the truth of the matter.

In relation to what Dr. Thomas has written on the question of the same dust there comes the issue as to the real material necessary to constitute the real man, so far as responsibility or amenability to judgment is concerned. What is the man who stands related to the question of merit of reward or punishment? That depends upon his character; therefore the identity of a man in the resurrection is a question pertaining to character, not to the atoms of his bodily organism. Now the Doctor reasons further upon this. If my friend's examination had been careful he would have found reasons in harmony with true philosophy, and while we do not want to depend upon philosophy, let us look at the matter from the view of common sense reasoning. I suppose that most of you are aware that every seven years a man changes the particles of matter of which he is composed. There is continually going on a change of matter and physiologists tell us it takes seven years to complete the change, and what enters into the composition of the body at the end of seven years is new matter or new dust, to use the term Dr. Thomas has used in relation to the resurrection. You know very well if you were

made up of every particle that ever composed your bodies you would be monsters, and if we did not change by throwing off according to natural laws, or the laws of the physical life, the waste of our bodies what monsters we should all be. You will see at once that we must throw off as well as take on while we live. Therefore we are not composed of a particle of matter of which we were composed ten years or seven years ago. This is not only true of man but of the whole animal kingdom; yet the identity is maintained. You are the same identical person you were seven years ago, but you are not composed of the same atoms of matter. What has maintained the identity of your being while your material organism has thus changed?

When you read of men of ancient times, for instance you have read of Alexander the Great and of Constantine the Great; you discriminate between these two men; yet you never saw their material bodies; you do not judge or discriminate by the atoms of which they were composed. You discriminate between Constantine and Alexander as their characters are recorded and seen in the photographs of history. So that it is not necessary that a man should be composed of the same dust that formed his body when he died in order to maintain his identity of character. It would be a physical impossibility, I say, it would be absurd to talk of the body of every man being composed of the same particles of matter, the same atoms. This being the case, then, when a man dies, as the doctor has shown, his character is recorded in the Lamb's book of life. The doctor has shown that here we are in the great halo of the divine spirit, and the impressions of our character are made upon the great sheet of spirit that surrounds us everywhere. Inasmuch as this spirit comes forth from God, he is in communication with us everywhere. As the Psalmist says, "Whither shall I go from thy spirit? Whither shall I flee from thy presence? If I ascend up to 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." Therefore the spirit of God is everywhere, and when the impressions of our character are made upon the great sheet of the divine spirit, the dust may crumble to dust, but these characters shall be re-impressed upon the sensorium of the brain, and we stand at the resurrection conscious that we are our identical selves and responsible before the judgment seat of Christ.

Now, coming to the question of the resurrection as a necessity. You will know from what you have heard in the previous proposition that from the standpoint of the Christadelphians the resurrection is a necessity for those that are amendable to law, because if men are dead when they are dead, then before they can have another life they must be raised from the dead. Hence the relevancy of the question. "If a man die shall he live again?" If we are dead when we are dead there is a reason for the resurrection. I cannot see why my friend is so particular to defend the doctrine of the resurrection, when he believes that all the good are happy in heaven and all the bad are miserable in hell without a resurrection.

I have the words here with reference to this very phase of the question from Justin Martyr and also what Tyndall says, for what they say belongs to this rather than to the subject we were talking about this morning. Here is Justin Martyr writing 150 years after Christ:

"For if you have conversed with some that are indeed called Christians and do not maintain these opinions, but even dare to blaspheme the God of

Abraham and the God of Isaac and the God of Jacob, and say that there is no resurrection of the dead, but that *the souls, as soon as they leave the body, are received up into heaven*, TAKE CARE THAT YOU DO NOT LOOK UPON THESE. But I, and all these Christians that are really orthodox in every respect, do know that there will be a resurrection of the body and a thousand years in Jerusalem, when it is built again and adorned and enlarged, as Ezekiel and Esaias and the rest of the prophets declare.”—*Dialogue with Trypho, the Jew*, section lxxx.

Here you see that Justin Martyr, 150 years after Christ, is proving the doctrine of the resurrection of the dead by the fact that men have not gone to heaven or to hell, but that they were dead and needed a resurrection for a future life. Now here is what Tyndall says on the same subject:

“In putting departed souls in heaven, hell and purgatory, you *destroy the arguments wherewith Christ and Paul prove the resurrection*. . . . The true faith putteth the resurrection, which we be warned to look for every hour. The *heathen philosophers*, denying that, did put that *the souls did ever live*. And the Pope joineth the spiritual doctrine of Christ and the *fleshly doctrine* of the philosophers together—*things so contrary that they cannot agree*. . . . And because the fleshly pope consenteth into HEATHEN DOCTRINE, therefore corrupteth the Scriptures to establish it. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be. And then *what cause is there for the resurrection?*”

This is from the great translator of our Scriptures, who suffered martyrdom by Rome for what he did and for what he believed. Notice, “In putting departed souls in heaven, hell or purgatory you destroy the arguments wherewith Christ and Paul prove the resurrection,” and, “The heathen philosopher taught that the souls did ever live.” That is what heathen philosophers taught, according to Tyndall, and my friend is doing the same thing here, is he not? Tyndall asks, “If the souls be in heaven, tell me why they be not as good as the angels be, and then what cause is there for the resurrection?” That is what we ask you too. “What cause is there for a resurrection, if they are all in heaven or hell?”

Luther also says:

“I permit the pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body, *the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals*.”

But we will now examine what our friend has said in relation to the resurrection being small comparatively. What of that? As we have already seen, there are only a few to be saved, and it would not be anything remarkable if only a few were to be raised. Look at Luke xx: 37, 38, where it is said that God is not the God of the dead. There are some whom God is not the God of, and if they have not God as their God who is going to raise them? Can they raise themselves? No, they cannot do that; they are dead, are they not? Therefore if God is not their God he will not raise them and they cannot raise themselves. God is the God of Abraham, Isaac and Jacob. They are dead, but in the purpose of God they are alive. Just as sure as God exists he will bring them forth because he is their God. Therefore in the same sense that he is their God, he is not the God of the dead who have no God. Therefore the very text my friend quotes shows there are some who are dead who never can come out of the grave.

Now we are referred to Isaiah xxvi: 19, “Thy dead men shall live.” Notice the language—*THY* dead men—not the dead he is not God of. God’s dead men shall live, but the dead he is not the God of shall never live again. “Together

with *my* dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out *the* dead." All the dead? Is that how it reads? The earth shall cast out *the* dead; "the dead" is not referring to all dead men. But is it not strange that my friend hurries so rapidly over these scriptures without noticing what he is quoting? It does seem very strange to me that he did not look a little further back in verses 13 and 14 of the very same chapter. Here is what the prophet says: "O Lord our God, other Lords beside thee have had dominion over us, but by thee only will we make mention of thy name. 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*." Do you believe that? We do; will you, my friend? But in contrast to that in verse 19 we read, "*Thy* dead men *shall live*." Those shall not; these shall. Is there any foundation for the Christadelphian belief, peculiar though it may be, in saying there are some dead who shall not live? That is what the prophet says and that is what we believe. When we come down further, to speak of God's dead, that he is the God of, we believe in their resurrection; we believe in the resurrection of some and not of others. Is that a horrible doctrine or is it a scriptural doctrine? Let us see.

He says they must all come forth because they are all either just or unjust. Do you believe all men are either just or unjust? Let us go to the wilds of Africa; let us make a comparison between thousands of the heathen there and the lions and tigers and all of the beasts of the forest, and when you make that comparison the advantage probably will be on the side of the lion. When you go there among the thousands of savages of the woods and they would, like a lion, kill you, tear you to pieces, eat you up, what are they? "They are like the beasts that perish." "Man that is in honor and understandeth not is like the beasts that perish" in this particular: "Like sheep they are laid in the grave; death shall feed on them"—God is not their God. Says the Psalmist, "Thou wilt redeem my soul from the hands of the grave." God's dead men will be raised. You can see that the contrast is drawn there clearly. Let us try an experiment for a moment. Let us suppose when the time comes for the judgment of all the dead that millions and millions of hottentots and heathen who die in their savage depravity are all there; if you must have the same dust, you must have the same character and disposition. Now bring those savage creatures up before the judgment seat to be judged according to the laws of the gospel! Why, you would not judge native Indians by civilized law now, to say nothing of judging them by the gospel in the day of judgment. Paul says all who are to be judged at the judgment seat of Christ are to be judged "according to my gospel." You might just as well bring a lot of lions and tigers up and judge them by the gospel as to bring savage Indians and Hottentots. What is the more consistent view of the matter? Isn't it just the Bible view, namely, they are "like sheep laid in the grave and death feeds on them? Therefore "they are dead; they shall not rise; they have been visited and destroyed and all their memory has perished."

My friend next refers us to Hosea xiii: 9-14. Look at the context there again; the ninth verse, "O Israel"—not all men everywhere, heathen, hottentots, savages, but "O Israel, thou hast destroyed thyself, but in me is thine help. . . . I gave thee a king in mine anger and took him away in my wrath. Then he comes down, speaking of the same class, not of all men but of Israel. "I

will ransom them from the power of the grave." My friend has been talking about the triumph over death; are the wicked triumphant over death? He has been quoting a text which says, "Thou art Peter, and on this rock I will build my church and the gates of hell—the grave—shall not prevail against it." Against what? Against the church. Is not that the same as telling you that the gates of the grave will prevail against those not in the church? The triumph is never promised only to those that come under the covenant; all others outside of that are without hope, aliens from the commonwealth of Israel, without God in the world. If you die without God, you are like the beasts which perish, and like sheep are laid in the grave, "but the *upright* shall have *dominion* over them in the morning."

The apostle answers us as to who those are who are triumphant over the grave in I. Cor. xv.; and, by the way, he says there that if there is no resurrection of the dead, then they *also* that are fallen asleep in Christ are perished, which implies that they who have fallen asleep out of Christ have perished of course. Now, the question is, who are those who will be triumphant over the grave? He says, "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 . . . then shall be brought to pass the saying that is written, "O death, where is thy sting, O grave, where is thy victory?" He is not talking about hottentots, and savage Indians; he is talking about those amenable and responsible to the gospel. "Thanks be to God who giveth us the victory through our Lord Jesus Christ"—giveth us, not everybody. God is not going to bring up every brute that has lived simply because he happened to be in the form of a human being.

Now I have answered every point my friend has brought forward. I think I will call your attention hurriedly to a few other testimonies, for I shall have to take the affirmative in this as in the other. Psa. xlix: 12, 14, 20. "Man being in honor abideth not; he is like the beasts that perish . . . Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning."

Prov xxi: 16, "The man that wandereth out of the way of understanding *shall remain* in the congregation of the dead." My friend comes before you and says, No; he shall not remain in the congregation of the dead; God says they will. They do not understand; they are like the beasts that perish. For the same reason that the beasts perish and remain in the congregation of the dead, the man in honor that understandeth not, the man in savagery, the brute man, the heathen, that man shall be laid like sheep in the grave, and remain in the congregation of the dead.

Jer. li: 39. "In their heat I will make their feasts; and I will make them drunken that they may rejoice and sleep a *perpetual sleep and not awake*, saith the Lord." Is that authority good enough for you, my friend? I believe it; the Lord of hosts has said it. Can you blame the Christadelphians for believing such plain testimony as this? I hope you will not, but if you do, we must continue to believe the scriptures. We cannot ignore them; they are plain; a child can understand them. Shall we believe what the word of the Lord says. [*Time called.*]

THIRD PROPOSITION—EIGHTH SESSION.

(Mr. Hall's Second Half-hour Speech.)

BRETHREN MODERATORS, LADIES AND GENTLEMEN:—My brother begins his speech by giving us to understand that the Christadelphians are a “peculiar people;” and that as the Bible speaks of the people of God being peculiar, on account of *their* peculiarity they therefore identify themselves as the people of God. That is argument drawn from analogy. The Shakers claim that they are the people of God because they are “peculiar.” I grant if the peculiarity of the Christadelphians was a scriptural peculiarity there would be some force in the claim. I am here to tell you that the claim of the Christadelphians to peculiarity is manifestly in opposition to the scriptures themselves, that, already, in reference to two propositions, we have found them *peculiar indeed*, exceedingly peculiar, but all such peculiarity has not identified them as the people of God. On account of the smallness of the number of the Christadelphians they can make boast. God's people are a “little flock;” in the days of Noah there were only eight, and Christ says that at his coming it shall be as it was in the days of Noah; he thinks the Christadelphians are staying small on purpose that the Lord may come. It is a fact that there is to be a great reduction among true believers of Christ before his return, and the probability is there will be few, but it will be made up of all the followers of Christ, not a few peculiar Christadelphians, who got started in the year 1847.

We come to the question of identity. My brother did not charge me with misrepresenting Dr. Thomas or the Christadelphians; I do not want to do it. I suppose, therefore, I have represented them correctly. They do not believe in the resurrection of the dead. That is another peculiarity of the Christadelphians or Thomasites; the Bible teaches the resurrection, and they do not, and he says the reason they do not is because physiology is against it. Every seven years every part of our body is made over and made anew; a man thirty or forty or fifty years old has not a single part of the material matter with which he began, and if he should claim all the matter that ever composed him, he would be too big. He thinks therefore that the question of the resurrection from the dead would be against physiology. But do you know God's word teaches resurrection? It may be possible that physiology is mistaken. As my brother has rightly said, we maintain our identity, but we do not maintain our identity by character. We maintain an identity of character, but not *by* character; because a man to-day alive here in this audience may be of altogether a different character to what he was ten years ago, but he is the same man physically. Ten years ago he may have been a sot, a drunkard, a moral wreck; to-day he may be clothed and in his right mind; yet he knows himself to be the *same* man, whatever changes he may have undergone physically, or in character. There is identity of character when character is preserved, but there is identity of nature, independent of character. You have read of Alexander the Great, and you make a distinction between his character and that of other men of history, because character is the only sense in which you could ever know them; but it is not the only way that they knew themselves. In my brother's observations on character, he has really given the idea that the only thing about a man is character. He said in the other proposition that all that constituted man was *formed out of the dust*. In all probability we shall

have to be here next Sunday morning at ten o'clock to get his real ideas on the subject. . . . The dust we put in the grave is *man*; he was father, husband or child; we know him by the material form that goes to dust: God says I will raise it up. The brother would have, not a resurrection, but a new creation. He is peculiar, but he is peculiar in an unbiblical way.

The brother made another bright statement. I have been showing the brother could get off some really good things, but he invariably gets them mixed. He says concerning the cycle of God's Spirit that it is the omnipresent manifestation of God as we see him everywhere. "If I make my bed in *sheol* thou art there." It does not make any difference where I am, there is God. Isn't that a magnificent thought, a splendid expression? But when you come to think of it it is nothing but wind; it turns out to be a flash of an electric nature, as Dr. Thomas puts it. You can use it on the wires, burn it up, use it to run the cars. That is God! Catch the breezes as they go; that is God everywhere, even down in *sheol*. I do not know really how he gets much breath down in *sheol*, yet God is there. The only conception the brother has of this magnificent, omnipotent, omnipresent Spirit of God is nothing but a *breath*, when you understand what the man is talking about.

The brother says he don't see why I am in favor of the resurrection, according to my argument on the other proposition. The souls of men are now in a condition of consciousness, and he don't know why I want to bring them up and join them to their bodies. I will tell him God made man body and spirit; God intends to triumph over every grave. Death has laid hold on both; the spirit is in its grasp. Those who have not yet accepted of him are still in the bondage of sin. God holds the spirit accountable to him and proposes to give it redemption. God intends to deliver both spirit and body, and bring the saints into his presence clothed in body and spirit, and man will stand complete, having a dual nature. His spirit for the time being has been put in a material form, and therefore environed by the flesh. By and by his flesh will take on a spirit form, and this resurrection man will be in the image of God, body and spirit, and will reach ultimately to the heavenly perfection.

Now again, about Justin Martyr; you heard him read that from this book—I see, here it is. You recollect this morning I called my brother's attention to the fact that from before the time of Jesus Christ—I might say here that—from the very first sentence in the book of Genesis, to the last line of Revelation, in the history of this universe, of each sort and kind, until the middle of the Christian dispensation, twelve hundred years after Jesus Christ, this brother cannot find but one man who has said one solitary word about spirits not being in heaven and hell. Let us just notice what Justin Martyr says, if you please.

"For if you have the resurrection of the dead," Notice, what is the point made by Justin Martyr? (Continued to read.) "For if you have conversed with some that are indeed called Christians and do not maintain these opinions, but even dare to blaspheme the God of Abraham and the God of Isaac and the God of Jacob, and say that there is no resurrection of the dead, but that *the souls, as soon as they leave the body, are received up into heaven,* TAKE CARE THAT YOU DO NOT LOOK UPON THESE. But I, and all those Christians that are really orthodox in every respect, do know that there will be a resurrection of the body and a thousand years in Jerusalem, when it is built again and adorned

and enlarged, as Ezekiel and Esaias and the rest of the prophets declare."—*Dialogue with Trypho, the Jew*, section lxxx." Why they make the presence of the souls in heaven take the place of the resurrection of the dead. Justyn Martyr don't say it is not all right to talk about souls being in heaven, but he argues that if you are going to make the presence of souls in heaven destroy the doctrine of the resurrection, and do not believe the resurrection is true, anybody who teaches such a thing would be just like those Justin Martyr warns us against. Justin Martyr did not pretend to say there were no souls in heaven; that is only the conclusion of my brother; that is another "peculiarity" of the Christadelphians. Justin Martyr does not himself take a position against the idea of the existence of departed souls.

"God is not the God of the dead;" that shows that there are some of whom God is not the God. It is a good idea to consider what the subject is Jesus Christ is talking to the Sadducees when he makes his argument. They were a sect of the Jews who believed there was no spirit. In that regard Bro. Williams is a Sadducee; he denies the existence of spirit, as entity. They denied another doctrine, that is the resurrection. Jesus Christ is meeting both these doctrines in one single statement, "God is not the God of the dead." First he tells, "I want you to understand that there are spirits; God is not the God of dead people but of living people. They are alive; there isn't anybody dead." My brother says they are all alive in God's purpose; Jesus Christ never said it; that is a "peculiarity" of the Christadelphians. Christ said that God is not the God of the *dead* but of the *living*; he is the God of the living only. Jesus Christ said, "There are spirits; you Sadducees are wrong, and these spirits live to God, and God is going to raise every one of their bodies. I teach you both; everybody is alive, and everybody is going to be raised from the grave. There is not a solitary soul that ever lived on the face of the earth but lives to God now, and will live in the resurrection. That is the idea of Christ.

