CHAS. T. RUSSELL

L. S. WHITE

230
R961
132273

RUSSELL-WHITE DEBATE

A Public Discussion between Pastor Charles T. Russell (Millennial Dawn) of Allegheny, Pa., and L. S. White (Christian) of Dallas, Tex.

DISCARDED BY NEW HAMPSHIRE STATE LIBRARY

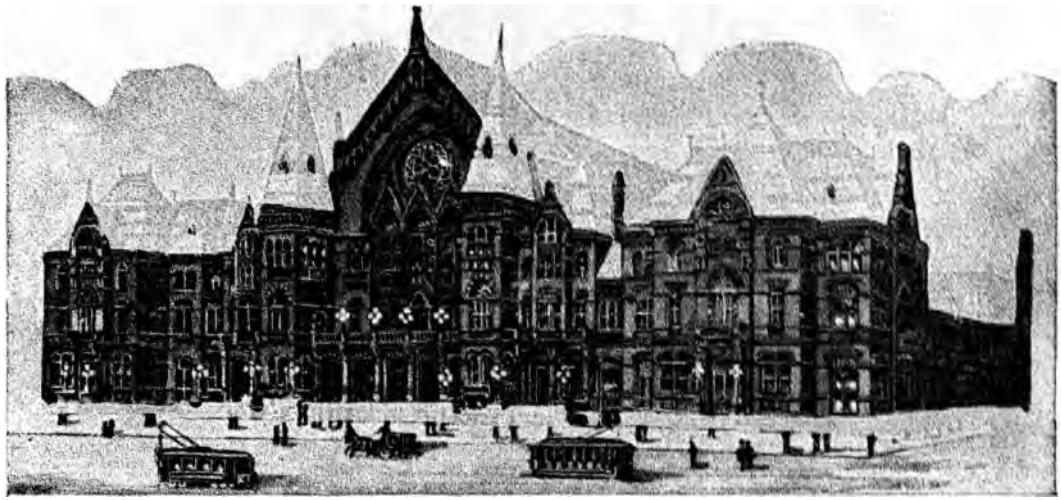
Charles Taze Russell

Held at Music Hall, Cincinnati, O., six nights, beginning February 23 and closing February 28, 1908

F. L. ROWE, PUBLISHER
CINCINNATI, OHIO

NU STATE
LIBRARY

COPYRIGHT
1908
BY F. L. ROWE.



MUSIC HALL, CINCINNATI

657
A 96 sm
1908

PUBLISHER'S ANNOUNCEMENT.

This debate was brought about after a correspondence covering nearly eight months of time between Mr. Russell and myself. In June, 1907, Mr. Russell wrote to me that if I would find a "fair, honorable, straightforward servant of truth," and a representative man and properly indorsed, he would meet him in public debate.

I immediately took the matter up with M. C. Kurfees and R. H. Boll, of Louisville, Ky., and they made selection of L. S. White, of the Pearl and Bryan Streets Church of Christ, Dallas, Texas. In October, Mr. White was presented to Mr. Russell, by correspondence, as the one selected to meet him. The two then entered into correspondence, and after two months decided on the propositions discussed in this book.

Mr. White wanted a much longer time given to each proposition. He also requested that the disputants be governed by the rules laid down in "Hedge's Logic," and that each debater be confined to the proposition discussed. To both of these propositions, Mr. Russell declined to agree.

Mr. White came with the indorsements of the best brethren throughout the South and South-west. He has spent fifteen years in the evangelistic field. He has been the champion of seventeen debates, extending from Tennessee to California. While only forty years of age, and in appearance on the platform young enough to be Mr. Russell's own son, he nevertheless handled his part of the program in a manner that proved him to be a master of the occasion.

It is also important to state that Mr. D. A. Brown, an expert stenographer of national reputation, was employed by me to take the full debate. Mr. Brown is not a member of either church, and his report can be regarded as the only full and impartial report published.

F. L. Rowe.

INTRODUCTION

It has been a pronounced conviction with me for years, that the method of debate is one of the most powerful and successful methods of eliciting truth and exposing error, that has ever been employed since the establishment of the Church of God on earth. It was adopted and frequently used by the Master himself, as demonstrated from the very beginning of His public ministry to the last "clash of arms" which marked its tragic close. He came in contact with all the conflicting and warring parties of Pharisees, Sadducees, Lawyers and Doctors of His time, and their hypocrisies and inconsistencies drew forth His most powerful shafts of criticism. Even when a boy, twelve years of age, He was "in the temple, sitting in the midst of the teachers, both hearing them and asking them questions." He was not only the great Teacher and Reasoner of His age, but the greatest the world has ever seen. Whether in the temple, on the public highway, by the seaside, or by the vine-clad hills of His native country, His speeches were masterpieces of invincible logic, going straight to the hearts of men, whether delivered in quietness or amid the storm of controversy. Once when presenting the principles of His kingdom with the facts of His own divine origin, He was openly attacked by the Jews in a fruitless effort to defend their system against His claims, but He promptly joined issue with them, and the sharp debate which followed was unique in the fact that, being unable to meet His logic, they broke up the discussion by taking up stones to cast at Him.

Turning now from the life of the Master to that of Paul, we find an almost unbroken series of sharp contentions with the enemies of the truth. With the grace and polish of a trained dialectician, he was at home in debate, whether reasoning in the school of Tyrannus, answering the proud philosophers of Athens, combating the devotees of Diana in Ephesus, or contending with the chief of the Jews in Rome; and his speeches are models of systematic argumentation and impassioned appeal.

It may be added that truth in all ages has flourished in the soil of controversy. It never fears defeat, but courts fair, manly, dignified, and courteous investigation; and when its advocates raise the flag of truce in the presence of the enemy, it will not be long till the enemy is master of the field. It is, therefore, a matter for genuine congratulation among all lovers of the truth that in this age of religious compromise and latitudinarian tendencies, religious debates are still in order. It is error, and not truth, that suffers

from investigation, and the Cincinnati debate will be found to be no exception to the rule. Religious controversy, indeed, is the search-light which reveals both truth and error in vivid outline. It is the torch which lights the path of progress, and by it, reformers in every age have led the people out of the wilderness of error.

Concerning the debate which constitutes the present volume, it would be out of place here to pre-judge the case and thus attempt to bias its readers touching the success or failure with which the two disputants defended their respective positions, but it can not be improper to save them from disappointment, if not chagrin, by apprising them of the fact, in advance, that they will not find the discussion conducted in accordance with the rules and regulations which, with almost universal consent, should govern in religious debates, and in all other debates, for that matter.

It is not only customary in religious discussions to have moderators, but also for the disputants to agree to be governed in the conduct of the discussion, by some such rules of controversy as those laid down in Hedge's Logic, but Mr. Russell peremptorily refused to have either, demanding simply a chairman to preside over each session of the debate, and to have a different chairman at each session; and, as to rules of controversy, he would agree to nothing except that "each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best." This arrangement was accepted by Mr. White as the only condition on which the debate could materialize. Accordingly, in some instances, Mr. Russell paid no attention to his opponent's line of argument, but proceeded to present his own as if nothing had been said on the other side; and a part of the time he had his negative speech prepared and written out before hearing the speech to which it was to be given as a reply. Then, after listening to the affirmant's speech, he would read his written negative as if nothing had been said on the affirmative side. To many of the audience, this appeared to be a singular way to debate, and the reader's knowledge of it in advance will pave the way for a better appreciation of the merits of each side.