That other scripture, "The earth shall cast out the dead," "Thy dead men shall live." He said this had reference to God's dead, to God's peculiar people, and yet from this very same connection we find there are some others who are not God's dead. 13th verse, "O Lord our God, other lords beside thee have had dominion over us." What other lords were there? The lords of Babylon, the lords of their enemies, the lords of the other nations. They had been in captivity. Listen: "They are dead; they shall not live"—these other lords—"they are deceased, they shall not rise." These lords that are dead shall never come up to be our *lords* any more; we will now give our service to God. Are they God's dead? In a sense they are. "*Thy* dead men shall live." I say that includes these very lords. The earth shall cast out "the dead," and these are of "the dead." They are the children of God's creation. The declaration of the prophet Malachi is that God is the "Father of us all." Every one has a spirit from God, and God is going to raise every one up.

He says the heathen will be raised up to be judged by the gospel. The brother draws another right frightful looking picture of these poor wretches who never heard of God, and are unworthy of recognition for intelligence, morals or anything else, and he calls them up in the presence of God to have them judged by the gospel when they never heard of the gospel. Don't you know that is the very sublimest conception of justice? God is going to stand by the gospel. The issue is not going to be whether you have been a Christadelphian or something

else, but are you good or bad. Every man shall give an account in that day of what he has done, whether good or bad. These heathen had a moral sense, and that very gospel itself says "their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." They know the difference between right and wrong. God is going to decide the question. Idolators themselves are going to stand before him and receive the displeasure of his righteous indignation in that day.

God's word says these heathen are going to die like sheep. "Like sheep they are laid in the grave; death shall feed on them." What does that passage mean? That they are going to be nothing more than the sheep that die? That thought is that on account of their ignorance they are like the animals; they die without thought or hope. They are like our Christadelphian friends, who expect to die like sheep. They expect their lives to go out like a candle. These people die in the same way, without a future hope. God has determined their resurrection. They have got a spirit the sheep do not have, and God will appoint his own time and remember and bring them up.

The brother asks, Are the wicked triumphant over death? I represent the idea of the great apostle that victory over death is complete. Every grave will be broken up. Are the wicked to have a victory over death? God gains the victory for them over physical death. The wicked enter the second death, and that death is not triumphant, but infinite justice is vindicated when they pass into eternal death.

Psa. xlix. "Man being in honor abideth not; he is like the beasts that perish." That is true of these heathen and ourselves as well. We all die and pass out of life. That is true of our bodies. The righteous as well as the wicked have just that sort of fate. "Man that is in honor and understandeth not is like the beasts that perish." That is just the sort of man I described; the heathen man who is in honor and understandeth not; he is an infidel, he is a man who does not understand, yet his own inner conscience is a reproach to him in the midst of it all. He rebels until he goes down in death. He is one of the very characters God is going to bring up.

Prov. xxi: 16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." What dead? Why, those that have proven the destruction of all the workers of iniquity. They remain in the "congregation" of the dead. Does that mean they are never to be raised out of the dead? They stand in the congregation of the dead when they stand before God in their iniquity, who have never accepted redemption, and are in wretchedness and utter despair, which is the second death.

Jer. li: 39, "In their heat I will make their feasts, and I will make them drunken that they may rejoice, and sleep a perpetual sleep, and not wake saith the Lord." These are the very best and the only things he can bring. He is nearly through with the entire list. What does that mean, that they will never have a resurrection from the dead? You will find a fulfillment of it in the drunken feasts of Babylon. You know how drunken men are. They fall off in slumber, and most drunkards awake out of that sleep. Here are some men who are not going to wake up. They will be killed while they are asleep, and will not awake. There is not even the faintest hint of resurrection or non-resurrection in it.

The brother said he had followed me through all the scriptures I gave; there

are some three or four passages I pointed out to which he has not as yet paid any attention. In Jno. v: 25-28 we read, "The dead shall hear the voice of the Son of God and they that hear shall live." The dead, notice; there is not an exception to that. Anybody that can be said to be dead shall hear the voice of the Son of God. "The hour is coming in which all that are in their graves shall hear the voice of the Son of God." They shall all hear it and shall live. "For as the Father hath life in himself, so hath he given the Son to have life in himself."

I take this position, and the brother will confirm it, the words "in the graves" here do not necessarily refer to literal graves; everybody in the death state, every single one, Jesus Christ said, is going to come up. They that have done good unto the resurrection of life, and they that have done evil unto a resurrection of condemnation. Part are good and part are bad; all are going to be in the judgment. Jesus Christ himself declares that there will be a resurrection of all who are in their graves. Every dead human being is in a grave; or in a condition represented by it, and everybody will be raised from the dead.

I. Cor. xv: 21, "As in Adam all die, even so in Christ shall all be made alive." Is there a human being on the face of the earth that does not die in Adam as a result of Adam's transgression? "By the disobedience of one many were made sinners." Then the apostle adds, "Even so in Christ shall all be made alive." There is to be universal death, and universal resurrection. The living shall be just as universal as the dying. Everybody dies and everybody shall be raised from the dead. Everybody for whom Christ died shall be raised from the dead. For whom did he die? He died for every one. [*Time called.*]

THIRD PROPOSITION—EIGHTH SESSION.

(*Mr. Williams' Second Half-hour Speech.*)

GENTLEMEN MODERATORS, RESPECTED FRIENDS:—Our friend has told you his opponent is nearly through his list. I suppose he knows how nearly through I am. Perhaps he is hoping I am nearly through. I have scarcely commenced yet. I think you will find I shall be able to put in my time to advantage.

My friend, before he took his seat, was quoting from I. Cor. xv: 22. We will quote the next verse, "Every man in his own order; Christ the first fruits and afterwards they that are Christ's at his coming." Look at it! *They that are Christ's*, not afterwards everybody. As in Adam all die. Notice the words. All die *in Adam*. They are the dead God is not the God of. "Even so *in Christ*," all that are in Christ, not all that are in Adam. That is just where the line is drawn and my friend failed to see it. The very text he has quoted shows you that the resurrection draws the line between Adam and Christ. Adam cannot give resurrection, because Adam brought all into condemnation. As Paul says, "You were without God and without hope, without Christ." In Christ all shall be made alive. So you see there is a great difference between being in Christ and being in Adam. So the apostle says; "Afterwards they that are Christ's at his coming." All that are Christ's shall hear his voice and shall come forth."

We have a strange Bible according to my friend. He has said something about an infidel in replying to my quotation from the Psalms of the words, "Man

that is in honor and understandeth not is like the beasts that perish." Don't let us allow the Bible fall into the hands of infidelity. He calls our attention to a text that says *all* that are in the graves shall hear his voice and shall come forth. He says that means every man, woman and child, heathen, Hottentot, or what not, and yet he has quoted from the prophecy of Daniel which says that "*many* of them that sleep in the dust of the earth shall awake." Many of them! Suppose I should say that many of the people that are here today have given good attention; it would not follow that you all had given good attention. When I say many of the people here, I do not mean all of the people. Daniel says many that sleep in the dust of the earth shall awake. Daniel knew what he was saying. He spoke by inspiration of God. Are you willing to believe that Jesus Christ contradicted Daniel when he said "All that are in the graves shall come forth?" That would contradict Daniel and contradict Jeremiah. My friend admits that those Jeremiah speaks of were in the drunken feast of Beltshazzar. Now are you willing to admit that Christ contradicted the Lord of hosts? The Lord of hosts said of the drunken princes of Babylon that they should go down to death in their drunken slumber, and sleep a perpetual sleep *and not awake*. Would Christ say they should come forth? The "all" there does not refer to the princes of Babylon who sleep a perpetual sleep; the "all" does not refer to those Daniel left out when he said, "Many of them that sleep in the dust of the earth shall awake." It does not refer to those who Isaiah says are dead that shall not live who have been visited and destroyed and all their memory made to perish. The question is, To whom did he refer? The very text itself will tell you. If my friend had quoted a little further he would have found it: "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" etc. If he had been proving universal resurrection, as my friend is trying to prove here today, it would have been enough for him to say "all that are in the graves shall hear his voice and shall come forth;" but no; he qualifies that by the very next statement: "They that have done good to the resurrection of life; and they that have done evil unto the resurrection of damnation." I am going to tell you whom I mean by the all he seems to say. He is talking of men and women who have been under the law, who are not like the "man that understandeth not, and is like the beasts that perish." All under law will come into the category of good or bad. There is a law that decides good and bad in this case and that is the law of the gospel, and that is the law these "all" are amenable to. The apostle says, "As many as sinned *without law* shall perish without law" (Rom. ii: 12), that is the heathen world, but my friend does not see it.

This he *has* actually come to see now, however; that those princes of Babylon were absolutely unconscious and did not know anything that was going on around them; that you can put a living man into an unconscious state so that he does not know anything; he admits at last that you can actually do this. Now I do not care how many "immortal souls" you put into a man; he may be full of your immortal souls, or immortal spirits, yet when you put him on the surgeon's table and administer chloroform all your "immaterial spirits" are unconscious. How, I wonder, did the chloroform, which is material, so act on these "immaterial spirits?" Does matter have power over that which is immaterial? to put it into a state of unconsciousness? Chloroform belongs to the world of matter, and the very fact that you can render a man unconscious by its

use shows that consciousness belongs to the material man, that it is a property of the brain, that when you interfere with the brain you interfere with a man's consciousness. So now these princes of Babylon did become unconscious. My friend is right. And in that condition they went down into death and they have not waked up yet. How long will they stay so? Let us see: "They shall sleep a perpetual sleep; they shall not awake," Will my friend stand up here and say that they shall? I hope not, for his sake. Shall they ever awake from that sleep? The Lord of hosts says no, they shall not awake. My friend comes here and says Yes, they shall awake. I hope he will not persist in contradicting God.

Now we are referred to Prov. xxi: 16, which I quoted. He would not quote the previous verse, but I will: "It is a joy to the just to do judgment, but *destruction* shall be to the workers of iniquity." It ought to read, according to my friend, It is a joy to the just to do judgment but *resurrection* shall be to the workers of iniquity. He is trying to prove the resurrection of these men. "The man that wandereth out of the way of understanding *shall remain* in the congregation of the dead." If Christadelphians were to try to write what they believe they could not write it as plainly as that. My friend wanted to know if I was aware of the fact that this is a Baptist Bible. Surely he has now to deal with a Christadelphian Bible, for I read in this Bible of certain men who wander out of the way of understanding and who shall remain in the congregation of the dead. It looks like a Christadelphian Bible after all our friend's bombast. Now my friend's sarcasm will do to a certain extent, but sarcasm, irony and taunts are words that have two edges, and we may talk about a Baptist Bible or a Christadelphian Bible, but that that is to decide our destiny is the Word of God. The best way is to receive it.

By the way, I was going to call your attention to another thing Solomon says; it is in the xxix chapter: "He that being often reprov'd hardeneth his neck, shall suddenly *be destroyed and that without remedy.*" No triumph over death there! No remedy there! he shall suddenly be destroyed and that without remedy. But God will remedy the whole matter by raising everybody responsible to law. Infinite justice will do this and all who sin without law will go down to the grave and remain there.

My friend seems to have come to the conclusion now that he has great love for the heathen and hottentots. We came to this country a few years ago when it was inhabited by savage Indians. We are looking out of our tent and lo! here comes an Indian with his scalping knife; look at the savage brute with the knife in hand; that is all he thinks of. He is as savage as a brute and as cunning and as treacherous. Look at him; he is in the act of scalping your wife, your mother, your child. Just as his knife is lifted to take the life of a wife or a child he is shot down: When you raise that Indian from the grave you must have that very identical Indian, exactly as he went down, even the same dust, my friend says; and when he is raised I would advise you to look out that he doesn't get hold of a scaping-knife again, for that will be his first thought then. You cannot make anything else out of him in one generation but a savage Indian. Now here is a lion. The lion is about to spring upon a child, a wife or a father, and while in the act of springing he is shot down. Suppose you raise him from the dead; he is a lion still. Therefore, the Psalmist says the Indian is like the lion, "like the beasts that perish." Did the Psalmist suppose they would be raised from the dead? We may well look over this matter carefully. Here they are, then, in the world;

they are Indians and heathens; they are depraved, degraded wretches. Now when they die what becomes of them? Let me ask my friend to tell us in his next speech what becomes of the heathen that die in that state. Is it the "immortal spirit" that is savage? Can you find an Indian in his uncivilized state that is not savage? Then I would like to know if that is the "immortal part of God" that has become savage and brutish. If it is, is it not strange that God's immortal nature could become so degraded, depraved and savage? I will ask another question. Suppose a hottentot or any of the heathen who never have heard the gospel, who never have been civilized, to say nothing of their being converted, when they die, what becomes of their "immortal spirits"? My friend, I believe, belongs to that part of the Baptist Church known as Missionary Baptists; that means, I suppose, he believes in sending missionaries out to preach the gospel to the savages. That is what they do. What do you send out missionaries for? To save them? Yes. Then suppose you did not send the missionaries and those heathen died in their heathenish state; would they go down to hell to be tortured, or would they go to heaven? If God must take them to heaven if you do not send missionaries there, better keep your missionaries at home; if you send missionaries there you might make them responsible, while if you leave them as they are they are sure to go to heaven. You had better leave them in the heathen state, my friend. Yet if heaven is full of such creatures may the God of heaven deliver me from heaven; I do not want such company. If they do not go to heaven when they die, and you cannot get rid of the "immortal soul;" it cannot die, it is immortal, will the immortal souls of these savages go to hell? Down there there is a devil, my friend thinks, whose business it is to pitch them around on pitchforks. Is that your just God? Would you rather now look upon the justice of God as one who allows them to die like beasts—he is not any more unjust to them than He is to the beasts—to perish like beasts. Why did he allow such creatures to come into existence? Simply because of the curse that came into the world through sin. Why is it we have heathen and hottentots? It is in fulfillment of the curse pronounced in the beginning: "I will greatly multiply thy sorrow and thy conception, and the multiplication of the conception here is a part of the curse. The earth is cursed by sin and here are the visible facts before you. The work of Christ is to eliminate this curse and bring about the time when all shall know the Lord.

My friend has said several times that I do not believe in any spirits at all, like the Sadducees. I do not think my friend is deceiving himself upon this. I will say on the whole he has acted very fairly through this debate compared with some of his school I have met, but I cannot think he is acting fairly in this. Now you will remember I told you in discussing the other question—I read it to you, I have it here in my minutes—I told you how the word spirit is used; that it is applied to God; that angels are called spirits, etc. Christadelphians believe in spirits, but not in your immortal spirits inside our bodies. I then called your attention to the fact that spirit, from the Hebrew word *ruach*, is used for life, for breath, for mind, and disposition. Therefore why does my friend say we do not believe in spirit? Do not misrepresent us again on this question. The point is right here; we believe in spirit but not in an immaterial, immortal spirit that my friend says is a conscious entity. Just because we do not believe in his kind of spirit is no reason that we do not believe in any spirit. So let us be fair upon the question.

Now my friend read from the prophet Isaiah: "They are dead, they shall not live; they are deceased, they shall not rise." The prophet does not say they shall not rise until some time to come. "Thou hast visited and destroyed them and made all their memory to perish." But in contrast to them he says, "Thy dead men shall live"—those I spoke of first shall not; these shall. There you have the two classes the Christadelphians believe in; it cannot be changed.

He says that Justin Martyr and others we quoted from referred to purgatory; now let us see: "In putting departed spirits in purgatory you destroy the argument wherewith Christ and Paul proved the resurrection." Is that it? "In putting departed souls in *heaven, hell and purgatory* you destroy the resurrection." That is what Tyndale said; that is what I am saying here to-day, and in doing this you are uttering a doctrine which has been upheld by popish bulls, a creature of the corruption of the papacy. What were they the results of? Did the apostles say that after their departure grievous wolves would come in and turn away their ears from the truth unto fables? Paul says "the mystery of iniquity doth already work," and there shall be a falling away first and the man of sin shall be revealed, in the person of the pope of Rome. They were compelled by the decree of the pope to believe in the immortality of the soul. I cannot resist the temptation to read what Martin Luther says: "I permit the pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body, *the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals.*"—*Luther's Works*, Volume 2, folio 107, Nittenberg, 1562.

He quotes this from the Pope: "Some have dared to assert, concerning the nature of the reasonable soul, that *it is mortal*; we, with the approbation of the sacred council, do condemn and reprobate all such, seeing, according to *the canon of Pope Clement the Fifth*, (not according to the Bible) *the soul is immortal*; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertions shall be shunned as heretics."—*Caranga*, page 412, 1681.

You see that the decree of the pope was that you must believe in the immortality of the soul. Now, my friend, come out of Rome. I have rejoiced when I have read in your paper how you have scored the abomination of Rome; now come out of Rome on that question and then I will shake hands with you. There are many protestants who do not protest. In relation to this, I was going to call your attention to what Luther said further. He did protest as we see by the quotation I have given; and in an old work printed in 1772, entitled "Historical View of the Intermediate State," on page 348, when speaking of Martin Luther's belief in relation to the state of the dead between death and resurrection, it is said that he held "*that they lay in a profound sleep,*" in which opinion he followed many of the fathers of the ancient church.

That sounds a good deal like Christadelphians, doesn't it?

The question of identity comes next. We explain in this way, and I believe it will commend itself to your common sense. Suppose I have another book bound with the same binding as the Bible; looking at them you cannot tell the difference, they have the same number of pages, the form of type is the same, etc.; how are you going to identify one from the other? By the character of the reading, you say. Very well, you take two men; their characters are impressed on the Lamb's book of life. In the resurrection—the word resurrection is

from *anastasis*, which means standing again. When Adam was formed it was sur-rection; when man is brought forth from the dust of death it is re-surrection. So in the resurrection we find man becomes identified by the character recorded of him in this book of God's remembrance. If this book I hold in my hand were put into the fire and burned up and you could remember every character on its pages you might have other binding, other printing, other ink, but if you impress the same characters on the pages you have the Bible. So the identity is a matter of character, and when our characters are reimpressed on the sensorium of our brains in the resurrection we shall be our real conscious selves.

Attention has been called to the text which says that there shall be a resurrection of the dead both of the just and the unjust. Can you apply the words just and unjust to horses, to cattle, to lions and tigers? No. Then you cannot apply the words to men that are like them. Yes, they are like the beasts of the field. They sin without law and they perish without law. All who are accountable to the gospel law will come forth to be judged by that law, but they that have wandered out of the way of understanding will remain in the congregation of the dead. They will sleep a perpetual sleep and shall not awake, saith the Lord of hosts. [*Time called.*]

THIRD PROPOSITION—NINTH SESSION.

(*Mr. Hall's first speech of one-half hour.*)

BRETHREN MODERATORS, LADIES AND GENTLEMEN:—I trust we will not forget that feeling of gratitude that is due to God for his continued mercies upon us. There is a duty that rests upon all of our hearts to humbly recognize our dependence upon his sovereign grace. We ought to have a feeling of great gratitude to him, for it is in him that we live and move and have our being, and without him we can do nothing.

I desire first to review a few things said by my brother in his last speech. As I look at the speech it seems almost impossible to see the subject in hand, a large part of it being the discussion of the subject already discussed. I have no objection to the brother's referring to the past question, except that I do not wish the audience to feel that I must return to the former question. You will observe that my brother thought I had misrepresented the Christadelphians; if I have done so I very cheerfully stand corrected. It is not my purpose to misrepresent them in any sense. It is not necessary that I should take an advantage of that kind. I would not knowingly misrepresent him or his people. He makes the charge that when I represent them as not being believers in spirit, I misrepresent them, because they do believe in God and in angels. My brother, the thought I had in mind is that the Christadelphians do not believe in human entities; do I misrepresent your people in this?

Mr. Williams:—I do not believe in the spirit of man as an entity, no.

That is the reason I said they took the position of the Sadducees on that point; that is exactly the position of the sect of the Sadducees; they denied angels as well. The Christadelphians have the advantage of them in recognizing the existence of angels, but they continue to deny spirits in men. Therefore I do not misrepresent the brother. Although there is a spirit in man, which on a former

proposition my brother agreed with me returns to God who gave it, he denies that the spirit is an entity, and on that point I still pronounce the Christadelphians as "peculiar."

Again, about the matter of the identity of the Bible. In the resurrection he admits that there must be an identity—I say there must be a reproduction of the man. Then he takes the Bible and lays down by the side of it, let us say, Mark Twain's *Innocents Abroad*. Are they identical? Can you make them identical? Can you even take and flash the moral sense uttered in the Bible on Mark Twain's *Innocents Abroad* and have a Bible? Could you have another Bible by flashing the sentiment of this book on another? You have got to reproduce the *identity* of the Bible; not the paper, for it is not the paper that makes the Bible. You have got to get the character, its doctrine. Here is a book written by the brother; that book proposes to be a reproduction of the character of the Bible. Is that the Bible? Do any of his people believe that that is the Bible? You have got to give it back to us in identity. That is on paper, and it is a reproduction of the Bible in so far only. You can get the doctrine of the Bible, the character of the Bible in other words, and you will not have the Bible. You have got to have *identity* by reproduction of the *thing itself*.

Then the question about the resurrection. The brother says the first creation was "surrection," and that the resurrection, the new creation, will be re-surrection. If I do not misunderstand, I wish him to define these words and tell us what "surrection" is and where he finds the word "surrection." I will confess in the school in which I received my limited information I did not find anything about a word called "surrection." I am asking for light. Of course the brother can give it. I need it, and I come to this source of wisdom that I may receive it.

I want to give a general review of the subject involved. The prophet Daniel, in speaking of the resurrection, said, "Many of them that sleep in the dust of the earth shall awake." The brother took it for granted that because he said "many" he could not mean *all*. We say there are many people here to-day; many of the people have left the grounds to-day: that does not mean that all have left: Many is a comparative term, I grant you that. We have got to determine the limitations by the circumstances. Let us try a few instances where that word occurs and let us see if the Holy Spirit does not use the word "many" where he means all. Psa. xxix: 8, "The Lord is upon many waters." It does not say he is on all waters; many does not mean all, necessarily, but in this case it evidently does mean all, for the Lord is everywhere. If I go to heaven he is there, or make my bed in *sheol* he is there. Yet David says he is on "many" waters. Isa. liii: 12, "He bear the sin of many." How "many," my brother? For whom did Christ die? How "many" sins did he bear? The declaration of God's word is he died for the sins of the *race*; that he was made sin for us who knew no sin. Matt. xx: 28, "To give his life a ransom for many." For whom is the ransom price paid? For how many? This is what Paul says to Timothy: "There is one God and one Mediator between God and man, even the man Christ Jesus, who gave himself a ransom for ALL." Paul interprets it and says that the word "many" means *all*. Matt. xxii: 14, "For many were called, but few are chosen." Who has he called? Psa. l: 1, "He has called the earth." How many are left out? He called "many," that is *all*. Matt. xxvi: 28, "For this is my blood of the New Testament which is shed for many." For how

many did Christ die? Paul says, in II. Cor. v: 13, that he died for *all*, and in Heb. ii: 9, that he tasted death for *every man*. "Many" means "all." Rom. v:15, "For if through the offence of one, many are dead." Listen, "As in Adam *all* die." How many died? *All*. Daniel, how many will be raised? "*Many* of them that sleep in the dust of the earth." How "many" are sleeping there? *All*. How many will be raised? *All*. It does not look as if a man almost blind could see such a point as that.

Now we come to the question, "As in Adam all die, even so in Christ shall all be made alive." My brother says I do not give the right interpretation to that, because further along it says; "Christ, the firstfruits, and afterwards all that belong to him at his coming." Will you please tell the audience when you rise up again if those that are Christ's are all that will be raised? He ought to deal fairly with the scriptures. As in Adam all die, even so in Christ shall all be made alive. What all? The very same *all* that died in Adam. Adam as our first head represents the race; Jesus as the second Adam represents the race. Adam in his own creation, Jesus in the re-creation. Everybody died on account of Adam's sin; everybody will be raised on account of Christ's death. It is Adam's sin that brought death; it is Christ's death that brought life. God is going to restore what was lost through Adam. The earth lost life through Adam, and went down to the grave; the earth is going to get life through Christ, and come back from the grave. Christ the firstfruits, and afterwards they that are Christ's at his coming. Will there be any others? Will Christ and they that are his constitute all that are raised. That is a fair question; I will leave it there until the brother answers it.

In Jer. xxxix: 57 the declaration is that certain princes are going to be drunken, and while in that drunken state they are going to be killed; therefore the prophet says they will "sleep a perpetual sleep." When a man gets into a drunken slumber he wakes up; here are some folks who get drunk and will not wake up. Does that mean that there never will be a time when they will be *raised from the dead*? The brother says so, because they sleep a "perpetual sleep." The language is figurative, because the declaration is that *God* made them drunk; that is, Providence brought about the circumstances of that drunken feast, and then Providence brought their enemies upon them, and in that condition they were *killed*. Belteshazzar was among them; he is the very identical man referred to in Isa. xiv: 49 as the king of Babylon when all *sheol* became stirred up as they welcomed him among them. He went down into death in a *drunken slumber*. Is he wholly unconscious? His coming into *sheol* stirred up all the inhabitants of that country, where my friend says there are no inhabitants. I want to look at the word "perpetual;" does it mean eternal? If it does then the point is made out; if it does not, then it is not made out. There is a doubt whether that word is used a single time where it means eternal. Take Ex. xxx: 8, "A perpetual incense before the Lord throughout your generation." Is that incense going up now for them? It has ended long ago, and yet it was to be "perpetual." Lev. vi: 20, "A meat-offering perpetual." Is there any meat-offering in Jerusalem now? He has told us, "I will overturn, overturn, overturn it." Didn't you hear him? And yet it was going to be "perpetual." Psa. ix: 16, "Destructions are come to a perpetual end." If that is an *eternal* end, he will never be able to get rid of these fellows. Jer. viii: 5, "Jerusalem is slidden back by a perpetual backsliding." You remember on a former argument his whole plea and excuse was

that Israel was to be saved, but if they are in a "perpetual" backsliding how will he bring it about? Jer. xviii: 16, "To make their land a perpetual hissing." Is that going to be eternal? Will it always be a hissing? You remember the argument on Judea? Listen. Jer. xxv. 9, "And will make them perpetual desolations." Judea is to be made "perpetual" desolations if his proposition holds good, and his argument means anything, Don't you know the brother has simply assumed the point that they will never wake out of that sleep as men like them ordinarily do when they get drunk and go to sleep?

My brother made a particular point on the chloroform argument. As I told you in the other proposition, our spirit man is in the environment of the flesh. It is when the spirit gets out of the body that it gets into its normal atmosphere; yet even in the body sometimes the inner man asserts itself. The blush of shame that mounts the cheek of the physical man does not come from the body; these trembling knees when there comes to the inner perceptions the sense of fear that does not come ordinarily of the physical man. There is something on the inside that makes a man laugh and weep and do the will of the spirit. These are cases when the physical man is helpless and the inner man assert his sway.

That question about Isa. xxvi: 13, 14, let me turn and read that again. "They are dead, they shall not live, they are deceased, they shall not rise; thou has visited and destroyed them and made all their memory to perish." There is first the cry of Israel to God; other lords had been ruling over them; now they have come back to where they can again worship God without interference; these other lords who have had dominion over them have gone down into death; God had slain them; he had taken vengeance on them. Notice for a moment: "Thou hast visited and destroyed them." They are never to come back and have authority over Israel. They are dead, they cannot arise and come back and interfere with them. There is some extravagance of expression; it is poetic license. They stay inside the bounds of truth and yet express that truth in extravagant terms. "Thou hast made all their memory to perish!" Yet their memory is preserved, and men talk about them to this day. It is simply an extravagant statement. Let us look a little further in the same chapter: "Thy dead men shall live; together with my dead body shall they arise . . . the earth shall cast out the dead." If these men were dead, as Isaiah said they were, they dwelt in dust, and the prophet says, "Awake and sing, ye that dwell in dust." It don't say the earth shall cast out a *part* of the dead, but the *dead*. Look a little further in the same chapter: "Come my people, enter thou into thy chambers and shut thy doors about thee, hide thyself for a little moment until the indignation is overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." These very "slain" that are to be "uncovered," raised up, were the "lords" that our brother says God would not raise up. God's people are shut up in a chamber until the indignation be overpast. God is going to arise; he is going to get out of the earth these that have been slain, these very lords here that the prophet said God had visited and destroyed. Get out of the way, my people, get into thy chambers, till I can make the earth uncover her slain and the indignation of the Lord is made manifest. There they are. raised up.

He said the reason everybody kept silent on the unconscious condition of the dead was because of the pope of Rome. I want to call attention to the fact that there was no pope of Rome in Christ's time, yet there is not a single voice in

God's word from the opening word of Genesis to the last line of Revelation against the conscious existence of the dead; there is not a single voice in history until the introduction of materialism. In the middle of the twelfth century. The doctrine my brother is preaching here to you and which he defends in his books, is not given and defended in the Word of God, nor any other book on earth from Genesis to the middle of the Christian dispensation. It has not been in existence more than four or five hundred years. The pope of Rome never had anything to do with it until the announcement made by that pope against the doctrine of Luther was the occasion of it.

My brother made a very elaborate plea for the heathen, those poor ignorant people, think of them being called to judgment, who do not know any more than the brutes. It is a fact that thousands we call heathen, the Japanese and men of that sort, do not stand second to us in the matter of intelligence. Their moral character, of course, is bad; I do not make any plea for their moral character, but their intelligence ranks high. I want to see what God's word says about it. He says we misrepresent God in saying that he will call these heathen to judgment and send them down to hell where Satan will pitch them around on pitchforks. We are commanded to preach this. Rom. i: 16-24, Psa. xlv: 10; Psa. xlvii: 8, 9: "When the princes of the people are gathered together then will God be greatly exalted in the eyes of the heathen at the last day." What will God do with the heathen? Psa. cii: 15, "So the heathen shall fear the name of the Lord and all the kings of the earth the glory. When the Lord shall build up Zion he shall appear in his glory. Then they are going to fear him," who? The heathen. My brother says they will be dead and forgotten and will never be brought up again. Psa. cx: 6, "He shall judge among the heathen; he shall fill the place with dead bodies." When is that going to be fulfilled? Acts ii: 34, 35. "The Lord said unto my Lord sit thou on my right hand until I make thine enemies thy footstool." The Lord is going to manifest himself among the nations. Listen especially to this: "Assemble yourselves and come, all ye heathen, and gather yourselves together around about." Will these heathen be forgotten? What heathen? Those that are dead. Listen: "Let the heathen be awakened" (Joel iii: 11, 12). What for? To come to the valley of Jehosaphat, the valley of decision, the valley of judgment, "For there will I sit to judge all the heathen round about." God says. Wake them up and call them out of their sleep; I am coming to have a judgment.

Prov. xxi: 17, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." The margin reads, "Shall be in the shades of the dead, among the giants, remain among those who oppose God, among those who presume to be giants." It never speaks of people in the grave as a congregation. It takes living people to make a congregation. This man is separated from the people of God and remains there. He is still living. It refers to the fact that God no longer counts him among his people, but among those who have no fear of God,

The resurrection of the just: The declaration of God's Word is that there is not a just man on earth, excepting in Christ. The whole world is included in these two terms, just and unjust. God's Word says, everybody shall be raised from the dead. [*Time called*].

THIRD PROPOSITION—NINTH SESSION.

(Mr. Williams' First Half-hour Speech.)

BRETHREN MODERATORS LADIES AND GENTLEMEN:—I will just begin where my friend has left off because it is fresh in your minds. He has referred to the word heathen; that word is not always to be understood as representing savages; civilized nations are represented by that term in the Scriptures; they are called "heathen" in the Authorized Version and "nations" in the Revised Version. Take one passage he quoted: "The Lord at thy right hand shall strike through kings in the day of his wrath, he shall judge among the heathen"—nations. Take the prophet Joel, which my friend quoted, again, where it says, "There will I judge all the *heathen* round about." When is this? When "the Lord shall roar out of Zion." When will that be? When Christ comes to the earth, and he says he is coming for the purpose of bringing the heathen, or nations all to know the Lord from the least to the greatest. Consequently the time for the ruling of the heathen or nations will be when Christ comes to establish his kingdom in the earth and remove the curse. The reason there has been such a multiplication of heathen savages is because of the curse pronounced upon Eve, "I will greatly multiply thy sorrow and thy *conception*." The multiplication of the conception is exemplified in the millions of heathen which have existed on and disappeared from the face of the earth. What Christ is to do when he comes is to remove the curse, and all that survive the severe process of purifying the world will "know the Lord from the least to the greatest." The most of the places in which you have the word heathen refer to the nations of the earth, not to the savages of the desert.

My friend tells us it is something inside of a man that makes his cheek blush, and that makes him cry and laugh. What is it inside of a man that makes him blush and laugh and cry? If with a blow you fracture the skull and cause to press a piece of the bone down upon the brain you will then see whether there will be any blush on the cheeks, or any crying or laughing. As soon as ever you have done that the man is unconscious, and he will not blush nor laugh nor cry, because you have interfered with the seat of thought. I will show you a dog that will laugh at you and that will cry. Did you never see your dogs laugh when you arrive home, and don't they cry when you abuse them? What is it in the dog that laughs and cries? Is it his "immortal entity?" Take a dog and fracture *his* skull and he will not laugh at you, nor be shamed nor cry, for he will be unconscious then, like the man.

In regard to the word "perpetual;" my friend could have saved some of the time he has wasted if he would have waited for my answer. I never claimed that the word perpetual always means endless. The word sometimes means continual; I grant it, but now he wants to know if it means continue forever. In the text in dispute it says they shall sleep a perpetual sleep; I do not have to emphasize that, because it does not stop there. Now listen: "And they shall NEVER AWAKE, saith the Lord." That is the point I am emphasizing. Now if you want to read the word continual all well, but to say, they will sleep a continual sleep until the resurrection, would destroy the meaning; we would know, of course, that good men will sleep till the resurrection. Christians sleep a con-

tinual sleep until the resurrection; but then there is a difference between those princes of Babylon and Christians; Christians sleep a continual sleep until they are raised, but these princes sleep a perpetual sleep, and *they shall not awake*. Who says they shall not "sober up from their drunken slumber?" The prophet does not say that. He says they shall sleep a "perpetual sleep and shall not awake, saith the Lord of hosts." Do you think the Lord of hosts would have condescended to tell us that these men would sleep until the resurrection of the dead? Is he not showing us the difference between these heathen princes and those who come under accountability to the judgment seat of Christ? It stands there and my friend can never modify it. Will you believe it? If you do not you cannot blame us for believing what God has said. My friend says it is figurative language; it does not say it is figurative language.

Now he goes back to those who are Christians. I think I answered that yesterday when I showed that God is not the God of the dead. There are some dead ones that God is not the God of, and if he is not their God they are dead, and who is going to raise them? The apostle says they are when in life without God, and without hope in the world. If they are without God, and without Christ, and without hope who is going to raise them? Therefore they are dead and the Saviour says God is not their God; therefore he will not raise them. But here are some represented by Abraham, Isaac and Jacob that are not like those; these belong to Christ—what about them? God is their God; therefore I answer my friend that there will not any one be raised that belongs to Adam and not to Christ. He must become Christ's in some way in some form, or he cannot be raised. What does the Saviour say? "I am the resurrection and the life; he that believeth in me—literally, he that believeth *into* me, though he were dead yet shall he live. Who shall live? Those that believe in him. What about those who do not believe in him? He that does not believe in him shall perish, because God is not the God of the dead; "they are like the beasts that perish, and the upright shall have dominion over them in the morning."