It should also be noted here that a universally recognized rule of controversy is that the issue shall be so clearly understood and defined that everything else is excluded, save the single point in dispute. It was unfortunate that this rule, as well as some others, should not have governed throughout the debate, but especially in discussing the proposition relating to the future punishment of the wicked. Mr. Russell has a conception of it which he puts forth as the popular or common view, but which is neither deducible from the proposition affirmed by his opponent, nor is it taught, so far as I know, by any religious body on earth. Under the baleful influence of mediaeval theology and an over-wrought imagination, he paints the revolting picture of a cruel and revengeful God who actually takes delight in punishing, through all eternity, his helpless creatures. His favorite representation is, to use his own words, that this God tyrannically and arbitrarily consigns his

disobedient children to "fire-proof devils," created and employed for the special work of torturing them through eternity. He appeals to human fathers to know if they would be guilty of such horrible cruelty to their children, and, of course, every father, not wicked or insane, will say no.

But, whether the awful doctrine of endless punishment for the wicked is or is not taught in the Holy Scriptures, this hideous bugbear in Mr. Russell's thoughts in no way correctly represents the commonly accepted view which holds that there is a necessary connection between sin and its punishment after death. This view represents sin as an awful reality which may require eternity itself, with a gleam from the "unapproachable light" which envelops the Lord, to enable us to see it in all its terrible and hideous deformity, and to comprehend, in any just measure, its ruinous effects upon the moral government of the universe. According to this view, poor, finite, and short-sighted mortals, should close their lips in reverential silence and not presume to say what punishment it should have; and that God has not only graciously interposed a way of escape from sin, but He has graciously warned the wicked against its consequences, against the legitimate and inevitable outcome of a sinful life. This view claims to find in Jesus the same solemn conception of it when, with the world's woe weighing upon His great heart, He prayed: "My Father, if it be possible, let this cup pass away from me." It claims that He would fain have escaped the terrible ordeal awaiting Him, provided there was any other possible way to save the world; and that the sequel shows that there was no other way; and that, therefore, nothing remains for those who reject this way but to meet the fearful consequences of sin, since "whatsoever a man soweth, that shall he also reap." Instead of contending that the Lord determines the harvest by tyrannical and arbitrary enactment, this view contends that the sowing determines the reaping, and that in infinite love the Lord gives timely warning by telling men that the Gehenna into which the wicked will go is a place "where their worm dieth not, and the fire is not quenched," and that into it they "shall go away into eternal punishment." Moreover, the common view, instead of representing God as cruel and merciless, represents Him as yearning with infinite compassion for the salvation of all men, and it appeals to such passages as declare that He "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance."

This is the commonly accepted view, and whether it or the one held by Mr. Russell was sustained in the discussion, the reader is respectfully left to decide by consulting the arguments on both sides.

I cheerfully commend this discussion to the reading public, believing that a careful perusal of the arguments on both sides will greatly assist the reader in the effort to find the truth. The subjects of discussion include the question concerning a chance of repentance and salvation after death, whether the dead are conscious or unconscious, the punishment of the wicked, the First Resurrection, Baptism for the remission of sins, and the Second Coming of Christ preceding the Millennium.

INTRODUCTION.

I am glad this debate has been held, and I believe it will accomplish good in counteracting error and spreading the truth.

The brethren in particular, and the public in general, owe a debt of gratitude to the publisher, Mr. F. L. Rowe, whose deep interest in the debate, coupled with diligent and tireless industry which made the needed preparation to have it stenographically reported, has made it possible to circulate it in printed form. May the Lord lead the reader into the way of truth.

M. C. KURFEES.

Louisville, Ky.

STENOGRAPHER'S CERTIFICATE.

This will certify that the accompanying stenographic report of the debate between Chas. T. Russell and L. S. White, at Music Hall, Cincinnati, O., on six nights beginning February 23 and ending February 28, 1908, as published by F. L. Rowe, is a full transcript of the stenographic notes taken by me at the time; that I have carefully compared the same with the daily report published in the Cincinnati *Enquirer*, in which report I found many inaccuracies of omission and otherwise, due to the haste, presumably, in which it was transcribed for publication. I believe the report herewith from my notes to be as full, complete and accurate as possible to make it.

DOUGLAS A. BROWN,

CINCINNATI, O., March 10, 1908. Stenographic Reporter.

PROPOSITIONS FOR DISCUSSION.

1. The Scriptures clearly teach that all hope of salvation, to-day, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

L. S. White, affirmative.
C. T. Russell, negative.

2. The Scriptures clearly teach that the dead are unconscious between death and the resurrection—at the scond coming of Christ.

C. T. Russell, affirmative.
L. S. White, negative.

3. The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration.

L. S. White, affirmative.
C. T. Russell, negative.

4. The Scriptures clearly teach that the first resurrection will occur at the second coming of Christ, and only the saints of this gospel age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved.

C. T. Russell, affirmative.
L. S. White, negative.

5. The Scriptures clearly teach that immersion in water "in the name of the Father and of the Son and of the Holy Spirit," of a believing penitent is for, in order to, the remission of sin.

L. S. White, affirmative.
C. T. Russell, negative.

6. The Scriptures clearly teach that the second coming of Christ will precede the millenninum, and the object of both—the Second Coming and the Millennium—is the blessing of all the families of the earth.

C. T. Russell, affirmative.
L. S. White, negative.

RUSSELL-WHITE DEBATE

Sunday Evening, February 23, 1908.

(*Chairman,* J. F. RUTHERFORD, Attorney, Boonville, Mo.)

FIRST PROPOSITION.

The Scriptures clearly teach that all hope of salvation, to-day, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

L. S. White, affirmative.
C. T. Russell, negative.

L. S. WHITE'S FIRST SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I count myself happy to have this opportunity of meeting such a splendid audience of people and to discuss with my present, distinguished opponent a great Scriptural question of much interest and vital importance unto all of us.

Any person should be open to conviction; and any person who is not willing to receive the truth as taught from the Word of God, is not yet ready for the Kingdom of God. I take much pleasure in affirming the proposition which has just been read, viz.:

"The Scriptures clearly teach that all hope of salvation, to-day, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life;" and I am glad to meet, perhaps, the ablest representative of the opposition in America, or in the universe, for that matter; so that if his cause goes down in this in-

vestigation, it will not be on account of the weakness of the man, but because of the weakness of the cause which he has espoused.

This proposition is one of much interest and great importance unto all of us. God's purpose in perpetuating the human family to-day is that they might seek and find Him. (Acts 17:26-27.) Paul says that "God hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us."

It is important that the terms of this proposition be clearly defined. One of the rules of controversy, as given in Hedge's Logic, says: "The terms in which the question in debate is expressed, and the precise point at issue should be so clearly defined that there could be no misunderstanding respecting them." Then the definition of the terms of this proposition: "The Scriptures," Word of God; "all hope of salvation," all hope of being saved. "To-day," the present time. And you notice carefully that there will be an issue as to whether this refers to the present time or to some past time. The proposition positively states "to-day"—the present time. "The Gospel of Christ" (the plan of salvation offered through Jesus Christ). "Confined to this present life"—that is, there will be no opportunity to accept the Gospel and be saved after the close of this life.

My opponent will not deny for one moment that all hope for salvation to-day depends upon accepting the Gospel of Jesus Christ as revealed in the Scriptures; but the point at issue on this question is, will there be an opportunity of people being saved by the Gospel after the toils and cares of this life are done? He is really in the affirmative of this proposition, affirming that there will be another chance of salvation beyond the grave, which I most gladly deny.

I want, now, to introduce a number of Scriptural and clearly logical arguments in support of this proposition:

1. To-day is the day of salvation. Heb. 3:7-11: "Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest)."

God says to-day is the day of salvation. We are both agreed upon that fact. The question is, is he right in contending, in addition to what God says, that there will be another chance of salvation in the future life?