My friend comes to the "many" in Daniel xii: 1. He has referred us to many cases where we have the word many, showing us that this word many means all. I never denied that the word many may sometimes mean all. Suppose I go home from this place and someone asks me, Were there many people there? The word many, in such a case, embraces all there were here; but suppose I say, as I said yesterday, that many of the people here are giving good attention, would that mean that all the people were giving good attention? Therefore there is no use quibbling about the word many; does he say many in the sense of all? Take the words as they are, "Many of *them* that sleep in the dust of the earth shall awake," just as I may say, Many of those here are ladies; they are not all ladies, there are some gentlemen here. Now if the prophet Daniel had meant universal resurrection he never would have used these words.

He wants me to define the word surrection; we have the word re-surrection; the prefix re means again; like return, to come again. Now the word turn is not used in the sense of come; at *the same time when you define the word return, that means to come again*. Resurrection comes from the Greek word *anastasis*, which means standing again; if a man thus stands again it implies that he will do again what he did before he died. He stood before; God formed him from the dust of the ground and breathed into his nostrils the breath of life and he stood up in life. That man tumbles down in death. There is to be an *anas-*

tasis, a standing again; surrection would be the first, re-surrection would be the second. My friend cannot find the word surrection. I will tell him how to find it. If he will find the word resurrection and put his finger on the "re," he will have the word "surrection."

Now we come back to the question of the book. My friend took up the little book, "The Great Salvation." This little book was published during the time of the World's Fair. It was circulated in the World's Congress of Religions; after that about twenty thousand copies went out and I had to publish new editions. Every single book was gone; the book was dead. Now what shall we do? Has it lost its identity? Is the book itself gone? The paper is gone. Now supposing every one who had received a copy had burned it up; would it have lost its identity? You come to my office and I will show you electrotype plates of every page. Now I am going to publish a new edition; do I take the same paper, the same ink? I must use other paper and other ink, but I get the same book, resurrected; the identity is there. My friend did not seem to understand my illustration. You take Mark Twain's "Innocence Adroad," if every copy in the world were destroyed, and you could retain in your memory every word, you could still resurrect it and it would be Mark Twain's Innocence Abroad. If you can retain every character on the pages, you can take other paper and other binding and other ink and still have the same book. So then man will crumble into dust and remain in the dust till resurrection, but the character of the man is recorded in the book of God and that man's identity can be restored; his previous character and consciousness will be re-flashed upon the sensorium of the brain and he is still the same man with the same identity.

In regard to this identity; we might as well look the matter right square in the face. My friend has two men; one is a spirit man and the other is a body man, a dust man; when death takes place this spirit man goes off to God, and if he is a good man, basks in bliss, and if he is a wicked man he goes down to hell; but this other, the body man, he has lost all *his* consciousness. Even my friend is willing to admit that *this* man has lost consciousness, he has returned to earth, to mingle in the soil in which he is placed, and that soil produces vegetation which is eaten by animals; and they are killed and eaten by men and the men die and return to dust, and that goes on through the endless course of nature. Well, suppose a hundred men have died and the material of their bodies has grown up into the vegetable kingdom and that has been assimilated by animals and these in turn by men. Now parts of these men have entered into the composition of hundreds of other men. Now the time of the resurrection comes and you want exactly the same dust that was buried, how are you going to get it? You will have to kill the animals and kill the men who have absorbed the material you think you must have. Can you get the identity in that way? There are such things as physical impossibilities. We must not make absurdities out of serious questions; inasmuch as our identity can be renewed without it, why all this ado about the same dust?

My friend complains because I referred to the last question; he was the first to refer to that question and I followed him. He is on the affirmative and if he leads me back to the last question I will follow him.

I want to call attention to a few other testimonies. If you turn to Obadiah, verse 16, you will find these words, "So shall all the heathen drink continually . . . they shall be as though they had not been." Now are you going to

have a resurrection of men that have not been? If you can prove to me that men who have never been are going to have a resurrection, then these heathen will come up again.

Amos viii: 14, "Even they shall fall and never rise up again." When Israel had apostatized from the truth and become as bad as the heathen God says this of them: They shall fall and never rise up again. Is that perpetual enough? My friend says, Yes, they must rise because my theory requires that every man, woman and child shall rise up again.

Going back to the prophet Isaiah, where he tried to get rid of the plain language of the prophet who said, "They are dead, they shall not live, they are deceased, they shall not rise; thou hast visited and destroyed them and made all their memory to perish." Then in contrast to that, "Thy dead men shall live." Why did the prophet make this contrast if he did not wish to present the thought that there were some dead men who would not live? Then he says, "Come ye, my people, enter into your chambers and shut your doors about you. Hide yourselves for a little moment until the indignation be overpast." What indignation is this? The indignation that God through Christ will pour out on the nations of the earth that are alive when Christ comes, for it is "when the judgments of God are abroad in the land that the inhabitants of the earth shall learn righteousness." But not a word about the heathen of whom it is said, "They are dead, they shall not live."

Job vii: 8, "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." What does this mean? Job is here in the midst of the grievous pain through which he is passing. He is a representative of suffering humanity. Job's wounds and sores and afflictions made him a type of Adam's afflicted race and he represents them in saying, "The eye of him that hath seen me shall see me no more. As the cloud is consumed and vanishes so he that goeth down to the grave shall come up no more." Who are these men described here, who go down to the grave and come up no more? Can I make that any plainer? I will not try. Do you blame us for believing this that God has said?

I will call attention to the fifteenth verse of the same chapter, "My soul chooseth strangling and death rather than my life." There is a soul that could be strangled, you see. The 21st verse, "For now shall I sleep in the dust. Thou shalt seek me in the morning but I shall not be." No resurrection for such. But there is another class Job speaks of that will have a resurrection. Let me call attention further to chapter xvi., "When a few years are come, then shall I go the way whence I shall not return." What way is that? "My breath is corrupt; my days are extinct; the graves are ready for me." The 11th verse, "My days are past, my purposes are broken off; even the thoughts of my heart." Job in this represents a class that will not come up, but personally he will not suffer this, for he says of himself, "Thou wilt appoint me a set time and remember me," but these whom he represents on the other hand shall go down to the grave and be no more. In the very chapter where he says that God will appoint him a set time and remember him he says, "Man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow and continueth not . . . Man lieth down and riseth not till the heavens be no more—these heavens that declare

the glory of God—he shall not awake nor be raised out of his sleep.” You can see clearly then this distinction between the two. So when we believe that the heathen die and that is the last of them we are not mere dreamers. Is not this better than to believe they are taken to hell and tormented through the countless ages of eternity? [*Time called.*]

THIRD PROPOSITION—NINTH SESSION.

(*Mr. Hall's Second Half-Hour Speech.*)

BRETHREN MODERATORS, LADIES AND GENTLEMEN:—My brother said that Joel, in the quotation I made in reference to the heathen, is referring to the time that Christ shall come back to the earth, and at that time he will bring the heathen into his presence. Well, that is good; that is what I said, and what does Joel say he is going to do at that time? He commands that they shall be “waked up.” They are asleep and have gone into the grave. It is *all* the heathen; it is not just *some* heathen nations; if it is, there are going to be some heathen present in the judgment, while some other heathen are in the grave. He said during the speech that nobody was going to be raised from the grave excepting believers in Christ. Then are the heathen believers in Christ? They would not be heathen if they were. You see the contradiction the brother has fallen into in the two statements. There will be a “waking up” of the heathen, and it will be at the coming of Christ, and he will judge them in the valley of Jehoshaphat, the valley of decision. We find, then, that they have to be “waked up” in order to be there, and that proves that the heathen do *not* abide in an unconscious sleeping state.

My brother asks, What is in man that makes him blush, that causes him to laugh and to cry and to be afraid? What is that inner man anyhow? The nearest definition I could give is the statement of Paul: “For what man knoweth the things of a man save the spirit of man which is in him?” That is what has real knowledge, real consciousness. He says that your dog will laugh, and cats will purr and a horse show signs of friendship. These dumb creatures do reveal some few marks of intelligence, even if they do not have souls; but I will tell you one thing the dog does not do; he cannot develop a conscience, a moral character; your babe can. Man has in him what is above the brute. The brute has a measure of intelligence; so has the body. If there were no soul in man he would be an animal, and have a measure of intelligence. It takes a faculty, the inner man to discriminate between right and wrong and develop a moral character. The brute does not have it and cannot have it; he has not an entity within to give it to him. I have been doing my best during this entire debate to lift my brother above the level of the brute; but he seems determined to be a brute in spite of all I can say.

He says that “perpetual” does not mean “eternal;” that this is a peculiar case, that the qualifying clause in it is the expression, “they will sleep and not awake.” There is the point; I agree to that. Let us take it in the sense the prophet spoke of. He was talking of a certain number of princes who were going to get *drunk*, and then fall *asleep*. What is the ordinary rule when drunkards fall asleep? Why they wake up after awhile. Will these drunkards wake? No. Why not? They are going to be *killed* while they sleep. The whole connection shows that the simple announcement was that instead of waking up from a drunken sleep, as

they had been accustomed to wake, they would be killed and therefore they would not awake. Therefore their sleep is continuous, and will be until God wakes them up in the resurrection. They never did awake, which they would have done without any intervention in the case, but God will wake them up when the voice of the trumpet calls the dead from the tomb. Other passages abundantly teach that, and this passage does not contradict them. Job makes such a distinction; "I shall sleep and *not wake* till the earth be no more;" that is, he will sleep until the resurrection.

I asked him if anybody was going to be raised except those related to Christ? "Christ the firstfruits, and afterwards they that are Christ's at his coming." I understood my brother to say that nobody would be raised from the dead excepting those that are Christ's. If so, whose will they be at the end? I understood him to say that nobody would be raised from the dead but believers in Christ—did I misunderstand? I want to ask one more question which I trust you will answer. Are Baptists believers in Christ? Are Methodists believers in Christ? Are Presbyterians believers in Christ? Are other Christian people besides Christadelphians believers in Christ? Are they related to him? or does he pretend to say that there will be nobody raised from the dead but Christadelphians? I want to show the fallacy of that argument or that assumption. Jesus Christ, according to Paul, represents the same class of people Adam did. "As in Adam all die." How many died in Adam? The whole race. What did Christ come to be? Our second Adam. And what did he come to do? To recover us from what the first Adam brought upon us. Whom did he represent? The whole family of Adam, because he declared his blood was to be used for the *whole world*; the declaration is that he is the ransom for *all*. The statement made by Paul is that he tasted death for *every man*. How many did he represent? If the operation on the cross gives him connection with Baptists, Methodists, Presbyterians and others, it gives him connection with the whole world. The Spirit was sent to reprove the world of sin, of righteousness and of judgment. Then the whole world has been touched. Then the whole world is represented. How many did Adam represent? The race. How many did Christ represent? The same race. What died in Adam? The race. And what will rise from the dead in Christ? The same race. The bare assumption of my brother, as I conceive it, does not set my argument aside.

That question about Daniel: "Many of them that sleep in the dust of the earth shall awake." I again assert that that statement includes *everybody*. There are many of them. He does not use the word for the sake of supposing some are going to be raised, and some are not, because Daniel is in harmony with Isaiah, and Isaiah says the "*earth shall cast out the dead*." He is not out of harmony with Jesus Christ when he says, "*All that are in their graves shall come forth*." He is not out of harmony with Paul when he says, "*As in Adam all die, even so in Christ shall all be made alive*." You have got to deal with the statements of Scripture, so as to let them harmonize with one another. These passages assert that there is to be a universal resurrection. There shall be a universal resurrection. There shall be "*many*" asleep in the dust of the earth, and they shall awake, none of them shall be left.

We come to the question of the word re-surrection. I was satisfied there was some sort of trick about that word, and my brother tells me now how to find it. He says take a dictionary and find the word resurrection, and then put my finger

on the "re" so as not to read it, and I will see the word "surrection." and that makes it a dual word. Even his words represent a dual nature. Now I have got the word "surrection," What does that word represent? My brother says it represents *anastasis*, which is a Greek term, and means standing again; that the first man stood, and the second man will stand again; correct, but it does not mean in either case that there is a *creation*. In the first case we have got to learn creation from another word, and then we have got to get resurrection, which is a different process. The earth man is on the flat of his back in death, and the Lord wakes him up, and *resurrection* takes place before he can stand.

I thought that was a very beautiful illustration the brother gave about his book. A great many thousand books were published, but so far as his office was concerned the book was dead; he is entirely out of it, and he wants to resurrect the book, to re-produce it. The book has not been destroyed, for you have the electrotype plates. The *real* book is in the type; its *identity* is in the type; it is but a manifestation you send out. And let me tell you what will be a resurrection. You take one of these books and put it in the fire; or tear it to pieces, and then take some material and reproduce the book; that is a manifestation of the original book. The real book is here in the type; your real book is not dead; it is in the type. You go and destroy these electrotypes and then try to make a book without setting up some more. Besides that, I have thought of another thing, and it is a right pretty illustration. I said in my mind, This book must represent the body; it is on good paper, binding and printing. What do the electrotypes represent? The *real thing*; the *inner man*. This is the *body* and represents the man who *dies*; you destroy the book; is it dead? What is that thing back there represented by the electrotypes? That is the *spirit*, the *real entity*. This is *splendid*, brother, give us another.

My brother is full of trouble about the elements. He don't know how on the face of the earth we are going to have a resurrection. He says a man dies and they bury him and an apple tree grows up out of the grave and somebody eats the apples, and when the Lord comes to raise up the man a part of the atoms are in both men, and how in the world is he going to get the man up? I read of another man once who had the same trouble about it; his name was King Agrippa. Paul stood up and said, "And now I stand and am judged for the hope of the promise made of God unto the fathers . . . Why should it be thought a thing incredible with you that God should raise the dead?" I do not know how it is going to be done; God says he is able to accomplish it: he says, I am going to raise it up, and I know *creation* is not *resurrection*.

Now I have got through reviewing what he said in reply to my speech, I will review what he says. I can quite anticipate what this brother is going to say; he may surprise you, but he don't surprise me. I am looking out for him.

"The day of the Lord is here among all the heathen," Look out! We will have the judgment right here among the heathen: Listen! *All* of them. How many are left out of that? The day of the Lord is here among all the heathen. The brother has been saying that the heathen are dying like sheep; like beasts they drop away and that is the last of them. The very passage he quotes says that the day of the Lord is here among all the heathen. Now Obadiah, what do you mean by that? "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea they shall drink, and they shall swallow down, and they shall be as though they had not been." If a man gets drunk on a

mountain, when he comes to die, what about it? He shall be as though he had not been. Is that as though he had never been in the world, Obadiah? Alexander Campbell has lived and died, and it is not as though he never had been. We have his work, his life, his character among us. Plato is dead, Martin Luther is dead, Socrates is dead, Alexander the Great is dead; according to my brother's ideas they will never come up any more. Do you propose to take this literally? It simply means to say so far as the practical things of this life are concerned it is as though they never had been. Alexander Campbell is just as though he never had been. It means that they are going to die and have no part nor lot in the things of this life? Let us see. The Edomites were related to the Jews; they were gone. In the eighth verse we find it says, "Shall I not in that day destroy even the wise men out of Edom?" The men were drunk in God's holy mountain, and their punishment was pronounced on them from on high. To be as though they had not been was simply to be cut off as a people; but even Edom shall come again. Turn to Mal. i: 4 "Whereas Edom shall say, We are impoverished . . . Your eyes shall see and ye shall say, The Lord will be magnified from the border of Israel." These very folks, the brother says, are done clean out of the scene. God's word says they shall come back and take a look at things. When you let God speak himself, sophistry withers into nothing.

Amos viii: 14: "Even they shall fall and never rise up again." Let us turn to the next chapter and read of this very same people. "Though they dig into *sheol*, thence shall my hand take them; though they climb up to heaven, thence shall my hand bring them down." These very same folks that were clean gone, done dead, God's word says he will bring them up *again* in the very next chapter. Why in the name of common sense can not you read a little further?

Isa. xxvi: The brother finds a great deal of trouble about these words, "They are dead, they shall not live." The only common-sense construction you can put on these words is that these were Babylon's lords, whom God had slain, and God's people would never have to go back under them any more. In the conclusion of that very chapter I turned and read where the earth shall no more "cover her slain," and what did the brother do about it? Not a thing, and he will not; mark the prediction. At the conclusion of this very same chapter he says he is going to call up these people that are slain and that the earth shall no more cover them. Don't you see how utterly baseless is the assumption of the brother.

The hope of all Israel was that there should be a resurrection of the dead, of the just and the unjust. Will you tell us who the unjust are? Are they in Christ? Has he got all of us? Are you a universalist?

Then I look further now, over in Job; my brother quotes from chapter vii.: "O remember that my life is wind; mine eye shall no more see good. The eye of him that hath seen me shall see me no more; thine eyes are upon me and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." That denies the resurrection of everybody. There isn't anybody left out. If these words are to be taken just as they read there will be nobody come up; that "he" is of universal application. My brother, in order to avoid what he knew to be true in the case, had to say that Job represented everybody in his fix, under the trials of God. If that is true of a man like Job, would it not be true of all? How did you find out Job represented anybody beside himself? Please give your authority to show that Job is not speaking of

himself when he said, "Mine eye shall no more see good"? You say that means no more resurrection; then Job contradicts himself. He says, "I know that my Redeemer liveth and that he shall stand in the latter day on the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." That very same man that said he would not be seen any more, before he gets through says he will rise from the dead.