2. The reign of Christ began after His ascension. Acts 2:30: "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

And His reign will end at His descension or second coming. Then He will deliver up the kingdom to the Father. I. Corinthians 15:24-26: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Any salvation, therefore, offered after that would be salvation without Christ as King, consequently without the name of Christ. But there is none other name given under heaven or amongst men whereby we can be saved. Acts 4:12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Therefore, the possibility for salvation at all is confined to the time before the second coming of Christ, when the Master will rise up and shut to the door. Luke 13:23-27: "Then said one unto him, Lord are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

3. The grace of God brings salvation; but it brings salvation to those only who live in this present world, which precedes the second coming of Christ. We are to look for His appearing. Tit. 2:11-14: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Therefore, any salvation offered after this life, and any saved then, would be without the grace of God.

4. The seal of the covenant of grace is the blood of Christ. The seal, and that of which it is a seal, are co-extensive. Each lasts just as long as the other, and no longer. Christ's blood is to be remembered until he comes. I. Cor. 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Therefore, the new covenant sealed by that blood will continue only until Christ comes. Then if any are saved after he comes, they will be saved without either the new covenant or the blood of Christ. But the new covenant, of which the blood of Christ is the seal, is the one which gives life. (Gal. 3 and Heb. 8.) Therefore, salvation without the new covenant would be salva-

tion without life. From such please excuse me. But this is just what Elder Russell's after-death salvation proposes.

5. Judgment, not salvation, comes after death. Heb. 9:27-28: "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," or without a sin offering. Christ came into the world once to save sinners. I. Tim. 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." The next time he will come for a different purpose. He will come next time without a "sin offering." If the people can be saved after Christ comes, they can be saved without an offering for sin. "But Christ shed his blood for the remission of sin" (Matthew 26:28). Therefore, if people can be saved after Christ comes, or after this life, they can be saved without a sin offering, the blood of Christ, which is impossible, "for without the shedding of blood is no remission." (Hebrews 9:22.)

6. Because of our sins we can not approach God without a mediator. (Isaiah 59:1-2.) "Behold, the Lord's hand is not shortened that it can not save; neither his ear heavy, that it can not hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

Jesus Christ is our mediator. 1. Tim. 2:5, "For there is one God, and one mediator between God and men, the man Jesus Christ." But Christ is now in heaven in the presence of God for us. (Hebrews 9:24.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." But Christ is to appear in the presence of God but the one time for us. (Hebrews 9:25-26.) "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

But if Christ comes back to this world to offer the people another chance of salvation after death, he will then be in the presence of the people instead of God. But the Bible teaches that He shall stand in the presence of God to intercede for the people. Therefore, if people can be saved after this life, they can be saved without a Mediator, which is utterly impossible.

7. If there be another chance of salvation after death, for those who lose out in this life, who knows but that they may have a third, or a fourth chance, and on without limit? Can Elder Russell tell? But it has been shown that Christ will never appear again in the presence of God for us after He comes; but at His coming, He will take vengeance on them who did not accept Him in obedience to the Gospel in this present life. (II. Thessalonians 1:7-10.) "And to you who are troubled rest with

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

8. God is no respecter of persons. (Acts 10:34.) "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." If this be true, and it most certainly is, then it is as reasonable and certainly as possible, that God would have given the Jews, who rejected the law of Moses, a second chance by that law, as to say that He will, through the Gospel, give a second chance to those who now reject it. But He did not give the Jews a second chance for the blessings of the law they despised; and Paul teaches that our chances are even less than theirs. (Hebrews 10:28-29.) "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

9. If it be contended that a second chance, or an opportunity for salvation after death, will be given the Jews, but that said opportunity will be offered by the Gospel now in vogue, I answer that this will not, in fact, be a second chance, but the first opportunity on a new proposition. Then, to be consistent, God will have to offer to those who now refuse the Gospel an entirely new proposition, even a new Christ; otherwise He will be a respecter of persons then in not offering them as new a proposition as He will the Jews.

10. If God gives the Jews, who lived under the law, a chance by the Gospel after this present life, and if He is to give to those who have heard the Gospel in this age, another chance after death and the resurrection, then, to be consistent and not a respecter of persons, he will have to raise the heathen from the dead, give them an opportunity by the Gospel, and if they or any of them refuse the first opportunity after death; then he must have them die and again raise them from the dead in order to give them a second chance so as to put them on an equal footing with us; otherwise, if the contention of my present distinguished opponent be true—which is doubted—God would be a respecter of persons. If every one except the heathen has two lives of probation, in either of which he has an opportunity offered for his salvation, I shall insist that the heathen shall have two lives and two opportunities after this life.

11. The Jews have had one opportunity through the law of Moses, and rejected it; they had another by the Gospel of Christ, and rejected that. If the contention of Elder Russell be true they will have another chance for

salvation after death, making three chances of salvation for the Jews. Then God will have to give the heathen a chance after death, let them die a second time, raise them again to life, let them die a third time and raise them again in order to give them a third chance of salvation, and thus put them on an equal with the Jews, and Himself avoid being a respecter of persons. Who doubts that some of them even in the third chance will reject the Gospel? This is one of the absurdities that the *post-mortem* salvation of Elder Russell leads to.

12. In Matthew 25:1-13, our Saviour gives us the parable of the ten virgins, in the following language:

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The coming of the bridegroom represents the coming of Christ; the wise virgins represent those who are ready for his coming, while the foolish virgins represent those who are unprepared for his coming. You will observe that the foolish virgins thought they could get ready after the coming of the bridegroom, just like my present distinguished opponent teaches. But they were not permitted to enter and be present at the marriage, for none have the promise of entering heaven, except those who do the will of God in this present life. (Matthew 7:21.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." But if, as Elder Russell teaches—so contrary to the Word of God—that there will be another chance of salvation after the coming of Christ, and this chance be a better one, last longer and be more easily accepted than the present one as he teaches, then Christ has it wrong; the wise virgins were the foolish ones, and the foolish virgins were the wise ones in waiting till the coming of the bridegroom, Christ, to get ready, when they would have so much easier time to make preparation. I wonder if they had any of this second-chance preparation idea that my opponent is teaching? But you see,

they were shut out and had no second chance. Great men sometimes differ. Christ taught it one way and my opponent teaches in another and different way. Which will you take?

13. When the Holy Spirit came to the apostles to guide them into all truth he, through them, was to reprove the world of sin and of righteousness and of judgment. (John 16:7-8.) "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness and of judgment."

The great apostle Paul, acting under the commission of Jesus Christ, preached the Gospel to Felix, the wicked and adulterous Governor of Judea. (Acts 24:25.) Felix trembled under the power of God's word, but he put the matter off for a convenient season and another opportunity, just as my dear friend and opponent teaches, and was lost.

Better be wise and take the present opportunity. Will Brother Russell answer the following question: Will Felix have another opportunity of salvation?

14. There is no hope for the truth after people go down into the grave. (Isaiah 33:18.) "For the grave can not praise thee, death can not celebrate thee; they that go down into the pit can not hope for the truth." (Romans 6:20-23.) "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

15. This present life is man's last chance of salvation. (I. John 2:17-18.) "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." This clearly teaches us God has given us His last revelation and this life is the last time, the last chance in which we will have to prepare for the life to come. (Hebrews 1:1-2.) "God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Ephesians 1:7-10.) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." But

when was this purpose of God made known? (II. Timothy 1:9-10.) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Thus you see this purpose of God was made known through Jesus Christ. When did the fullness of time come? The fullness of time came when Christ came. (Galatians 4:4.) "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law." There is the fullness of time in the church of the living God, the body of Christ here on earth to-day.

(Ephesians 1:22-23.) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Romans 1:16.) "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Then the purpose of God to save the human family through the Gospel of Christ, which is the power of God unto salvation, is manifest through Christ in these last days, last dispensation, which is the last time, and in it there is fullness; therefore, if saved by the Gospel, it must be in this present life.

16. Many of the human family are saved by faith in Christ and obedience to Him. (Acts 2:41, 47.) "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. . . . . praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

(Galatians 3:26-27.) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

(Hebrews 7:25.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 5:8-9.) "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Rev. 22:17.) "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

These Scriptures show that the Gospel was addressed to these people, that they were capable of understanding it, obeyed it and were saved by it. These people were exponents of the moral and mental condition and responsibility of all mankind. All men having these powers and responsibilities in this life, and who refuse to avail themselves of such opportunities, are not entitled to further opportunities in the next life.

C. T. RUSSELL'S FIRST REPLY.

I am reminded, dear friends, of the remark in my letter of acceptance, that, in so far as this first proposition is concerned, I accepted it as you prefer to have it, but only with the understanding that it is not two propositions, but one; for I am not prepared to deny the first part of the same. In other words, dear friends, we do not deny that, so far as the present life is concerned, there is not a trial of or a test upon those who now come to a knowledge of the truth, that they have responsibility that is a life and death question with them; and that includes you and me, if we are of those who are the Lord's people. The essence of our argument is this: That God has a plan which is wider and deeper and broader than we had once supposed.

I agree with very much that our friend has said, and with all of the Scriptures quoted, but I wish to call your attention to the fact that nearly all of those Scriptures relate to the present age and do not relate to the world at all, but relate to the church; and some one may inquire:

"Do you make a distinction between the world and the church?"

I answer, Yes. Our dear brother has been discussing the conditions that are upon those whom the Lord is calling now, those whom the Scriptures term the elect, of whom the Scriptures say that there is but a "little flock."

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Our dear brother says the Kingdom came some time ago, but the Lord says that it is God's good pleasure to give us the Kingdom. I hold, dear friends, that you never got the Kingdom. I am sure I never got the Kingdom. I remember very well that our Lord said to the disciples: "I will give to you to sit with me in my throne." I remember very well that the same dear Master told us to pray, "Thy Kingdom come, thy will be done on earth as it is in heaven." I assure you, dear friends, that the Kingdom has never come in Allegheny, and I do not believe that you will contend that the Kingdom of God has come in Cincinnati.

And so I believe we are safe in saying that God's Kingdom has not yet come, his will is not yet done on earth as in heaven. Now, dear friends, I would have you to notice some Scriptures which make a distinction between the church and the world, as, for instance, "God has spoken unto us by his Son;" that is one of the texts that our dear friend quotes. Very good. He has spoken unto us by his Son; but to whom has he spoken? Has he spoken to the heathen? I tell you nay. Has he spoken to you? Blessed are your ears, for they hear. Blessed are your ears, for they hear. But every one has not heard, my dear friends. The apostle Paul is our authority for saying that the god of this world has blinded their minds and stopped their ears, and so the whole world is deaf to this mystery. Only

certain ones can hear now; they are the blessed ones, they are the peculiar people that God is now selecting. He is selecting a people for a purpose.

Take another text along the same line: "Behold, the Lamb of God, that taketh away the sin of the world." Mark you, the sin of the world. It is one thing to deal with the church and the sin of the church; it is one thing to refer to the church, and another thing to refer to the world, and our Lord is declared to have come to take away the sin of the world, not merely the sin of the church. But you say they are both the same. I answer no. The Scriptures clearly distinguish between the sin of the world and the sin of the church. Let me give you one illustration: "He is the propitiation"—the word "propitiation" means satisfaction; He is the satisfaction for our sins, the church's sins; not for ours only, but also the sins of the whole world.

Now you see, dear friends, that according to the Scriptures there is a class, that is, the church, and they have the satisfaction given for their sins; and there is a class called the world that have also a propitiation for their sins; but the two classes are separate and distinct, and whoever has not learned this matter has not learned what the apostle Paul calls "rightly dividing the word of truth." Another Scripture along the same line: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is not merely that God so loved the church; and yet, dear friends, it will be admitted on all hands that the church is a very small minority. Take the city of Cincinnati, with some three hundred and fifty thousand people; how many do you suppose are of the Church of Christ from the Scriptural standpoint of this church? How many are disciples indeed? How many are of that class that are mentioned by our Lord, when he says, "If any man will be my disciple, let him take up his cross and follow me, and where I am there will my disciples be"? And of the class of which he says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Few there be that find it.

Now, my dear friends, admitting the fact that there is a narrow way and that few are going to find it, and that this church class is the only class that God is now saving, and that that is the teaching of the Word all the way through, we must become dead with him if we would live with him. We must suffer with him if we would reign with him; but this is of the church class, not the world. The world is never invited to suffer with Christ. Men are called to repentance, but it is not all the world that is called to be the bride of Christ. It is those that have repented; it is those who have turned from sin, who have believed in the Lord Jesus Christ; these are the ones who are invited to be the little flock and to be joined here with Christ and to lay down their lives for his cause. If then we can get this matter differentiated in our minds, let us remember the words of the apostle on this subject of the mystery of Christ. He distinctly tells us

that there is a mystery class. Did you ever hear of a mystery class? The Scriptures tell us that the church is a mystery. Let me quote you what the apostle says: "The mystery hidden from ages and generations, and now made manifest." When made manifest? In the days of the apostles, from Pentecost day on, this mystery class began. In other words, "The church is a mystery the world knoweth not of, even as it knew Him not," is the Scriptural way of putting it. Why does the world know it not? Because it is this little flock that the Lord is selecting out from the world—a very peculiar people. Not many great, not many wise, not many learned, hath God chosen, but this select class whom he is now selecting from the world, a peculiar people, every one of them to be copies of his Son. How many will that leave out? Dear friends, that will leave out nearly all the people in Cincinnati and nearly all the people of Allegheny, and Pittsburg, too. Do you know many that are copies of God's dear Son, in Cincinnati? I hold that you do not. I hold that there are not many in Cincinnati who will claim to be copies of God's dear Son. Yet the Scriptures tell us that that is the kind that God has predestined; these are the ones who are to constitute the very elect, that peculiar people who are to make their calling and election sure. Election to what, you say? The Scriptures answer, election to share with Christ in the heavenly kingdom, to worship with him in his heavenly kingdom. What kingdom? The kingdom for which we pray when we say, "Thy kingdom come, thy will be done on earth as it is in heaven." When will that kingdom come? At the end of this age, dear friends. Why at the end of this age? Because this gospel age has been appointed for this very purpose of selecting this kingdom class. The Lord is now taking this class out of the world. What does he call them? In one illustration he calls them the bride, the Lamb's wife; and in another illustration he calls them jewels, and in another he calls them members in particular of the body of Christ. All of these are very select terms, you see, and they represent a very careful selection on the Lord's part—an elect class—the very elect.

I need not call your attention to the many Scriptures which speak of the elect of God, the very elect, but shall point out that the church is a very peculiar people and that they are all saints.

Mark the illustration that is given to us in the Word respecting the resurrection "Blessed and holy are all they that have part in the first resurrection, on such the second death hath no power; they shall be kings and priests unto God and shall reign on the earth." They will be kings and priests unto God and shall reign on the earth at that time; that is what it means—reigning kings and priests; they are both. The two offices will be combined.