Do you notice that every single one of these texts the brother quotes is from the Old Testament, and from portions which are known and recognized to be poetical, figurative, hyperbolic and hypothetical in character. These extravagant expressions are used for the purpose of conveying the utmost intensity of thought and feeling. Yet this brother used these extravagant statements to contradict God's word in reference to the matter. Job declares he shall not arise until the heavens pass away. If you turn to II. Pet. iii. he says the heavens being on fire shall pass away with a great noise. There is going to be a change in this firmament, and at that time the dead are going to be raised up. I. Thes. iv: 13-18, "And the dead in Christ shall rise first." My brother has said that somebody is in Christ, and they are going to come up first. Let us see. Turn to Rev. xx: 4-7, "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God . . . and they lived and reigned with Christ a thousand years." They were in Christ and they lived again. "But the rest of the dead lived not until the thousand years were finished." First the martyrs and those in Christ were raised from the dead; the brother said that nobody but those in Christ would be raised from the dead; John said that those in Christ would be raised *first*, and *afterwards* the rest of the dead. Who are the rest of the dead? That word "rest" involves all the dead. It does not leave out a soul from Adam to Moses, and from Moses to the end of the world. Verse 11, "And I saw a great white throne and him that sat on it . . . And I saw the dead, small and great, stand before God." They are standing there alive; they have been raised from the dead. Listen. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." First the sea gave up the dead, then *sheol*, that represents all the graves. These all give up their dead. Death gives up its dead. There is no dead in the universe that is not in the sea, or in the grave, or in death, and they *all give up their dead*. I want to take the time to show you our brother's own words on that passage. I read from his book, *Problem of Life*, pp 54, 80, "But when attention is called to the fact that John saw the dead, small and great, stand before God" at the judgment day; and that he heard them sing the song of Moses and the Lamb, they are able to see that men can be represented as having real bodily existence and singing while they are dead—some of them, too, before they are born; for in the view that John had of the resurrection there must have been a representation of ALL that would die up to the time when the resurrection takes place." That is exactly my belief on the subject, but it contradicts my brother's present position.

Again, on page 80 we read:—"Death, as we have seen, is terribly literal, and a resurrection that does not deal with the fact of death as it really is, is a delusion and a snare. The cure must reach the disease; the plaster must cover the wound." That is right; I accept it. And as the "wound" of death has been inflicted on every one of Adam's race, the "plaster" of the resurrection must reach every one of the race, or it is a delusion and a snare. [*Time called.*]

THIRD PROPOSITION—NINTH SESSION.

Mr. Williams' second half hour for either a speech or fifteen minutes to question and fifteen minutes speech.)

MR. WILLIAMS QUESTIONS MR. HALL.

Mr. Williams: Question—You quoted in I. Thes. iv., “The Lord himself shall descend from heaven with a shout.” Then, you said, some other dead will rise. Does Paul say it in that way?—*Mr. Hall:* Answer—Not in that place.

Shall I read what he does say?—Yes.

“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.” Now I want to ask you in relation to the question of identity?—There are some things about that I do not understand.

Perhaps so; I think there are many things you do not understand, but never mind that. With reference to identity, you have told us that every man is a material or dust man and a spirit entity or immortal man?—Yes sir.

You have told us that the entity is the spirit man—Yes.

When a child is born into the world we have a babe which is first of all a corporeal being; is there inside of that babe an immortal spirit babe?—Yes. I think the immortal nature is inherent.

Does that inherent spirit babe need to be educated in order to know anything?—Yes?

It starts out in ignorance?—Yes.

Are they both, the flesh babe and the spirit babe, helpless?—Yes.

Both dependent on the mother's care?—Yes.

Then the matter of intelligence and education on the part of the spirit babe is a matter of progress; when the child grows to be twenty years of age we have the identity of the dust man and the spirit man?—Yes; had that all the time.

I ask when the dust man is dead and cannot progress any further whether the spirit man goes on progressing?—I do not know.

What is your idea about the realms beyond; do you think there is progress in knowledge and wisdom after death?—I think it is reasonable.

Very well, the spirit man goes on growing and progressing; I want you to tell me if one died when a child, just born, then the dust man could not know anything, and the spirit man goes on progressing beyond death in the realms of bliss until it becomes a wise and matured being; are you at the resurrection going to put the mature spirit man into a dust babe that will still be a helpless babe?—No there is going to be a resurrection to immortal life, an immortal being.

Will it be a little child that will be raised?—Yes sir.

An immortal one?—Yes.

If it is an immortal one that is raised there is no dust about it?—There is now but there will not be when the resurrection is complete.

When the little child is raised immortal is it a dust child?—Spiritual.

Was it a spiritual body that was put in the ground?—No sir.

Then you do not bring out of the ground what was put in it?—It is changed as it is brought out.

Then you would say it would be raised immortal?—I believe it.

Then if it is raised immortal it is not raised dust?—Raised immortal dust, spiritualized; I must have time to explain if you don't understand.

Well, I will go on with another subject?—All right.

Is there more than one way of salvation?—No. I think not.

What is the one way of salvation?—Repenting of sin and believing in Christ

Do the heathen who never heard of Christ repent and believe in him?—I think not

Are there not millions who have died without knowing anything about Christ?—I think so.

What has become of their "spirit men"?—They are lost.

Where are they?—They are in the condition which the rich man was.

Is God tormenting them in hell for what they never had known anything about?—The declaration of Paul is that they are without excuse; they knew enough to know what is right.

You spoke of statistics yesterday; according to the Christadelphian idea there would be only few. Are there few that will be saved?—There are few.

There will be few that will ever obtain salvation; and now what about the many?—They are lost.

To be lost means to be tormented in hell?—Yes sir.

There are people to whom the gospel has never been presented, who live and die in savagry; are they going to be lost?—Yes.

Which is better, by comparison, the Christadelphian belief that leaves them in the dust of death like the beasts or——?—The question of better does not come into the matter.

You raised the question of "better" when you made the contrast between Christadelphian belief and your belief?—I think it is better to believe what the Bible says.

Will the *heathen* be raised spiritual bodies?—Made spiritual.

There is going to be a real body; when Christ obtained his immortal body after the resurrection wasn't that a glorious immortal body?—Yes.

Are the heathen going to take immortal bodies, the nature of God, with them to hell?—It is so far as God's *nature* is concerned, but not God's glory.

Is not God's nature essentially immortal and therefore glorious?—Yes.

Is God going to give the heathen a nature essentially immortal?—Yes, they have got it already, so far as their spirits are concerned; their bodies are going to get it. God does not give glory with immortality.

Is he going to give immortality to the *heathen*?—He gives immortal nature so far as endurance is concerned.

Do you think he gives them, *the heathen*, immortal nature so they can eternally live in the tortures of hell?—Yes.

Do you think yours is a just and loving God?—I do.

You called attention to the prophecy of Joel in regard to the waking up of the heathen as though that were the resurrection of the heathen; are you sure you gave the correct idea there? Let me read the verse, beginning at the ninth: "Proclaim ye this among the Gentiles: Prepare war; wake up the mighty men, let all the men of war draw near; let them come up . . . assemble yourselves and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphet; for there will I sit to judge all the heathen

round about." Does that mean resurrection?—I think it means resurrection. This is represented as the end of time—the great battle.

Does God say to the dead in their graves, Prepare war?—Of course.

God is represented as speaking to them, I will read a little further: "Beat your plowshares into swords, and your pruning hooks into spears, let the weak say, I am strong." Does God say that to dead men?—Yes sir.

Have they plowshares to beat into swords?—Yes sir.

Are you satisfied with that answer?—Yes sir.

I am surprised at you?—I have surprised you frequently.

You have for a fact? [*Time called.*]

(*Mr. Williams' Second Speech of Fifteen Minutes.*)

You see when you come to examine the Scriptures carefully what absurdities my friend makes out of them. You have in Joel's prophecy, "Behold in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and bring them down into the valley of Jehosaphat and will plead with them there for my people whom they have scattered among the nations and parted their land." I told you, you remember, that the word heathen is sometimes rendered nations, especially in the Revised Version: here it is in the Authorized Version. He says, "Whom ye have scattered among the nations," not among the dead heathen in their graves, but among the nations of the earth. Then he goes on to tell us that the time is coming to prepare war among the Gentiles, "wake up the mighty men; let all the men of war draw near." Now you must know that that language is applied to the nations of the earth who will be alive previous to the coming of Christ when all nations will be brought together for battle. It has nothing to do with the resurrection of the dead. I really am surprised that my friend should hold to a theory that should necessitate the use of that prophecy in that way. It is a pity that a man of his intelligence should allow himself to give such answers as he has just given. However, we will pass along.

He has gone back to the question of the spirit of man within him. "There is a spirit in man and the inspiration of the Almighty giveth them understanding." This word means mind, and you can read it, "There is a mind in man, and the inspiration of the Almighty giveth the mind understanding." If you destroy the brain you destroy the mind. If you chloroform the brain you chloroform the mind.

He said you sometimes find among the heathen men of keen intelligence and bright minds. Well, bring me a heathen from the wilds of Africa and bring me a fox and compare them, and I will show you the fox has a better "immortal soul" than the heathen. I can show you a dog that is sharper than any heathen you can bring me from the wild woods. They are ignorant and savage in their very nature. Millions and millions of them, therefore, perish, and never know anything more than the brute. Yet my friend tried to rouse your indignation because we say these creatures are dead and will remain dead. That was the reason I asked him which was better. Do you wonder there is infidelity in the world since here are preachers who tell you from the pulpits that God is going to take these creatures who never knew anything about right and wrong, and cast them down into their invented hell to writhe there through the countless ages of eternity? Do you wonder that infidels say, If that is what the Bible teaches, away

with the Bible; if your God is such a God as that we prefer no God at all. But it is true that the heathen "sleep a perpetual sleep and will not awake, saith the Lord."

My friend wants to know, Whom do you regard as those that believe in Christ? Those that believe in Christ, of course; those that believe in Christ are his. In regard to the question of the resurrection of the whole race because, as he claims, all die in Adam, I wonder if he has never read these words "Blessed are the dead that die *in the Lord*." Are there not some who die in the Lord? And those who have died in the Lord, what have they done? They have "put off the old man." Are there any wicked men in Christ? Yes; because in all the parables of our Lord, he has ten virgins, and five of them wise and five foolish, but they were all "virgins" and were all brought into relationship to Christ, five of them proved to be foolish and five wise. Among those that are the "servants" of Christ, those that belong to Christ, there are some who are faithful and some who are unfaithful. When he comes to inspect the guests there is one there without a wedding garment. When he comes back and calls *his servants*—not the heathen, he did not give talents to the heathen—there is one man, a servant, to whom he had given one talent. He belonged to Christ; what about him? He said, I hid my talent in the earth, and the Master said, "Bind the unprofitable *servant* and cast him into outer darkness." Therefore the apostle said, "As many as have sinned without law, perish without law, and as many as have sinned *in the law* shall be judged by the law."

Now I want to refer to a few other points in regard to these plain testimonies I have called attention to. Do you see how bold and presumptuous our friend is becoming. When I quote scripture which positively says they are dead, they shall not live, they are deceased, they shall not arise, which positively tells you what is meant, I ask you as common-sense men and women, do these words need any interpretation from my friend, Mr. Hall, or from me? Do they say what they mean, and mean what they say? Do they not say, "They are dead, they shall not live?" let us believe that. "They are deceased, they shall not rise." Shall we believe that? They say, "Thou hast visited and destroyed them and made all their memory to perish." Shall we believe that?

I will refer to a portion of scripture in the book of Proverbs, one we had under discussion a little while ago in the other proposition. Here is the place where it belongs: "Neither have they any more a portion forever in anything that is done under the sun." This shows the absolute destruction, the blotting out of existence, of those of whom the writer speaks. Solomon is referring to the same class we have under consideration; "Neither have they any more a portion forever in anything done under the sun." He refers to the same class of which Job speaks, "He that goes down to the grave shall return no more;" to the same class of whom the Saviour said that God is not their God. He refers to the class Daniel referred to by implication, when he said that "many of them that sleep in the dust of the earth shall awake." He refers to the same class the prophet Jeremiah speaks of when he said that "they sleep a perpetual sleep, and shall not awake;" to the same class Paul refers to when he said that if there is no resurrection of the dead, then they also that are fallen asleep in Christ are perished, implying that all that have fallen asleep out of Christ have perished anyway. These matters are clear and simple enough. You will see they present

a different Bible from one who would have you believe that vast millions of heathen are writhing in torture. As well bring lions or tigers from the forest and torture them in hell as these poor savage creature who have never heard of God. The one is as responsible as the other. Let us not charge that the God of heaven, the God of love, the God of justice would be guilty of inflicting such torture. Here is a book I received from Mr. Hall's publishing house and the writer says that the torture of one poor creature in hell will be greater than all the tribulations of all men put together here on the earth! They tell us that you may count the sands of the sea, and when you have finished counting all the grains of sand in the sea you haven't commenced to count the ages of torture provided for these poor creatures. Such a doctrine as that, I tell you, is abominable. It came from Rome, from paganism. I say it is horrible to think that in this civilized community there are men and women today who can persuade themselves that a doctrine of such savagery is the truth of the Bible.

We believe that the vast majority of the human family have gone out of the way of understanding. God opened up the way as soon as man transgressed and fell, but he went out of that way, and has wandered out, and out, and out until you have millions of heathen who have been wandering out of the way of understanding and have died in ignorance. What must we conclude? They have died like the beasts that perish, and like the beasts they remain. When we come under the influence of the Bible laws received from heaven, then we become responsible to those laws, and we become related to Christ. In Adam all die. Adam will never give you a resurrection. You must, therefore, become related to Christ; he is the resurrection and the life. Will everybody, therefore, be raised? No; "He that believeth in me, though he were dead yet shall he live." If they do not believe in him then they shall not live. Here are some who have sinned in the law, and they must, therefore, come forth to be judged by the law. These constitute two classes, the "just and the unjust." My friend says all that are in their graves shall come forth. THE graves, not *their* graves. Who are the all? "They that have done good to a resurrection of life; they that have done evil to a resurrection of damnation." It is a question of whether you are under law determining what is just and unjust. The heathen are under no such law. All those the Saviour is referring to are those amenable to the law of life. When you take the testimonies in their right connection they all fit into each other and we have the sublime truth of God and harmony in all its parts from beginning to end.

I have here a book, and I have another book I intended to read from. Here is a picture by a "Rev." Furness of the fate of a sixteen-year old girl; and this is the fate my friend is trying to claim for all the poor heathen. Listen!

"Listen to the tremendous, the horrible uproar of millions and millions of tormented creatures, mad with the fury of hell. Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions. There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons. There you hear the gnashing of teeth, and the fearful blasphemies of the devils. Above all you hear the roarings of the thunders of God's anger, which shake hell to its foundations. But there is another sound. There is in hell a sound like that of many waters; it is as if all the rivers and oceans in the world were pouring themselves with a great splash down on the floor of hell. Is it then, really :

the sound of waters? It is. Are the rivers and oceans of earth pouring themselves into hell? No. What is it then? It is the sound of oceans of tears running down from countless millions of eyes. They cry for ever and ever. They cry because the sulphurous smoke torments their eyes. They cry because they are in darkness. They cry because they have lost the beautiful heaven. They cry because the sharp fire burns them."

The third dungeon, the lowest depth of hell is described as follows: "The roof is red-hot; the walls are red-hot; the floor is like a thick sheet of red-hot iron. See! On the middle of that floor stands a girl—she looks about sixteen years old. Her feet are bare; she has neither shoes or stockings on her feet; her bare feet stand on the red-hot, burning floor. The door of this room has never been opened since she first set her foot on the red-hot floor. Now she sees the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! She speaks. She says, 'I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on for a moment, that I might forget this horrible burning floor. 'Look!' she says, 'at my burnt and bleeding feet. Let me go off this burning floor for one moment. Only one single, short moment. Oh! that in this endless eternity of years I might forget the pain only for one single moment.' The devil answers her question. 'Do you ask for one moment to forget your pain? No! not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor.'"

This is the doctrine my friend is championing, and yet he tries to arouse your sympathies for his side and your indignation against us. God is not so cruel as to allow a devil to torture a little sixteen-year old girl with bare bleeding feet through the countless ages of eternity. When you have swept your own floors of such pagan rubbish as this, my friend, then you can bring charges against the Christadelphians, and not till then. [*Time called.*]

[Mr. R. C. Green, one of the moderators, called attention here to the rules of the debate, that the disputants should treat each other with due respect. This rule had been broken by Mr. Hall in calling Mr. Williams a brute. Mr. Hall replied that he meant no harm; it was only a joke.]

THIRD PROPOSITION—TENTH SESSION.

(*Mr. Hall's first speech of one-half hour.*)

BRETHREN MODERATORS, LADIES AND GENTLEMEN:—I could not but be a little amused at the tenderness of our brother in the pleasant remark I made concerning the efforts I had put forth so sternuously to keep my brother from being a brute; and the brethren misunderstood; they thought I said he was a brute, when I have been trying to argue that he wasn't a brute—he nor anybody else. I did not think they should be so sensitive over my efforts to keep us all from being brutes or beasts. Also in reference to the comparison I made between my brother and King Agrippa, I saw then that he was troubled over some point. I did not pretend to say what my brother was. On many other points he is far in advance of Agrippa. I do not mean to say anything of that kind in a personal manner so as to give offence. I am not saying it in any way to make a personal attack or assault on him or his people.

With reference to my point in the quotation in Joel iii. my brother thinks it is absurd to think there is going to be a collection of men for war at the last great battle, and that these are going to be made up of those raised from the dead, but that is exactly what Joel is representing; he is under a figure representing the conflict of the last days; he tells about God's mighty ones coming down from above, and calls upon those who have been mighty men of war to awake up and come to the battle, and the Lord is going to sweep with the besom of destruction the assembled hosts of the wicked and gain the victory of the last day; he represents the waking up of the heathen to come to judgment.

My brother says with reference to the savage that he is not of as much account as a fox; he says that if you will bring a savage from Africa, he will bring a fox and put him in the same show with the savage, and that the fox will exhibit more marks of intelligence than the man. That means that there are some human beings belonging to the human family that are degraded below the brutes, and I thought that might not be a bad idea to bring us a savage, a hottentot and a fox and turn them loose and see which one would catch the other; see which one is the sharpest of the two. My impression is that the particular business of the savage is to take advantage of the animals. They make their living off the beasts of the field, probably including foxes as well as others. However, as he said, that question is not material to this matter, because a degree of intelligence is recognized as belonging to both brute and man. Yet there is in the lowest savage that has yet been discovered as belonging on the face of the earth a moral sense that is not in any brute. It is said that man is a worshipping animal. There never has been a tribe of people discovered on the face of the earth so degraded as they did not have some form of religion, some kind of a deity to worship. These heathen are not so far removed from a conception of what is right and what is wrong, but that they are largely in advance, even the most debased of them, of the brute creation. They have got a deity; they bow down to a shrine, they have the conception that belongs to man and lifts him above the brute. It is the distinguishing characteristic of mankind, in the earnest Christian and in the debased savage. He recognizes he is the offspring of some deity somewhere, concerning which he has not received a revelation, or has forgotten it and ignored it, still the instinct of which survives and recognizes its God.