Let me read you a few more of these texts about the mystery. The apostle says, in Colossians 1:27, "Christ in you, the hope of glory." Again he says, Ephesians 3:9, "The fellowship of the mystery, which is Christ

in you." So in Revelation, you remember, it is finally brought down—Rev. 10:7, we are pointed out the time when the mystery of God shall be finished. The mystery class began with Pentecost. There was no mystery class before that. The church is this mystery class. The world knoweth not what God is doing—and I am sorry to say that I did not know for a while what God was doing, and perhaps you did not know what God was doing; that he was taking out of the world a people for his name; that he was not at any time trying to take in the world, but he was trying to take out of the world a people for his name; as the apostle Peter expresses the matter, "Taking them out for a purpose;" as we have already had it called to our attention in Ephesians, the apostle states that in the ages to come—oh, there are ages to come. This is not the last age; there is work for this age, and also for the ages to come, and in the ages to come, says the apostle, "He shall show forth the exceeding riches of his grace and his lovingkindness toward us in Christ Jesus."

Who are the "us"? The church, the "little flock," the bride class. The class that shall sit with him in his throne—when he has a throne—for he is delaying the sitting on his throne until he has the bride class completed.

Now, my dear friends, if we can get before our minds that there is on God's part a great plan of salvation that is partly outlined in the statement in many Scriptures, to the effect that God so loved the world that he gave his Son for the world and not merely for the church, and that Jesus was the propitiation for our sins, and not ours only, but also for the sins of the whole world; if we get that before our minds, we see that in the present time he is taking the church, finding the little flock, and then by and by the little flock associated with him in his Kingdom will be the power of God associated with Jesus for the blessing of all the families of earth.

I might call your attention to some of the various pictures by which this is represented in the Scriptures. We are told, for instance, that the whole world is not called, but that he that hath an ear to hear let him hear. The implication is that all have not an ear to hear. The apostle Paul says, "The god of this world hath blinded the minds of all them that believe not." How many of them are there? We will all agree that the heathen are blinded and they know not God. How many of them are there to-day? Twelve hundred million of heathen that are blinded to-day, that know not God because the eyes of their understanding are shut—fast shut. Then they come here to civilized America, the most highly civilized country in the world; yet how many here know God? to how many here has God spoken? He has spoken in these last days unto us by his Son. But I ask you, how many have heard?

Suppose, now, that the audience here were all deaf and dumb people, and suppose I addressed this message to them; how many would hear? The deaf and dumb certainly would not. Who would hear? Those who had ears to hear would hear. And so the Scriptures tell us, "He that hath an ear to

hear, let him hear;" and that is the message that you and I have to-day. Wherever we go with the Gospel of Christ, whoever hath an ear to hear, let him hear, and we are glad to let him hear.

We have not any second chance at all; there is no second chance for anybody that hath an ear to hear. His responsibility begins where his hearing begins, and in proportion to his hearing. What we are claiming is that God has not passed by the twelve hundred millions who have no ear to hear, that God is not passing by the people of Cincinnati and the people of Pittsburg who have no ear to hear, but God has a glorious provision of which he tells us in the prophecy, that by and by all of the blind eyes shall be opened and all the deaf ears shall be unstopped. That will be done by the Lord in the name of the everlasting Son. That will be a good time. I am glad that God is going to open their ears by and by.

The Lord tells us that the god of this world hath blinded their eyes. Who is the god of this world? It is not Christ Jesus, but Satan. How has he blinded their eyes? By error, and superstition, and gross darkness that is about the people; darkness covers the earth. The first Scriptures tell us of that great darkness. Who caused that darkness? Satan. Who permits it? Our heavenly Father permits it; our heavenly Father permits this gross darkness that the people are in. If he did not, would they be in darkness? How could there be otherwise than what he would permit? So then, dear friends, if God is now permitting them to be in gross darkness, is now permitting Satan to be the prince of this world, and is now permitting him to blind the hearts of them that believe not, let us also rejoice when he tells us that the time is coming when Satan, the old serpent, the old devil, shall be bound for a thousand years, to deceive the nations no more till the thousand years are finished. When Satan is bound and his deceptions are ended, all the blind eyes shall be opened and all the deaf ears shall be unstopped.

So the Scriptures represent the present time as a time of darkness; darkness covers the earth, the gross darkness of the people. The heathen are in gross darkness; civilization is in darkness also, although not as gross as heathendom; but the Lord tells us that there are some of his people who are following the lamp: "Thy word is a lamp to my feet and a lantern to my footsteps." Those are the ones who have the hearing ear, who take heed to the Word. Let us be glad that our ears have heard something of the grace of God. Let us be glad that we have come from darkness into his marvelous light.

Our dear brother wanted to tell you about my side. I thank him for the endeavor, but I prefer to tell my own side, dear friends, and it will be a little different. I want to tell you that we do not have any second chance to preach to anybody, except in the general sense that I will show you; for instance, that you are enjoying now a second chance, I am enjoying a second chance now. For instance, according to the

Scriptures, by one man's disobedience sin entered into the world. That was Father Adam's sin. On account of his sin and sentence to death, death came upon him and that hath come down to all his family. So you and I, as members of Adam's family, are all dying, we are all suffering under his death penalty.

Now, then, God has had mercy upon us and hath sent his Son to redeem us, and He has paid the price for it. Christ died for our sins, tasted death for every man, gave himself a ransom for all. Blessed good tidings that! Mark you, not merely that He gave himself a ransom for the church, but for all; and the next stanza says, "To be testified in due time." Now, it has been testified to you and to me that Christ died for our sins, and because we have had the ear to hear, we have been rejoiced by the mystery. To whatever extent we have received it, we have had a blessing from it, and whoever have not heard it have not had that blessing. It is to be testified to all in due time. God has a due time for you to hear and for me to hear; he has a due time for all to hear. This is the apostle's statement, you remember, in I. Timothy 2: 5-6. After the Scriptures, dear friends, have brought our attention to the fact that we are in the narrow way now, they tell us why this narrow way is made narrow. Why is it? That God would make a special test of you and of me and of all he is now selecting. He is selecting some who are to be kings and priests, who are to occupy very high positions in the divine class. This is the invitation. Now we shall be joint-heirs with Jesus Christ our Lord. Is not that a high station to be invited to? I believe you will all agree with me that this is a wonderfully high calling, as the apostle speaks of it, a high calling of God in Christ Jesus. How high is that calling? To be heirs of God, to be joint-heirs with Jesus Christ our Lord. Joint-heirs of what? Joint-heirs of his throne. Joint-heirs of his Kingdom, to sit with him in his throne, to be associated with him in his great work. What is his great work? I answer, his great work is the blessing of all the families of the earth. God's plan, dear friends, was never intended to merely gather up a mere handful and take that mere handful to glory, and then, as Jonathan Edwards has declared, that they should look over the battlements of heaven and see the balance of mankind writhing in agony and in fire because they were not elected. God has selected a little flock, and instead of having their portion as Jonathan Edwards has described, God's arrangement is that they shall be joint-heirs with Christ in the work of disseminating the blessings and lifting up mankind out of the dunghill, when in the ages to come he shall show the exceeding riches of his grace. As our brother quoted the text awhile ago, he will by and by gather together in one—under one head, the Greek word means—he will by and by gather under one head all things in Christ Jesus, and not merely the church. He is already the Head of the church, which is his body, and this is a little flock; but

after the church is glorified, then the work of the church will be with her Lord to scatter the blessings of divine forgiveness and divine grace.

Now you can readily see, dear friends, the propriety on the part of the apostles for their addressing most of their remarks to the church. The object of the gospel age is not to discuss the millennial age, but the special object of the gospel age is to prepare a people for His name. The object of the gospel age is to instruct the church as to how they can make their calling and election sure; therefore, the majority of the New Testament Scriptures is written for the church. So you will find all of the Epistles are addressed not to the world, but to the saints; for instance, at Corinth, to the holy ones at Corinth, and the holy ones also here in Cincinnati and Pittsburg, the message of God comes; and, no matter whom he may address, the holy ones are the only ones that will hear it and heed it anyway. And the object of God, in dealing with these holy or consecrated ones, is that they may make their calling and election sure; that they may not only have the robe of Christ's righteousness covering their blemishes, but that it will be an embroidered robe; as represented in the Psalms, the bride is to be presented to the bridegroom in raiment of fine needle-work, which represents the righteousness of the saints and the inwrought character that God would have you develop in your heart, that you may be made meet for the inheritance of the saints. There shall none enter into that glorious condition until they are fully developed. No wonder, then, dear friends, if the Lord lays down very strict lines for the church he is getting a peculiar people.