The next question the brother asks is, which is the better view of the case, his view of the Bible, the non-resurrection of the dead, in which they sleep in unconsciousness through all the vastness of eternity, or the Bible view of the subject which speaks of raising the heathen and bringing them to judgment and having them assigned the part which divine justice shall fix for them? I say, God's word gives the best view of the subject. It is really a pity to spoil the speech the brother made on the subject, because it is a fact that it is the only speech which even had a show of argument in it, and it looks like a pity to take the only crumbs of comfort a man has and make a ruin of 'hat; but I must say that the proposition the brother was then discussing comes up to-morrow; the question we are debating to-day does not include the punishment of the wicked; it has no relation to it except incidentally. And when the brother attempts to influence the jury in advance it is a sure sign of weakness in a trial. All I want to say for the present, and I will say it as a passing remark, as

I do not propose to take up a mere part of the subject, you look out for what God has to say about it. The brother has made an appeal to the sentiment of this audience in the case of the sixteen-year-old girl who is sent to hell and prays vainly that the Father in the skies will give relief from pain and anguish and burning that have come upon her, but she is helpless and friendless in a land where prayers are not heard. It was a terrible picture; it even touched me, and I am considered about the hardest man in the lot, I suppose. If it were a presentation of the truth it would have some force in it. God's word declares that the judgment of the last day shall be decided according to their works; to a poor peasant girl or boy who has not outraged justice and right and offended Deity, there will be no such judgment upon them. The judgment for the last day is fixed for every soul according to his works. There are degrees of pain. I do not believe that the heathen man living in sin all his life is going to be punished like an intelligent Baptist, or an intelligent Christadelphian, or a Baptist preacher, or a Christadelphian preacher that turned out to be a false prophet of God and led the people astray. All that punishment is to be decided by infinite justice, and this question is not to be decided by appeals to sympathy and affection but by appeals to God's word. When God speaks let the world stand in awe. The question of future punishment is a serious one. We persuade men because we know the terrors of the Lord. That is why Jesus Christ called on the Pharisees and warned them to repent, and demanded of them conversion of the heart and life for fear of the punishment to come. God makes use of the fact as an appeal to men to take warning.

Suppose we bring the question a little nearer to us. Take the infidel view of the case. Suppose we have Mr. Ingersol stand here before us, like Mr. Williams stood this morning; he would talk on the same line and cast reflections on the same God, Mr. Ingersol would look up in the face of God and say that such a monster as the God of the Bible who would permit the human family to come into the world to be afflicted by sin, and would permit children to be born into this world through misfortune, and deformity and cruel suffering, victims of pain all through their lives, when he rules in supreme authority—such a God is a monster; he would not bow his knee to him. I say, my brother, such an appeal to sentiment, such an appeal to prejudice as that is a sort of presumption. Suppose you go further than that. If you pleased you could say that a man who is in the penitentiary for life, and many of the crimes for which men are sent to the penitentiary for life are comparatively insignificant. You step to the prisoner. The man is emaciated, sad and thoroughly repentant; he looks in the face of the jailor and makes an appeal to the judge: "I am sorry for what I did; I was young and foolish; won't you hear me and let me go home, and let me be once more a man, a free man?" The judge looks him in the face and says: "You have violated the law, and the execution of the law is not only for the punishment of evil-doers, but for a warning to others. We cannot hear your cry." Do you call that inhumanity? The brother's argument is a mere appeal to the sentiment and feeling of the audience. What we want is a calm consideration of the teachings of God's word. We are going to find out what it says to-morrow. That is the time for the discussion of this subject.

I asked the brother, Whom did Christ represent at the resurrection of the dead? Paul says, "As in Adam all die, even so in Christ shall all be made alive." He said, All believers. I said, Tell us who are believers? He said, Believers in

Christ are believers in Christ. I want to get up by you and understand you. I want the entire question as nearly as I can get it as to what you believe. I believe this audience understands me. I said, Do you count Baptists as believers in Christ? Do you count Presbyterians as believers in Christ? Do you count Methodists as believers in Christ? Is a man a believer in Christ who accepts of Christ and accepts the truth with or without Baptism? The brother did not answer me; maybe he will in the next speech. I wish some explanation of that statement that there are a wicked people in Christ—unjust people in Christ. He referred to the parable of the virgins and the parable of the talents as illustrations of that point; neither one speaks of the character in Christ. Opportunity is granted; privilege is offered, but those that receive them are not from the start believers in the Lord. One said at the time, We know he is a hard man. Was that man ever a believer in Christ? Is he Christ's? He never was a Christian man; never did accept him, and consequently never was in him at all. Didn't Paul say that he that is in Christ is a new creature, is born again, is a child of God? That kind of a man, being a new creature, and all such shall have part in the first resurrection. After the first resurrection there comes the second and who is going to be in the second?

My brother says I am presumptuous! Well, that is nearly as bad as what I said about him, isn't it? I presume to tell what the passage means when I read it. Do I propose to see what it means on my own responsibility? O no, I propose to let God tell what it means. Suppose I were to make the same charge against him! Has he been trying to explain anything? Has he been trying to tell what God meant? When he quoted from Job and Job said of himself, "If I die I will be remembered no more," that meant all the human family. He said Job was just taking himself as an illustration, and meant somebody else. That is trying to get a meaning in God's word which God has not put there.

Now I have reviewed the speech, even the unimportant parts of it, and I desire to present some additional arguments in favor of the resurrection of the dead. I present this language, "And I saw a great white throne and him that sat on it . . . 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." Now I claim that this takes out all the dead. The sea gives up its dead; the graves give up their dead; then death gives up its dead. All that are in the graves shall hear his voice and come forth. That means the graves of the good and bad for all had obtained this relation to Christ. Very well; let that explanation be considered. Here is hades; hades gives up the dead; hades means the death state; now if there is anybody else that is included in the dead, and in the declaration that death gives up all its dead, maybe I am mistaken about it. I will grant the possibility of being mistaken. I will quote the additional authority of my brother Williams himself to know whether there is going to be a general resurrection from the dead. God's word says it; Christ said it, the apostles said it; John said every one of them, small and great, shall stand before God, and I really believe, as brother Williams admits, that it is a sure thing. Just read what the brother said. Job said, "O that mine enemy had written a book." My enemy has written a book and I have a copy of it. "The Problem of Human

Life," page 80. "Death, as we have seen, is terribly literal, and a resurrection that does not deal with the fact of death as it really is, is a delusion and a snare. The cure must reach the disease. The plaster must cover the wound."

How big is the sore? How big is death? Does it take in the heathen? Is the sore on the heathen? Then the plaster has got to cover it; if it don't then it is a delusion and a snare. Isn't that pretty good, considering the source? I will give you something better from the same source. He says: "In the view that John had of the resurrection there must have been a representation of all that would die up to the time when the resurrection takes place"—Prov. i:54.

Good for that! How do you like that? Who said that? Brother Williams. What does my proposition say? My proposition says that there will be a resurrection of all the dead. What does Brother Williams say? He says, "There must have been a representation of ALL that would die up to the time when the resurrection takes place."

I would take your statement right here and affirm it against you. God's word said it, Moses taught it, the prophet Isaiah taught it, Hosea taught it, Joel taught it; Daniel taught it, Jesus taught it, Paul taught it, John taught it, and Williams teaches it—don't that prove it?

But let me tell you something! Talk about what is horrible! Appeal to sympathy on the horrors of eternity! For there is nobody believes the doctrine among the Baptists as he represented it. I will tell you what these Christadelphians do believe. They believe these little infant children you hold in your arms will never come up out of their graves. They have never sinned and Baptists do not believe they will ever be lost. They are represented by God as being his. Provision has been made for their salvation. We believe in that heavenly land where paradise is to be found, singing the glad songs which John heard, these children shall every one of them be there. Let me tell you, when you get to the Christadelphian heaven there will not be a baby there. For these little children, taken away in the days of infancy, over which you have wept with broken hearts, there will not be one single consolation to give you; you will never see them again. Talk about savagery! Talk about its being tyranny on the part of God to hold a man accountable for his deeds and have him punished through eternity, and then compare, if you please, the idea of the infant child snatched from your bosom and never raised, cut off in his innocence, in his likeness to God, in the image of those saved in Jesus Christ, without a hope forever for them or you! That is horrible!

I want to call your attention to the fact that the first resurrection we have any record of is I. Kings xvii., and that is a child; the second is II. Kings iv: 18, and that is another child. Two children were the first that ever arose from the dead, the first instance of resurrection recorded, and the resurrection to mortality which they received at that time was a pledge of the resurrection to immortality. In II. Sam. xii: 22 we read where David's child died. After the child had died, he felt himself perfectly reconciled and comfortable and undertook to comfort his wife. Is the child dead? Yes; and David consoles himself by saying: though he cannot come to me, I can go to him. He will not be raised to live any more in this world, but there is one consolation, we can go to him. Would it have been any consolation to David to have gone and said to his wife, "The little fellow is gone and I shall follow and you will have both of us out of the way?" That is the gospel we are called on to accept here.

In I. Sam. i: 24, 28 we read of Samuel being brought to the temple, and he worshipped the Lord there. He was a pre-ordained child and she brought him to the temple and dedicated him to God and he spent his life in God's service. In. Psa. viii: 2 it is said, "Out of the mouth of babes and sucklings hast thou perfected praise." In Matt. xxi: 15, 16 you will find Christ blessing the little children, and when the disciples murmured Jesus said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." These little fellows, God says, are capable of praising his name. In Ezek. xviii: 4, "Behold all souls are mine." In Mark ix: 36, 37, "And he took a child and set him in the midst of them, and when he had taken him in his arms he said unto them, Whosoever shall receive one of such children in my name receiveth me." There is the statement of Jesus Christ that the acceptance of the children in the name of Jesus Christ is a recognition of the Christ likeness. [*Time called.*]

THIRD PROPOSITION—TENTH SESSION.

(*Mr. Williams' First Half-hour Speech.*)

GENTLEMEN MODERATORS, RESPECTED FRIENDS:—I will first of all deal with what my friend has read from my little book, called "The Problem of Life." I can take any book you may give me and I can garble it and make it say anything you please. But if you will take the general tenor of this book you will not be misled. Our attention has been called to one part of it—here is the part, where we are speaking of all those that died from Adam to Christ, and who are they? Right over on the page before this we read, "Death having passed upon all the race in Adam when he sinned, escape from death is what is needed as man's salvation. Since the sentence is, "Dust thou art and unto dust shalt thou return," the escape can be found only in resurrection. "By man came death;" and if the race had been left in this condition and no other provision had been made, every descendant of Adam must go down to dust without a shadow of hope. Having sinned and thus lawfully brought himself into this hopeless and helpless state, man had no one to blame but himself; and if means of escape are provided it must be an act of love and mercy and not one that could be claimed upon a basis of justice. Therefore if salvation is offered to fallen man it will be by love; and so it is said: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life"—John iii: 16. *Perishing*, therefore, man is, and if the love of God is not accepted by faith and obedience perish he will, for "in Adam all die" (I. Cor. xv: 22). Death is the legacy, so to speak, Adam left to his entire family, and in him it is all that can be hoped for. We are "by nature children of wrath," "without Christ," "having no hope and without God in the world" (Eph. ii: 3, 11, 12).

Realizing that this is the condition the human family is in, we see that a gospel that will meet the requirements of the case must provide for resurrection. "By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned" (Rom. v: 12); "by man came death" (I. Cor. xv: 22), and in Adam all die" (verse 21). How can escape be found except through the resurrection? Exclude resurrection from the gospel and it will be no gospel to man in the plight in which Scripture and facts prove him to be. Spirit-

ualize the resurrection and you might as well deny it altogether; for what is the use of a "spiritual resurrection" as a means of reaching the literal fact of death and dissolution in the dust? Death, as we have seen, is terribly literal, and a resurrection that does not deal with the fact of death as it really is is a delusion and a snare. The cure must reach the disease; the plaster must cover the wound. It is worse than vanity to theorize about a resurrection of a supposed spirit entity out of the body and lose sight of the resurrection of that upon which death and dissolution to dust came. It is grasping at an imaginary shadow and losing the substance. It is the substantial man that is the "thou" of the words, "Dust *thou* art and unto dust shalt *thou* return;" and it is this man that must be the subject of resurrection if the requirements of the case are to be met. In view of the reality of this it is said: "By man *came* death; by man *came* also *the* resurrection of the dead" (I. Cor. xv: 20). The first man gave all who were his death; the second man will give all who will be truly His life; for as *in* Adam all die, even so *in* Christ shall all be made alive" (I. Cor. xv: 22). Related to the first by nature, we are related only to death; related to the second by grace, we are related to resurrection and life."

Here we show that whereas death is the condition the human family is in the gospel meets the requirements of the case by a resurrection, and then we proceed to show that the resurrection is *in Christ*, quoting from the text we have quoted in this debate, I. Cor. xv: 22. Then we speak of all who, coming forth from the time of Adam to the coming of Christ to judgment, and right in the second paragraph, quoted by my friend, on page 91, we say, "The prophet Isaiah is very clear in declaring his hope in the resurrection. After speaking of some who were dead and should not live, deceased and should not rise, he exclaims: "Thy dead men *shall* live, together with my dead body *shall* they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth *shall* cast out the dead"—Chapter xxvi: 19.

Now these are the real facts in the case; but my friend turns to one little paragraph and takes out a few words from it and uses them as he did to falsify. A theory that requires such a method as that must feel its own weakness. Honor must take the general tenor of any book. When I say the plaster must cover the wound, what am I talking about? I say here in this very connection that when a man dies, he is dead. There is death as the sore. Resurrection to meet that must deal literally, with its subjects. There must be a resurrection of *that which dies*, not a spiritual resurrection of the soul out of the body to go to heaven. Here is the point I am speaking of; there is an actual, literal death of those who die, a going into the grave, and the plaster to cover that is the gospel to bring men out of the grave, as the Saviour said, "He that believeth in me, though he were dead, yet shall he live." They that die outside of that the plaster never covers; therefore they die without hope and sleep a perpetual sleep. Take the book as a whole and give us fair play, my friend; honor bright and no garbling, and then we shall get along all right.

My friend has made a kind of an apology for calling me a brute. He need not have done that. He has been trying to get a chance to call me a beast and a brute all along and finally he did so, but haven't you noticed that all through this discussion he has been calling me "brother"? If he can afford to call me brother and to call me brute I am sure I can bear it; it cannot hurt me. I have met preachers before.

Now we are asked in the next place, Whom do you regard as believers in Christ? He wants to know, because I have taken the position that only believers in Christ are amendable to resurrection and judgment, that all the heathen who never heard of Christ die like beasts that perish and that is the last of them. Let us see if my friend would not come quite near to believing what I have said. He told me this little book was all right. Its title is, "Questions to the Impenitent," "*To be without Christ is to be prepared for hell. None go to heaven to be with Christ there who are not in Christ here. There is in the eternal world no place but hell suitable to those without Christ. When they die they will, like Judas, go to their 'own place,' for they are prepared for it. What more is necessary in showing the wretchedness of being without Christ than to show that all who are without him are prepared for hell? Impenitent sinner answer.*" Are Campbellites without Christ, my friend? When a Campbellite comes to you you will not take him into your church because you do not accept his baptism. You call his baptism "alien baptism" and refuse him communion because he is an alien. You must have a Baptist preacher baptize everybody. You have shut the Campbellites out and others who are not baptized by a Baptist preacher. Surely if they are not fit for your church, which you call the kingdom of God (!), they are not fit for heaven. If you say they are, then your claim must be that they can enter heaven easier than they can enter the Baptist church. Just think! they can go to heaven without baptism or with "alien baptism;" but they cannot get into your so-called kingdom of God! I ask *you* who is a believer in Christ? Your book says, "None can go to heaven to be with Christ there who are not in Christ here." The heathen then will all go to hell, go to eternal torment. Now what have I said? If you do not believe in Christ you will not enter into life; if you believe in Christ you will if you walk worthy of your belief, but if you have never heard of Christ you will die like the beasts that perish. You believe that God has made an arrangement to send the heathen all to hell fire and that there must be a devil kept alive eternally to torture these heathen in that hell forever; I believe they die like the beasts that perish. Somebody asked me if I believed in the resurrection of the beasts. Why should you think so when I have said they die like the beasts and that is the last of them? Of course that is the last of the beasts and of all like the beasts.

My friend wants to know if resurrection is creation. While I did not say that resurrection meant creation, it is a fact that in the process of resurrection creation took place, and in the process of resurrection re-creation takes place. We have come back to the question of identity again; he still says we must have the same dust raised, yet he does not have any dust raised at all; for now he claims that all that comes forth from the grave is immortal. He has charged me with not believing in the resurrection; I will show you that he is the man that does not believe in the resurrection. I will ask, does immortality go into the ground? No. Where does immortality come from? From heaven. Paul says, it is "our house which is *from* heaven. Then immortality comes from heaven and it will swallow up this mortality in immortal life. You never put immortality in the grave, therefore that cannot come out of the ground that never went into it. Inasmuch as immortality never went into the ground, and your so-called resurrection brings immortality out you do not bring out the man you put in at all. Therefore it is *you* that deny the resurrection.

In regard to this book; my friend is determined to have a spirit entity some-

where. You see how careful he was not to be governed by what I said. I said, suppose every copy of this book had been destroyed. A great many people burn Christadelphian works. I will suppose they burn every copy of them. I want to reproduce the book. We must have new paper and new ink, but the same matter. He says, "I will find the immortal entity; those electrotype plates at home in the office are the immortal entity." Very well, we will call them your immortal entity. Now I will tell my man in the office to take all those plates and destroy them; and having destroyed every book in existence, the book is surely gone now—entirely gone. Now can we reproduce it? We can; if I can retain in my memory every word of that book I can rewrite it. God can retain in memory the character of every man and every woman who is responsible to Him. Therefore you may burn him up and let him resolve into dust entirely and when the time comes God can reproduce him and raise him up from the dust and reimpres on the brain the character and again have the identity.

My friend is very anxious to know if the Baptists, and the Methodists and all such people believe in Christ. Do you see what he is after? He knows very well that there are Baptists here and Methodists here, and no doubt those scornfully called by the Baptists Campbellites are here, and he wants me to say that these Baptists, and Methodists, and Campbellites have no chance. He wants me to be personal. There is no personality necessary here. I am not here to strike at this man or that man. I am not here to deal with persons; I am here to deal with principles. As cunning as my friend is he cannot catch me on this question. I have been there before and met preachers in debate before and know their tricks.

He has told us that God will decide every man's destiny according to his works. That is just exactly it. That is what John says. Here are the dead, small and great, standing before God, and the books are opened. Then all that will stand there, small and great, are to be judged out of the books. It is evident that their names have been enrolled in those books and that their probation has been recorded in those books; that in them is to be found a record of their probation; there the just and the unjust are to have their destinies declared according to what is recorded in these books. Now tell me, have the names of the heathen and savages been recorded in those books? No, you are bound to say. Just imagine them there! Bring up the savages and begin to judge them by this book or by the Bible. You say to them, Here, you have not been believing and obeying what is in this book. If they have sense enough to tell you (which they haven't) they will tell you that they never heard of the book; and so my friend says millions of them must be cast down into hell there to writhe in torture through the countless ages of eternity because they lived savages, died savages, and are raised savages. Are you willing to accept such a theory as that? I am sure you are not. His own argument proves that the dead John saw in vision are those who will become responsible to the then open books. The dead that are not responsible are not there. "As many as have sinned in the law shall be judged by the law and as many as have sinned without law shall perish without law." Of course the heathen have done wrong from our standpoint; they are idolators and they are therefore doing wrong. When a savage kills his fellow creature and eats him he is doing wrong. But he doesn't know it; he thinks he is perfectly right in doing it. They are sinning without law, what, therefore, shall be their end? They shall perish without law. It is not, As many as have

sinned without law shall be tortured through the countless ages of eternity. I tell you a God, such as my friend's theory holds out, if he could exist, who could torture millions of savage creatures in hell for what they could not help, would be a monster. I am not afraid to say it. I say it in defence of the true God of Israel and of his character.

Now he says. "The judge looks at the poor, penitent prisoner, who says, If you will let me out I will try to be a good man. No, the judge looks in his face and says, we cannot hear your cry." Are there no exceptions to that? You take a man who pleads for his liberty and says, I will be a good man: just give me one more trial; and in most cases the judge will make inquiries about the prisoner; there will be an appeal to the governor and they will give him a chance. There is a little mercy in our officials and among our judges. But according to my friend when God sends a heathen down to hell he may plead there through all eternity for mercy and there will be no mercy for him. As long as eternal ages roll he must writhe in the tortures of hell. Hence this book says:

"And there are groans that end not, and sighs
That always sigh, and tears that ever weep,
And ever fall, but not in mercy's sight.

They are to be judged according to their works: Tell me, my friend, can you commit sins enough in a life of three score years and ten, suppose you are the greatest sinner in existence on the face of the earth, to merit an eternity of torture? What justice would require that you should be tormented in indescribable torture millions and billions and trillions of years for what you have done in three score years? Is not the punishment out of all proportion to the sins? Everybody knows we are weak in nature; through the sin of Adam we are lost and undone. Then in addition to this you say there is a devil in existence whose business it is to tempt you and me, and because we cannot withstand our own weaknesses and the temptations of an omni-present omniscient devil, God is going to torture us through the countless ages of eternity, or he will entrust the work to this omniscient devil whom you say he is going to keep alive for that very business.

"If any man be in Christ he is a new creature," There is such a thing as becoming a new creature and falling away. Paul says that of those who have tasted the word of God and the powers of the world to come, if these fall away there is no renewing them again to repentance, seeing that they have crucified to themselves the Son of God afresh and put him to an open shame (Heb vi.) There you have men converted to Christ who would fall away. They are the class who become unjust and unprofitable servants, and when they come forth from death and stand before the Judge they will be judged according to their works and will be cast into outer darkness, where there is weeping and gnashing of teeth, ending in everlasting destruction.

We have been referred to the child brought back to life. This argument brings up the former proposition. My friend talks about the father saying to the mother, The child is dead; it cannot come back to us, but we shall go to him. Let us now suppose our little infant is dead, and that, as the preachers say, it has become an angel and is happy in heaven. The father says to his wife, If our child is a happy angel in heaven we ought to be glad. They reason about the matter, and Mr. Hall comes in and says, Your child is an angel in heaven and happy there, I assure you. Then suppose the father and mother turn around and

say. We want you to bring the child back to us. Mr. Hall's answer should be, If we bring the child back to this life it will have to be brought back from heaven and to force it back into a life full of sorrow and sickness and sin and death would be cruel. The child has gone to heaven and is happy there, and we had better leave it there. Then the prophet did not do a good thing to bring back to life the child of the widow, did he? Not if it was in heaven. It was not there. It was dead.

I think I have answered everything my friend has presented. I will call your attention in a particular sense to this matter. It is said, By one man sin entered into the world and death by sin, and so death passed upon all men in whom all have sinned," What is this death? "Dust thou art and unto dust shalt thou return." If God had left the human family without further help all would have gone down to dust and that would have been the last of them. But God in his love interposed and he says, "Come unto me all ye are that are weary and heavy laden." "Ho, every one that thirsteth come." He invites you to come. If you do not come you die under the sentence of death. There is no gospel in Adam; there is no resurrection in Adam. How does the gospel act? It gives life to them that accept it. It does not threaten to torment you if you do not accept it. I have heard it said, "If I believed like those Christadelphians I would eat, drink and be merry." A great burly man came up to me in Hamilton, Ont., and said, "If I believed like you Christadelphians what would there be to keep me from killing you, from thrusting a dagger to your heart?" I replied, What is it that keeps you from thrusting a dagger to my heart? Is it your fear of hell torment? Yes. Then I want you to continue to believe in hell torment if that is the kind of a creature you are. I believe the doctrine of hell torment is permitted by Jehovah to hold such men in bounds. If men will not repent and accept the gospel from any other cause than to escape the fire of hell, God does not want them and would not have them; he has no use for them. If you would not respond to the gospel from a love of God then you never can be converted in a true sense. You may "join the church," but joining the church will do you no more good than joining an insurance company. If you do not embrace the gospel perish you will. What does Christ say? "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not—what? might not writhe in torment eternally? Is that it? You can every one of you quote that text, I know you can. "Might not perish but have everlasting life." What will you do if you do not believe in him? PERISH. If you believe in him what then? You shall have everlasting life. My friend says you will live just as long if you do not believe in him as you will if you do, only your life will be spent in a different locality. What then is the destiny of the human race? They are to perish, to go down under sentence of death. How many does the resurrection reach? Why, the Saviour has answered you; all the portions of scripture I have quoted answer you. Now as the prophet says again—I will keep ringing this in my friend's ear: "They are dead; they shall not live; they are deceased; they shall not arise. Thou hast visited and destroyed them and made all their memory to perish." But "Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in dust. The earth shall cast out the dead." There you have it. Again, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Just reason a little; I know you can reason. Christ says, "I am the resurrection and the life." Adam

is not the resurrection and the life. In whom are you born? You are all born in Adam. What does Paul say of you while you are there? You are without God and without hope in the world; that is where you are. Suppose you stay there and go down under death? I (not Adam) am the resurrection. Therefore, you must change your relationship from Adam to Christ. Now, when you belong to Christ, what then? "He that believeth in me (or into me) though he were dead yet shall he live." Of those, however, who are brought into Christ there are some who walk worthily and others who walk unworthily and in time fall away from the truth, and those who fall away from the truth and walk unworthily are the "unjust;" they are the "foolish virgins," the "unprofitable servants." You see they are all virgins, all servants, because they once came under the law of Christ. Therefore the foolish virgins and the unprofitable servants receive their recompense as such, and that is the second death. So we have three classes; one class are those that go down in the dust without hope and that is the end of them; the other two classes are the just and unjust, who are such by and under the law of the gospel, which is the law by which all at the judgment seat of Christ are to be judged. The judgments of God through Christ, upon the nations then alive, is another matter. [*Time called*].

THIRD PROPOSITION—TENTH SESSION.

(*Mr. Hall's second half-hour for either a speech, or fifteen minutes to question and fifteen minutes speech.*)

MR. HALL QUESTIONS MR. WILLIAMS.

I am told that there are some of the folks that like this Punch and Judy business so we will have a little exercise in it.

Mr. Hall: Question—Will there be a real resurrection of the dead?

Mr. Williams: Answer—A real resurrection of the dead.

Will it be of all or of a part of the human family?—A part of the human family.

What part of the human family?—That part which come into such relationship to the revealed law of God as will make them responsible.

Will they all sleep in the dust of the earth?—All that go to that sleep.

The others, will they sleep in the dust of the earth?—All of the dead will until the resurrection.

Will the earth cast out the dead?—Some of them; "the dead" the prophet is speaking of.

Will any remain in the dust?—Yes; Isaiah says that some shall not rise.

In that very same connection does he not say to his people to get into their chambers and hide themselves while the indignation is poured out, and that the earth shall no more cover her slain?—In chap. xxvi.; this is how he says it, "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain," which is language of hope for the righteous only.

They are then to be uncovered?—The slain he is speaking of; he defines them in the previous verse, "Thy dead men shall live again."

Whose dead men?—God's dead men.

We will not dispute about it. Did all die in Adam?—No; some do not die in Adam.

All die a natural death?—Yes; but “Blessed are the dead that die *in the Lord*.” Didn’t Paul say that all die in Adam?—All who die in Adam die without hope.

Then we all die without hope?—All do not die in Adam.

Do we not have the Adamic nature after we are converted?—We are waiting for the redemption of the body.

Does that Adamic nature die?—For the time being.

Good dead?—There isn’t any good in death.

Does the Adamic nature die?—Yes.

Then it died in Adam?—Not in Adam, in the case of those who have passed into Christ.

How many of the human family did Christ die for?—He opened the gate to life to the entire world.

Did he represent on the cross all for whom he died?—Certainly.

He died for all?—He died for all that they might come unto him.

What will become of those who do not believe in him?—They are those that are “like the beasts that perish.”

Does the Saviour himself say anything about that?—Yes.

What does he say?—He says they shall perish.

What is the meaning of perish?—To go out of existence.

Whom did Christ represent in the resurrection?—I do not understand you.

Whom did he represent in the resurrection?—He represented all those who belong to the body of which he is the head.

Does he represent as many as he does in his death?—Not in one sense.

The resurrection is more limited than his death is it? Could anybody be saved by his death only?—By his death and resurrection.

It takes the death and resurrection? Nobody could be saved without both?—Of course not.

Then the resurrection represents salvation?—His resurrection and death both.

He died for all?—He opened the door of salvation to all; but strait is the gate and narrow is the way, and few there are that find it.

That does not modify the fact that he died and rose again for them?—Certainly not, but if they do not avail themselves of the advantage they perish.

Who are his people?—Those who believe and obey him.

Those who enter into covenant with him; are Baptists of that class?—I rather think not.

Are Methodists of that class?—If Methodists believed the true gospel they would be.

What is the true gospel?—The things concerning Christ and the kingdom.

Who has the true doctrine?—The Christadelphians.

The Methodists are not among them?—I do not care what you call men: there may be thousands who have not been called Christadelphians who believe the gospel and obey it.

But must they believe like the Christadelphians?—Those who do not believe the true gospel and obey the true gospel cannot be saved, and I believe Christadelphians believe the true gospel, but at the same time there may be others who believe the true gospel not known to us as “Christadelphians.”

Could a Baptist be in that state?—Baptists believe in the doctrine of a triune God, not the true God.

And all who believe in that doctrine will be lost?—O you are just trying to get these people aroused against me, by sentiment rather than by reason.

This is the point I am after; I want to find out how many are going to be raised?—I do not know how many, but a great company.

When did the Christadelphian sect originate?—We were not called Christadelphians until the time of the war when we had to adopt that name to protect ourselves from taking up the sword.

Did John see all the dead that died?—All the dead that died responsible to the books that were opened to judge them.

Did he say that?—That is what the Word says.

That he saw only those responsible to the books?—He saw the dead, and then the books opened.

What books were they?—The books recording the probation of every one on probation.

Isn't everybody on probation?—No; they that "sin without law" are not on probation.

Can a man sin that is not on probation?—He can sin without law; but "sin is not imputed where there is no law."

Can a man sin unless he has a law?—Yes.

What is sin?—Sin is to do wrong.

What does God's Word say?—Sin is a transgression of the law.

Suppose there is no law?—God's Word says sin was before the law.

There was a law given when God made man at the beginning?—Yes, and there is no *transgression* of law without law.

Do you believe John saw all the dead?—He saw all the dead he was talking about.

Did he see those that go down in the sea? Is there anybody left in the sea?—Those left in the sea or anywhere else are those who are "dead and who shall not live"—Isa. xxvi.

Are there any of those in the sea?—No doubt; thousands of them.

Was that the judgment John saw?—What judgment.

The final judgment. Will you tell this audience if death gives up its dead?—Death represents that which holds the victims; when the time comes for Christ to raise the dead he breaks the power of death for them that belong to him.

The sea gives up its dead, and death and hell give up their dead; why are the three terms mentioned?—Because there may be some dead, when Christ comes, in the sea, and the sea gives them up; and others in the graves, and the graves give them up; and others who are not in either place but are under the power of death and death gives them up.

What else will have any dead?—The sea and the grave and death will have those whom God is not the God of.

God says they are all alive to him?—Abraham, Isaac, and Jacob and all of such are alive to him?—That will do.

(*Mr. Hull's Second Speech of Fifteen Minutes.*)

BRETHREN MODERATORS LADIES AND GENTLEMEN:—I want to call attention to some points made by the brother. He said any man can take any book

and garble it, and by putting different points together make it contradict itself. I was rather impressed with the point that the brother had been doing something like that with the Bible ; because if the theories that have been presented by the brother have not been the most flagrant contradictions of the Scriptures I ever heard fall from anybody's lips then I confess my inability to recognize contradiction. But he does not recognize the fact that I have followed him in every claim from this Old Testament. In the case where the prophet speaks of drunken slumber from which these people have not yet awakened. I have shown that in that sense they never will wake up, and the prophet Jeremiah makes a statement of the truth. When they do awake it will be in the resurrection from the dead. I made an explanation of this passage, and I have carefully followed him letter by letter and verse by verse to every single passage he has quoted, and still he persists in claiming these passages shall become a criterion by which every straight, plain passage shall be understood.

I claim I did not misrepresent my brother in his book; I took a sentence and read every particle of it except what is introductory to the statement; if he contradicts this statement in another place it is only an example of the fact that the brother contradicts himself in his book like he does in the debate before us. He said this; he did not deny it, and it is before him. If he made in another place a different statement and these contradict themselves that is his affair. Here is what this book says: "The view that John had of the resurrection must have been a representation of *all* that would die up to the time when the resurrection takes place."

There is no exception made in that statement of any character. The statement is made broad just as the Bible makes it. The Bible says they are all there; my brother now says only a part are there. But his book says they were *all* there. Then he says, Suppose you were to call up the heathen and judge them out of the Bible! My brother, the Bible says "Books;" the Bible is one book. The Bible says the dead will be judged out of the things written in the books. The King is coming to decide the question of right and wrong from the standpoint of each man's opportunity. Everybody is going to be in the judgment. John says all of them were there.

I am glad the brother got off just a small measure of wit ; he says he did not take any offence that I called him a brute from the fact that I called him brother. The truth is I have been endeavoring to keep him from being a brute because he is my brother—probably not in Christ; If I cannot connect with him in Christ I strike him in Adam, and in our brotherly relations I tried to save him from being a brute. I am afraid he is going to drag me down, so far as his own belief is concerned. He says the doctrine is making an impression on some on the ground, who say to him that, If I believed your doctrine I would just go on and sin and die like a brute. If that theory is right, we have got to die anyhow, and we will ignore the whole question and live as we please. It is a premium on sin such a doctrine is. Convince a man that God is not going to take any recognition of him at all after he is dead, and he will say, That is just as good as we want ; we want to live and enjoy life here and then, like the brutes, go out and be done with it. That is the consequence of the doctrine the brother himself says; that is the impression it is making. But when a man stands in face of the fact that he is an immortal being; that there is a life beyond this, and that there is something for him to live for; that there is a God above him, and that

when this life is past and gone, he will have to face that God in judgment—we have all got to give an account—you let the world be impressed with this truth, and you have thrown around them a moral restraint; something on which to build consistently. It is the very best lock and key to put on our smoke-house and corn-crib. But give us the other and we go to wreck and ruin.

But then Dr. Pendleton declares that those without Christ have no hope of heaven; and he asks, Is a Campbellite in Christ? Yes, many of them. Are you willing to receive their baptism? No, we won't let them get into the Baptist church without a Baptist baptism, yet they can get into heaven. Methodists, Presbyterians, Christadelphians, anybody on the face of the earth who is a true believer in Christ, will go to heaven and be saved. You say a man can get into heaven easier than into the Baptist church? I am glad of it! I am glad to stand before you and preach that kind of a gospel, a gospel which invites men not to look to us, but to the cross. Put your trust in Christ and be saved. Your duty is then to unite with the Baptist church. The church is for saved people, and baptism and the Lord's supper become duties after we are saved. You cannot keep these things in operation without public services. If you want to neglect them and disregard them do so, and you will still be saved if you have faith in Christ, though I believe there will be some small difference in the reward.

He says that according to my theory immortality does not come out of the grave, and gives the passage in second Corinthians, that we are to be clothed upon with our house which is from heaven. We have got an immortal inheritance in our nature. It belongs to the inner man. It can never die. In the very moment God raises the dust sleeping down in the earth it is changed to immortality. It comes out a body, a real body, just like the body Jesus Christ raised from the dead. When he arose from the dead you will remember the same body arose from the ground. When the disciples were in a room the doors being shut, he appeared in their midst. Yet he had a real body. He said after the resurrection, *Handle me; for a spirit hath not flesh and bones as ye see me have; I have got bones and a body, yet he had been raised and came with that body right through into the room.* You tell me you cannot understand it; neither can I, yet God's Word declares it to be a fact and I accept it.