Our brother tells us that he thinks we believe it is going to be very much easier for the world. Well, the Scriptures say that a highway shall be there. Where? In the millennial age. A highway shall be there. There is no highway here. The word "highway" in the Hebrew signifies a broad, traveled way. What is there now? A strait gate, a narrow way, and few there be that find it; but about that highway of the future, the Scriptures say a highway shall be there, and the way shall be called the way of holiness, and all the redeemed of the Lord may go up thereon. Who are the redeemed of the Lord? All for whom Christ died. The whole host will have the privilege of going up on that highway. But now is the special privilege, the special opportunity of the present time, to walk the narrow way; you and I are invited, and it is a special thing, and only those who have the hearing ear can know about this and can understand this mystery. It is a mystery to others, the apostle says. What is the mystery? The mystery is this, dear friends: God hath said, away back in the time of Abraham—you remember he then declared the Gospel to Abraham. The word "gospel," I will remind you, means good tidings. He first preached the Gospel to Abraham, saying: "In thy seed shall all the families of the earth be blessed." Who is this seed? Messiah is the seed. The Israelites were looking for a Messiah for over sixteen hundred years, and when He

came He was indeed the one that was promised to bless the families of the earth. But did Christ bless all the families of the earth? I tell you no. What did he do? He began seeking the bride first. He was first, according to the divine plan, to take out the church, which is His body; for the apostle says, we are members in particular of the body of Christ, for God gave Jesus to be Head over the church, which is His body. So here is a picture, dear friends, of this mystery that the apostle speaks of. God proposes to have a great Messiah, the Jesus, the Head and Lord, and the little flock, the church, to be the bride of Christ; for she is the chief cornerstone of the temple, or, according to another picture, the very living stone in that temple; and according to another picture, this glorious temple is the one from which will go forth blessing to all the families of the earth in God's due time. It is not due time yet. Oh, you will say, Brother Russell, it is a long time yet! I answer no, my dear brother, the Scriptures say in due time God sent forth His Son. How long ago was that? That was over four thousand years from the time when sin entered into the world, and yet it was due time for Christ to come. Now it is eighteen hundred years or more since He came to intercede for our sins, and it is not due time yet for this mystery to be testified to every man. Why not? Because the election of the church is not yet complete; all the members of the body of Christ must first be selected, and then through this glorified hidden body of Christ shall go forth the blessings of the Lord, because this is the assurance of the Gospel. The Gospel to Abraham, you remember, was this: "In thy seed shall all the families of earth be blessed." Who was the seed? Jesus was the seed.

Dear friends, you are a part of the seed if you are a member of the Lord's consecrated ones. If you are one of His faithful ones you will be a part of that seed of Abraham. How do you know that you are? I answer, thus it is written, Galatians 3:29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." What promise are you an heir of? An heir of the promise made to Abraham—heirs to the promise that in the seed of Abraham all the families of the earth should be blessed. You are a member of that seed if you are a follower of Christ, and if so, the time is coming when you shall be associated with the glorious Head, and as part of the seed of Abraham you will be permitted in God's due time to grant blessings and refreshment and restitution to the whole world and all mankind.

Our brother has quoted from Revelation: "The Spirit and the bride say, Come, and whosoever will, may come and drink of the water of life freely." But mark you, dear friends, there is no bride yet. The bride is not now saying come; there is no bride now. When will the bride say come? At the end of this age. When? When the marriage takes place. We are now the virgins. Our brother has called attention to the parable of the wise and foolish virgins. The wise virgins are going in to the marriage;

that comes after the end of this age, when the wise virgins become the bride; when the marriage supper of the Lamb has taken place. Then you will be the bride. The picture in Revelation is, that from the new Jerusalem (which is another picture of the glorified church) will flow the river of the water of life, clear as crystal; not any of the streams that are running out of Babylon to-day, which, dear friends, are muddy with human tradition; but from that glorious city will proceed the river of the water of life, clear as crystal; and then what? All nations shall have the opportunity of drinking. The Spirit will also say come, and the bride will say come, and whosoever will may come and partake of the water of life freely. But it is not whosoever will, now. How is it now? It is as many as the Lord your God shall call now. The Lord is not calling everybody. The Lord says again, "No man can come unto me except the Father hath sent me to draw him." The Father is drawing the church now. By and by it will be different; during the millennial age the Father will not be drawing; but the Scriptures say that in the millennial age Christ will be drawing. The Father draws a limited number now to be the bride of Christ, but during the millennial age, we are told our Lord says, "And I, if I be lifted up, will draw all men unto me."

Where will the heathen be then, my dear friends? Are they being drawn to Christ now? Is He drawing them now? I tell you nay; he is not drawing them at the present time, dear friends. God is now drawing the church. That is the work of the present time. With the end of this age, then comes the work of the next age. The work of the next age is for the world of mankind, as the work of this age is for the church, the little flock, the bride of Christ.

L. S. WHITE'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:

It affords me great pleasure again to appear before you in defense of the proposition we are discussing at this time; and in all of my experience and observation, I have never heard any man undertake to reply unto an argument that had been made without in some way attempting to take up the argument and show that it did not teach what the man that made it says that it did. This is the course that my opponent pursued in his attempted reply to the many Scriptural arguments that I made in my first speech; but it is left with the audience to judge as to whether he answered these arguments or not. I want you to notice a statement that he made just before he closed his speech. He said the object of the gospel age is not to discuss the millennial age. That being true, Elder Russell is not carrying out the object of the gospel age, for he rarely discusses anything else except

the millennial age. He could not even keep off from it in his attempt to reply to my argument, notwithstanding we have a proposition or two on that later in this investigation.

I will introduce another—two—arguments on the affirmative and then I will answer his speech.

17. God sent his word for the benefit of the entire human family. (Matthew 28: 18-20.) "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." That will answer an argument that he made.

(Mark 16: 15-16.) "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Luke 24: 46-47.) "And said unto them, Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Elder Russell teaches us it is to be preached just to a few here in this life. Jesus said, "Go into all the world and preach the gospel unto every creature." Jesus, the Son of God, stands here on one hand and says that it is for all the world, for every nation and for every creature. Elder Russell, another wonderful, powerful, great character, on the other hand, says it is just to be preached to a few. Which will you take—Jesus, or my distinguished opponent? You must take one or the other. But Jesus said (Acts 1: 8): "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And only unto a few? No, sir! But unto the uttermost part of the earth. There you have it. Jesus says, "Go into all the world, carry it to the uttermost part of it." My distinguished opponent says, no, but to a little flock. If it be true, as my opponent teaches, that God has not sent his word on any mission to the world, has not even attempted the conversion of the world, as he says in "Millennial Dawn," Volume I., page 95, and that "God has evidently designed the permission of evil for six thousand years" (though I do not believe one word of it, but Elder Russell says it and falsely teaches it in "Millennial Dawn," Volume I, page 94), then the people of the world being without law are clear of all transgression. (Romans 4: 15.) "Because the law worketh wrath; for where no law is, there is no transgression." Their unbelief, impenitence and all crimes growing out of them must be excused. If my opponent be correct in his contention, the world is not responsible to God for the crimes of robbery, adultery, murder, and such like, for he has not sent to the world any law forbidding such crimes. Even if he be correct, if God has not yet even attempted the conversion of

the world, it is not His will that the world should now be converted, and it is therefore God's will that all evil associated with non-conversion must be allowed to run its course throughout this life with impunity, for no divine attempt has been shown against it. Since the people of the world go into the grave without receiving any law from God, they die without condemnation; according to Elder Russell's theory, are not lost when they die, will not be lost when they are raised from the dead, unless they become lost while in their graves.