My brother takes up the book question again. If every copy of the book were scattered and burned and the plates in the office destroyed, which I said properly represented the inner man, and he takes and destroys these; will you ever be able to reproduce the book again? Not unless you have got the identity of thought and utterance. He says, Suppose I have the ability to contain the whole book in my mind. Then it will be a reproduction, not a resurrection. For a real resurrection of the original work he has got to bring back the same paper in the book; if he doesn't it will simply be another book stamped with the same sentiments.

My brother is very much afraid of prejudice being stirred up in the audience, you know. When I asked him to let me know just who it was that is to be raised from the dead, he said that it was a trick. My brother has been trying to find some sentiment I have uttered which is not straightforward, and has been sore troubled as to what he admits has been my good behaviour, and now he is going to show that I have some hidden motive in asking this question. How do you know it is a trick, or that I had any underlying motive? He came out in the questions ultimately, and said it was the Christadelphians only who are

saved so far as denominations are concerned. How many of them are there? 1,277 in this country. We have got some single Baptist churches whose membership will outnumber them. If this little handful is all that will be saved, then surely, "Broad is the gate that leads to death, and many there be who go in thereat." Well, they are all that are going to be raised, that is if they do not fall from grace, and the probability is that only about that number will get to heaven.

My brother said he was afraid I was going to prejudice the audience; do you hold a doctrine which you are afraid to announce in the presence of anybody? I do not care what the doctrine is that I advocate, if it is a Bible doctrine, or what prejudice you can bring against it; I shall unhesitatingly declare it. Am I responsible to men? But he refuses to take a position, and says he is afraid to prejudice the people against him. Are you honest in your convictions on this matter? Suppose it should create prejudice in everybody against you; if the world is against you and you are right, the Word of God is for you.

That takes all the points made by the brother, and I shall give a brief review. I am going to call attention to some points. The brother said I did not have any more arguments for him, and he went blundering along and got back on to the other proposition, and on to the proposition for tomorrow, and he has spent nearly all the time discussing the two. He has only brought out four or five passages from the whole Bible, and he has not examined one-half of the scriptures I presented before the people in favor of this proposition—one-half of them he has not examined at all, and of course I have had to follow him on the other propositions to a certain extent, but I have made that as small as possible.

I presented four or five arguments to show that little children would be saved, and raised from the dead. First there will be no infants nor little children among the lost. The children have been the joy of our homes here, and it is reasonable to expect that they will give brightness and joy to the homes hereafter. God always included them in his promises. He never made a promise for material or spiritual things which did not include the children. But to these arguments he made no reply. Our Christadelphian friends leave them out. Unto death they go and never return. The doctrine that sends them to oblivion makes them no better than the beasts that perish. They worship and praise God here. They are the pattern members of the body of Christ. Shall we pattern after them and enter into the kingdom while the pattern itself is left out? Jesus said if a man receives a little child in his name he received him. In order to be converted we have got to become like them. Since they share the consequences of the fall, they also share the glories, of the resurrection. I want to tell you that I rejoice in the truth that heaven will be peopled with the children. Two of my own sleep today in the graveyard at Martin, Tenn., and every time I have an opportunity to do so I sit down on the mounds by the grave stone that marks their restingplace, and while the tears roll down my cheeks, and I recall the pleasant associations with them in our earthly home, they are, nevertheless, tears of joy, because I can now view them as living in the land of light, and that by and by I will be with them there, and when the time comes for those that sleep in the dust of the earth to awake, the graves will be opened, and I believe I shall be raised up to see the children come forth, and we will live together in our home eternally. I believe it, and hope to view on the eternal shores those who have blessed and brightened our lives here and that my little ones will certainly stand by my side and share the joys of the world to

come! Away with the doctrine that proposes to leave out these little folks and let them rest forever in the shades of the grave, and hear no voice of the Master, who took them in his arms and said, "Of such is the kingdom of heaven."
[Time called.]

THIRD PROPOSITION—TENTH SESSION.

(Mr. William's second half hour for either a speech or fifteen minutes to question and fifteen minutes speech.)

Mr. Williams: Question—Mr. Hall, you have said that there is one Baptist church that exceeded in numbers all the Christadelphians? *Mr. Hall:* Answer—We consider the church at Louisville has that number.

How many Baptists are there?—Four millions.

How many Baptists are there compared with Catholics?—Catholics count their children and all who have ever had communion with them. I think they count eight millions.

How many Catholics in all the world?—Two hundred millions probably.

Then there are very few Baptists as compared with the Catholics. Do you think the Catholics will be saved?—Lots of them.

How many Catholics are there compared with the heathen who never heard the gospel?—About eight hundred million heathen and about four hundred million Catholics.

Eight hundred million heathen in this generation, and of course there are many generations, and since you say these heathen all go to hell, really are not the Baptists compared with the heathen just as few as the Christadelphians are compared with the Baptists?—Nearly so.

Does that prove anything in regard to the plan of salvation?—I did not argue it to prove that point.

I think not; do you believe the Campbellites will be saved?—Every one believing in Christ will be saved.

If the Campbellites believe in Christ there is no reason for their becoming Baptists is there?—Yes sir.

Why?—To render a perfect religious obedience.

They have done so so far as accepting Christ is concerned as much so as the Baptists. Do you believe Methodists will be saved?—Yes sir, many of them.

You believe they believe in Christ sufficiently to be saved?—Yes sir.

Do you believe the Christadelphians will be saved?—I have my doubts about that a little.

You are not as "charitable" for them as for the others?—I think the Christ they preach is rather against them.

If Baptists can be saved and Campbellites can be saved, and Catholics can be saved, why should any of them join the Baptist church?—Not in order to be saved, but in order to keep Christ's commandments.

Then can they be saved without keeping Christ's commandments? If so anything else is a trifling matter?—No sir; it is no trifling matter to obey God.

Don't you think the Christadelphians believe in Christ as the Son of God

and Son of man?—I am not qualified to say. I do not like the idea they have of Christ.

You have read their statement of faith; will that save them?—It may.

Do you think they believe in the true God of Israel? the one God?—I suppose they do.

If they even believe in the one God they are not such brutes after all. Have you seen any Christadelphians here that resembled brutes?—Only in respect to their belief.

We are brutes in that respect?—Yes.

I will excuse you and take the rest of the time in summing up on this question.

(*Mr. Williams' Second Speech of Fifteen Minutes.*)

Now, friends, we have come to the last of this proposition. I want to say a word further before I commence my closing remarks, to clear away the mist my friend has raised in relation to this little book, "The Problem of Life." I called his attention in my other speech to what I said right before. (Reads) "By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned (Rom. v: 12); "By man came death" (I. Cor. xv: 22), and "in Adam all die" (verse 21).

That doesn't mean resurrection in Adam, does it? "In Adam all die?" That doesn't mean resurrection in Adam does it? Death is the legacy, so to speak, which Adam left his entire family; that is death, not resurrection to Adam's family. In him it is all that can be hoped for. Is not that what I have been setting forth all through this discussion? After this comes the part he has quoted. I will now call attention to the lower part of the same paragraph. He seems to think it must all be in the same paragraph before it would be garbling it to take it out of its connection. (Reads) "By man came death; by man came also the resurrection of the dead" (I. Cor. xv: 20). The first man gave all who were his death; the second man will give all who will be truly his, life; for "as in Adam all die, even as in Christ shall all be made alive (I. Cor. xv: 22). Related to the first by nature, we are related only to death; related to the second by grace, all are related to resurrection and life."

Now could I make it any plainer than that? In the same paragraph are the words, "For as in Adam all die, even so in Christ shall all be made alive, and the word "in" is italicised in both cases in this book, but my friend was blind to these facts. In spite of this my friend wants to make you believe that I say here that every one who dies will have a resurrection. The serpent's lie was that Adam would not die if he did sin. If sin did not bring the death which made resurrection necessary, the serpent told the truth and my friend is right; but if sin brought the death expressed in the words, "Dust thou art and unto dust shalt thou return," then God's words proved to be true, and so it is, "By man came death"—the death from which resurrection is to be—and "By man came the resurrection of the dead." There are two men and two thoughts—death and resurrection; death in the one man, resurrection in the other, and in the other only. The line is drawn in the book just as distinctly as I have drawn it in this discussion.

Now let me have your attention. We have come to the closing up of this question. My friend has come before you to prove universal resurrection, the

resurrection of every human being, of every man, woman and child of every kind. I would like to ask you to try to recall a single portion of scripture that says every man will be raised. I will tell you what one comes nearest to it, that one which my friend has quoted: "All that are in the graves shall hear his voice and shall come forth." This first sentence comes nearest to a declaration of universal resurrection. By the way, my friend says I have not examined half the scriptures he has referred to. He has told you all through this debate what he thinks I haven't done. I believe you will be able to judge for yourselves what we have done. He seems to think you will not know unless he tells you over and over that I have not done this and I have not done that.

Coming back to to the text, "All that are in the graves shall hear his voice and shall come forth." If the text, his only seeming proof, stopped right there he would have proved his point. But if the Saviour had said that all in the graves should hear his voice and come forth he would have contradicted Isaiah, who said of some men that they were dead and *should not live*; they were deceased and *should not rise*; that God had visited and destroyed them and made all their memory to perish. He would have contradicted the Psalmist who said that some like sheep were laid in the grave; that death should feed on them. He would have contradicted the prophet Jeremiah who said that some should sleep a perpetual sleep *and not awake*. He would have contradicted Daniel who said that many (not all) of them that sleep in the dust of the earth shall awake. Therefore you see we must not take one text and put it in opposition to all these plain testimonies that declare of some that they shall not come forth.

We go back to the text: he declares, "They that have done good"—who are they? They come forth to a resurrection of life, and they that have done evil to a resurrection of damnation—who are they? Who are the "they" who have done good and who have done evil? Who are the just and the unjust? Those who are responsible and only those. They have come into a relationship to the law of God. It is only by responsibility to that law that they should be considered good or evil. A man living in England is as an Englishman a good man or a bad man, but he is not a good American or a bad American. He may be good as an angel yet you cannot say he is a good American. Suppose he comes over from England and becomes a part of the United States, then he, as a good man or a bad man, is a good American or a bad American. So before we believe in Christ we are aliens, without hope and without God in the world. Therefore we must before we are among those of whom the Saviour speaks when he says, "They that have done good," and "they that have done evil," come under the law governing good and evil. They have done good or they have done evil according to some law. Therefore the word "all" is qualified and limited to those responsible to this law—the law of the gospel. Now then, what does Christ teach upon the question? The whole human family have descended from Adam. Paul tells us, "By one man sin entered the world and death by sin, and so death passed upon all men for that all have sinned." In him all have sinned; therefore proceeding out of Adam, the stream of human life was poisoned and doomed at its fountain head. We are a part of that great stream of human life that has been flowing down through the ages from Adam the first. It was doomed at its source, poisoned by sin at its head, "Judgment came upon all men to condemnation," says Paul. It is for this very reason that the Saviour says, "Ye must be born again," for the first birth does not entitle you to salvation. The first

birth brings you into existence "born in sin and shapen in iniquity." Salvation does not come by natural birth. We come to see now that all that the laws of nature do for us is to bring us into existence under the curse, perishing creatures. If God had never interposed after Adam sinned and brought death into the world and upon his posterity, what would have become of the whole Adamic family? "Dust thou art, and unto dust thou shalt return." Who shall escape it? Those that remain in Adam? No, nothing of that kind. In Adam, I repeat, you are without hope and without God in the world. Remember that in time past when you were Gentiles and aliens from the commonwealth of Israel you were without Christ, without God and without hope. "Now in Christ ye who sometimes were afar off are made nigh" (Eph. ii.). If you walk worthily, that resurrection which is unto life eternal is yours; if you are unworthy you come forth to be condemned. Let me explain. There are three classes: one class comes into natural existence, born in sin and shapen in iniquity, they cannot be saved without being born again. The result is, like the heathen, they are lost. What is it to be lost? Surely not to be tormented eternally. I think you have seen that such an idea will cause revolt on the part of any reasonable mind. The psalmist tells us that man that is in honor and understandeth not is like the beasts that perish. This class goes down into death and "shall not awake;" They perish.

Now then we come to the second and third classes; these two classes have become responsible to law. They have been brought out of the hopeless state and have been put on probation to run the race for life. If they run faithfully to the end they will be of the few of which the Saviour says, "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it, while broad is the gate and wide is the way that leadeth to destruction and many there be that go in thereat." This shows you that only a few will be saved and that many will be lost. That, however, does not mean that they shall writhe in torment forever, but they will go down into death and that will be the last of them. Here are those that start out in the strait and narrow way that leads to life. Some will fail and their carcasses will fall in the wilderness as did those of the Israelites. Consequently of those who start out on the race some are good and some are bad; some are faithful and some are unfaithful. They have taken upon themselves special obligations as servants of God and are therefore responsible from the hour they take this, whether they shall bear his name in the midst of a perverse and crooked generation without reproach or whether by their walk and conversation they shall bring reproach upon it. The question is one of servants under the gospel; will they walk faithfully to the end? If they do, inasmuch as their names have been enrolled in the Lamb's book of life, he will say to them, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many; enter thou into the joy of thy Lord."

Now here is the other class to whom he addresses himself: they are unprofitable servants, the foolish virgins, the tares among the wheat, the goats on the left hand in contrast to the sheep on the right hand. Now their names had been enrolled in the Lamb's book of life; but they have fallen by unfaithfulness and their names are now transferred to the book of the second death, and the command is given, "Take the unprofitable servant"—he is a servant, mark you—"and bind him hand and foot and cast him into outer darkness." What is his punishment? There shall be weeping and gnashing of teeth. When this judgment seat shall be established, when Christ comes to judge the quick and the

dead, it will be a time of trouble on the earth, and when that trouble is brought on the earth the inhabitants of the earth shall slaughter each other by thousands in the great day of retribution for the wicked nations. Then Christ says of those brought before him who are found unprofitable servants, "Cast them out into outer darkness," the darkness of the outside world, when all the faithful are gathered to the wedding, "there shall be weeping and gnashing of teeth." They there receive punishment as they deserve. The apostle says, "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels 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." What about the worthy ones? "Rest with us." Now let us see what kind of a gospel we have. My friends, you are dying, perishing creatures; death is abroad in the land; we are offering you the gospel of immortality and eternal life; if you will embrace this gospel of immortality and eternal life and the kingdom of God, though you may die, you shall come forth and stand before Christ and receive his smiles of approbation, and then "this mortal shall put on immortality." Then you will be made like unto him, as the apostle John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is." Mortality shall be swallowed up of life, and the fulfillment of the apostle's words shall be realized, "Ye are dead and your life is hid with Christ in God, and when he who if our life shall appear *then* shall we also appear with him in glory." Is there glory, honor and life for you from our standpoint? Yes, indeed! Is there an everlasting inheritance in the kingdom of God? All the blessings of the gospel are offered you. If you want life you must prepare for it; otherwise death awaits you. If you want an inheritance in the kingdom of God, it is through much tribulation you shall enter this kingdom which shall fill the earth with the glory of God. Is that a gospel that is entitled to be called a "gospel of dirt," or is it a gospel that is glorious and that meets all the requirements of a suffering, groaning world? You are perishing creatures; sinking, sinking, going down into death. The lifeboat comes along and its occupants hail you "Ho every one that thirsteth." Christ is on hand crying out, Believe on me; come into the lifeboat—into me. When you are in the lifeboat, obey the rules and regulations and what is the result? To them that seek for glory and honor and immortality, through patient continuance in well doing, he will give eternal life. If you add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance soberness, and to soberness patience, and to patience brotherly kindness, and to brotherly kindness love, you shall never fall, for so an abundant entrance shall be ministered to you into his everlasting kingdom. That is our gospel, my friends. Wherever you find the word immortality, you find it spoken of as something for which you must seek, and which you must put on at the resurrection. Of the resurrection morning of triumph it is said, "This mortal shall put on immortality and this corruptible incorruption. Then shall be brought to pass the saying, "Death is swallowed up in victory." The time has then come for the saints to possess "the kingdom and dominion and the greatness of the kingdom under the whole heaven," and the "knowledge of the Lord shall fill the earth as the waters fill the sea." Christ will then rule the nations in righteousness until they "all know him from the least to the greatest." Christ is to reign—where?—up in heaven, with all the saints there playing on golden

harps and doing nothing else, because there is nothing else to do? They are to be here to administer to the wants of suffering humanity and to help them out of the degradation in which they are found. "When the judgments of God are abroad in the earth," executed by the saints of the Most High under the King, Christ, "the inhabitants of the world will learn righteousness." Christ is to reign "until he has put all enemies under his feet, and the last enemy that shall be destroyed is death." Then "God shall be all and in all;" and he will wipe away tears from off all faces and there will be a happy redeemed world. Is this reasonable? Is it scriptural? Is it such a horrible doctrine as my friend would have you believe? Compare the two and you will find it is an incomparably more reasonable gospel, one which appeals to our moral and intellectual natures and meets all the requirements in the case. If I ask you to look at your neighbors who are Christadelphians, I am sure you will say they are peaceful people, doing the best they can as sojourners, waiting for the day of redemption. They refuse, it is true, to take the sword; they will not serve Cæsar; they refuse to serve the powers that be, where those powers infringe upon the rights of God and of Christ. Are these people in the terrible position my friend makes them out to be? My friend says he does not care whether he has man's approval or not, and at the same time he was blaming me because I did not come out and say that you Methodists and Campbellites and others were not believers in Christ. Christ said, "I have many things to tell you, but ye are not yet able to bear them." My friend does not have the consideration the Saviour had, and rebukes me for exercising it. The Saviour believed in teaching by degrees as the people were able to receive it. If I were to come and say you were all a lot of heathen, my boldness would exceed my discretion. I am not going to tell you that you are all heathen, that you are all hopelessly lost, without, at the same time, reasoning with you and showing the beauty of the gospel we have to offer. For fourteen years I have visited this region in Kentucky and you will bear witness to the fact that I have not kept back one part of the truth. It is a question of dealing with the people the way the Saviour dealt with them, not to arouse their prejudices without first of all striving to prepare the way. This is what we are trying to do. Whatever we do, we do on your behalf as your friends: we do it because we love you, because we are interested in your welfare. We think we have found the pearl of great price and we want you to come and share with us in that treasure and I am sure we will rejoice with you if you will respond. [*Time called*].