As he paid no attention to the questions I asked him in my former speech, I want him to pay some attention to these questions now:

1. How are people lost without law from God?
2. How do they die lost without any law from God?
3. How will they be raised from the dead, lost?
4. If they are not lost while living, are not lost at death, are not lost in the grave and will not be lost when resurrected from the grave, how can they then be saved?
5. How can a man who is not lost when he dies in the gospel age, be saved when raised from the dead in the millennial age?

18. (Mark 3:28-29.) Jesus saith, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Or, as expressed by Matthew, "He hath never forgiveness, neither in this world nor in the world to come." What is the sin against the Holy Ghost? Jesus said if they blaspheme against God or sin against God, they can be saved; if they sin against the Holy Spirit, there is no forgiveness, neither in this world nor in the world to come. Why? Because the people might reject God's offered terms of mercy, and still Jesus was coming to teach them, while alive, salvation; while Jesus was here on earth preaching the gospel unto them he was offering them salvation. They might reject it and still be saved, because the Holy Spirit was coming and going to reveal unto them the complete and full plan of salvation which would be God's last revelation, and consequently their last chance; and so when they rejected the teaching of God's eternal Spirit it was their last chance, and there was no salvation for them, neither in this world nor in the world to come. Here you have it. Certain characters, Jesus says, there is no forgiveness for them, neither in this world nor in the world to come. My distinguished opponent says that these very characters that Jesus says there is no forgiveness for, they will have a fresh trial of a thousand years after this life is over. I do not believe a word of it, because there is not a word of it true.

Now, I want to follow his speech in the order that he delivered it, and we are going to have some debating now for the next twenty minutes. I am in the lead. I was in the affirmative. The first thing I did was to put Elder Russell in the affirmative. He turned right around and affirmed a proposi-

tion instead of replying to my affirmative argument. He is now in the affirmative; the laboring oar is his. I am going to follow in the negative the balance of this speech.

I will be willing, so far as the argument of this proposition is concerned, to leave it with the judgment of these good and intelligent people, for you know that he utterly and absolutely failed to answer those forty or fifty strong Scriptures that I gave you in support of the argument that there would be no chance of salvation after death, for the only chance was confined unto this life. He said he did not deny there is a trial in this present life. Certainly he does not deny that; but why affirm something that God says nothing about? The essence, he says, of the argument is that God has a plan of salvation. I fully agree with him that God has a plan of salvation, and that plan of salvation was given by the Lord Jesus Christ. I showed you in my affirmative argument that Jesus Christ came once into the presence of the people to offer them this plan of salvation, and then went back into the presence of God to intercede for the people, and he is standing there in the presence of God for the people, and if they will come unto God by Him now He is able to save them. (Hebrews 7:25.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Mark you, he did not say that he will be in the millennial age, but he is now.

He said nearly all these Scriptures relate to this world. They relate to the plan of salvation that Jesus Christ prepared and offered to the human family, and show that if we do not accept them in this world we will have no chance to accept them in the world to come.

He said that I said the kingdom of God has come; but he said that it had not come in Allegheny, Pennsylvania, his own home. I know that if he is the only one that ever preaches there, it never will come there. But I am going to investigate a little bit and see whether the kingdom of God has come, or not. (Luke 12:32.) Jesus said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Not some little flock away down the age, but those people back there that Jesus was talking to on that occasion; that God was going to give *them* the kingdom of God.

In Mark 9:1, Jesus used this strong language: "And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Elder Russell said it has not come yet. Jesus Christ said there were people standing there that he was then talking to that should not taste death till they had seen the kingdom of God come with power. Then there is one of three things true: The kingdom of God came during the lifetime of the generation that was living when Jesus used that language, or some of them are living till the present time, or Jesus Christ was mistaken about what he said. And, of course, we are all agreed that Jesus Christ was not mistaken about what he said. But was the kingdom of God in existence soon after

that time? I turn your attention to Colossians 1:13, where Paul says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Twenty-five years after Jesus Christ used that language the kingdom of God was in existence here on this earth, and people had been translated into that kingdom, Elder Russell to the contrary notwithstanding.

But my opponent says that Jesus Christ is the propitiation for our sins, for the sins of the church and also the whole world. He did not tell us where it was, but Jesus Christ tells us that he is the propitiation for our sins, and not for ourselves only, but also for the sins of the whole world. Notice carefully that he says Jesus Christ *is* the propitiation for our sins. He does not say that he will be when he comes again the propitiation for our sins, but he says that he is now—not will be—the propitiation for our sins. Then he admits that the world is called to repentance, but not called to be the bride of Christ. Strange logic, indeed. (Rev. 22:17). "And the Spirit and the bride say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." I thank God that the invitation of the Gospel of Christ stands out just as broad and just as wide as "Whosoever will, let him take the water of life freely."

(Acts 2:38.) "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 1:47.) "The Lord added to the church daily such as should be saved." If Elder Russell had been there he would have said, "Look here, Peter, you are mistaken about this thing, this Gospel is only to go to a very few, the little flock; you have it wrong when you extend it to everybody and open wide the door of salvation for the whole human family." But he had a little something to say about that "elect class," furnishing me just about texts enough in that speech that I can preach the Gospel to you in this one. I will notice "the elect" class for just a moment. (II. Thessalonians 2:13.) "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Will my opponent answer this question—does God elect people unto eternal salvation independent of their wills, of their volition, or independent of anything that they may do in this life, or does he elect them to salvation as the Bible says, through sanctification of the Spirit and belief of the truth?

Then he said that God in the present time is taking the little flock, but he is not taking the world, he is only taking the little flock; that the message is just to the little flock. Well, you know, great men sometimes differ. Paul, a great man, on one side differed very seriously from my distinguished opponent, and other great men on the other side. (Acts 17:30.) "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." If Elder Russell had been there, he would have

said: "Paul, you have that thing wrong; Jesus Christ did not send his Gospel to anybody but the little flock, and here you have the cheek to stand before the wicked people of Athens, idolatrous people, and tell them that God commanded all men everywhere to repent."

(Matthew 28: 18-20.) "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." That will remove that argument for all time to come. Jesus Christ did send his Gospel to the whole human family, not merely to this little flock that you are going to hear so much about during this investigation. Jesus Christ said that all authority in heaven and in earth was given to Him, and by virtue of all the authority in heaven and on earth He sent his disciples to teach all nations, every creature of all nations. Elder Russell says that he has only sent them to teach a few, a little flock. There have never been but three sources of power, and they are heaven, earth and hell. By all the power and authority of heaven and earth Jesus sent his disciples to teach all nations, every creature of every nation; and the doctrine that says that this will only be given unto a few and not the whole human family, came from hell, and not from Jesus Christ.

(Mark 16: 15-16.) Jesus said unto them, "Go into all the world," not merely to the little flock, but "go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Jesus did not put those words in—"little flock;" it is my opponent that does that.

He said also that God hath blinded the people. Admitting for argument's sake for a moment that God hath blinded the people, I want to show you that these folks that are blinded are the very ones that perish. (II. Corinthians 4: 3-4.) "But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." It is the god of this world, not Jehovah God, that will have blinded the minds of the people, and the people have a right to investigate the Gospel, they have a right to turn from sin, they have a right to judge themselves worthy or unworthy of everlasting life, just as they please; and a man that will not judge himself worthy of everlasting life in this world will not judge himself worthy of everlasting life in the world to come. (Acts 13: 46:) "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Here we have the actual example where people judged themselves unworthy of everlasting life. But he tells us that twelve hundred million heathens are in darkness and that

God will open their eyes. I want to say to you, furthermore, that according to such preaching as he is doing they will remain in darkness; for there is nothing about his preaching to inspire the people of God to carry the glorious light of the Gospel of Jesus Christ unto them.

His doctrine is a doctrine of procrastination. Some one has said that "procrastination is the thief of time." It can be as truly said that "procrastination is the thief of souls"; and I charge it upon him this evening that the doctrine that he is preaching is calculated to make the people procrastinate this matter, to put it off and let the heathen go until a chance after this life.

But how does God propose that their eyes shall be opened? (Acts 26: 18.) "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Jesus Christ appeared to Paul to make an apostle of him to send him far hence unto the Gentiles; not to my opponent's little flock, but far hence unto the Gentiles. What for? To open their eyes. Hold on, Paul, here is a great man down here that says you are wrong about that, that you must not open their eyes; you must go and preach to the little flock. It is not in harmony with the Word of God that you are preaching to them. You must preach to the little flock. But no, Paul went on and opened their eyes. Jesus Christ said, "Open their eyes, to turn them from darkness to the light and from the power of Satan unto God, that they may receive there forgiveness of sins and inheritance among them that were sanctified by faith which is in me." Here the Gospel is preached to this people that they may hear, so that they might believe it, that they might obey it, and that they might receive forgiveness of sins here in this life, Elder Russell to the contrary notwithstanding.

Furthermore, on this same point of their being blind (Matthew 13: 15), Jesus said: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." So they closed their eyes, they stopped their ears; God does not do it; and such preaching as my opponent is doing is not only calculated to keep the eyes of the heathen closed and their ears stopped, but actually it is calculated to cause Christian people here in this land of Gospel, light and liberty, to close their eyes and stop their ears and rest in their imagination about that dreamy state that he talks about after death when there is not one word of it taught in the Word of God.

But he tells us about that "due time." He seems to have a due-bill that is coming due some day for all here. When was that due him? Our Saviour would have all to be saved. Elder Russell says just a few. Paul says all men to be saved, all to come unto the knowledge of the truth. Elder Russell

says, no, just the little flock must come under the knowledge of the truth. Paul says (I. Timothy 2:5-6), "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." When was the due time? In all these prophecies concerning the coming of Christ in this world to prepare salvation there, the due time had come, Jesus Christ came into the world in fulfillment of these prophecies; and there was a due time, not yet to come. For he says that we are to be heirs according to the promise made to Abraham. Galatians 3:26-27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

C. T. RUSSELL'S SECOND REPLY.

My opponent, dear friends, would seem to imply by his last argument that he is urging that God is going to save the whole world and that I am trying to make out that God is not going to try to save any except the elect. Now, the very reverse is true—the very reverse is true. Our brother's contention is that only those who are saved now are saved at all, and that the only ones who are saved now are the elect, and that others who are not the elect and who are not saved now will never be saved. That is his argument. But now, the very reverse is true, dear friends. How easy it is to put the matter wrong. Let us take this text that he quoted us last: "He will have all men to be saved." God will have all men to be saved, to come to a knowledge of the truth. Have those heathen come to a knowledge of the truth—those twelve hundred million, to-day—have they come to a knowledge of the truth? Our brother quotes from our Brother Paul that "God will have all men to come to a knowledge of the truth." They can not be saved without a knowledge of the truth. Those twelve hundred million are lost unless they come to a knowledge of the truth in this Gospel age. If this Gospel is hidden to them that are lost, the heathen are lost; it is hidden to them, they do not see the Gospel, they can not see the Gospel as he quoted it awhile ago. Again, the god of this world has blinded the minds of those that believe not.

I trust that it was unintentional that he misrepresented me as saying that our God had blinded their minds. I never said that, dear friends. I said that our God must have permitted it or it would not have been; but the Scriptures say and I hold that it is the devil who has blinded their minds, the god of this world, your adversary, the devil, the one who is by and by to be bound that he may deceive the nations no more. The word "nations" in the Greek is the same as the word "heathen." He should be bound that he may deceive the heathen no more. He is deceiving, the

heathen now, and even a great many that are not so heathenish; a good many of us have been under his influence to some extent, as the apostle Paul says, speaking of those who are of the church of Christ: "I pray God for you, that the eyes of your understanding may be opened that you may be able to comprehend with all saints the length and breadth, the heighth and depth, that ye may know the love of God that passeth all understanding," the love of God that loves the whole world, the love of God that has made a plan of salvation that is world-wide, the love of God that takes in every member of Adam's race, the love of God that has provided a second chance for every man. I am not giving that as Scripture that God has provided a second chance for every man, but I will prove to you that it is Scripture, that the Lord shows the whole race was lost when Father Adam was condemned, and you were condemned, and I was condemned, the whole race was condemned. That was the first chance that was lost. Did not you have a chance in Eden when Father Adam was on trial as your representative; and did not I have a chance there, too? And were not all of our chances lost—every man's chance lost?

Now, then, dear friends, it is because God proposes that there should be another chance that He has sent his Son to redeem the world, and his Son has paid the price for Adam and has paid the price for every man that we shall be saved. It shall be testified in due time that every man shall have an opportunity to come to a knowledge of the truth, that he may be saved.

The heathen are not saved on account of their ignorance. Nobody is saved except by faith in the Son of God by the terms that are laid down in the Scriptures, which I repeat at the present time are the terms that our Lord mentioned: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." That is the class, and the only class, that find it; and those that find that narrow path are but a little flock and have always been a little flock. You know it and everybody knows it.

We will take up some of these other arguments. Our brother has suggested that the kingdom of Christ has already been established; but the apostle Paul did not think so. The apostle Paul said, "I would to God that ye did reign." He says, "You appear to reign as kings without us. I would to God you did reign; if you reigned, then we would also reign with you." I am quoting Paul to the Corinthians.

Our brother cites as a proof of this that Christ's kingdom has come. He says there be some standing here which shall not taste death until they see the kingdom of God come; but the very next verse reads, "And three days after this he taketh Peter and James and John up into a mountain, and was transfigured before them, and his face shone and his garments glistened." He there gave them a picture of the kingdom, an illustration of the kingdom, an illustration that the apostle Peter recognized, for afterwards, writing in one of his epistles, he says, "We have not followed cunningly

devised fables when we declared unto you the power and coming of our Lord's kingdom, for we were eye-witnesses of his coming when we were with him in the holy mountain;" but he says, "We have a more sure word of prophecy," to which we do well that we take heed—much more sure than that vision which Peter says he saw in the holy mountain. They did see a vision of the kingdom; it was an illustration of the kingdom; but the apostles all held that the kingdom was to come, and they desired that they might have a share in the kingdom. And, dear friends, it is yet to come, for we have not the kingdom of Christ. We have, perhaps, the best government under the sun to-day, but if this is the kingdom of Christ then I am greatly disappointed. If all these kingdoms of Europe that are raising their large armies and making their great guns and battleships to blow one another out of existence, if these are Christ's kingdom that we have been waiting and praying for, then it is too bad and we are all greatly perplexed and lost in our calculations.

But let us take the right view of the matter. The Lord is selecting a kingdom class; He is selecting a church to constitute his kingdom in his due time. This selection is now going on, because those who are now called are to be heirs of the kingdom—mark the term, "heirs of the kingdom." An heirship is something that you have not got, it is something that is coming, that you are heir to. It implies that we have not yet got it. We are heirs of the kingdom, called out with that very object before our minds, invited to reign in this way; mark His words, "To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father on his throne." Have you ovecome yet and have you sat down with Him on his throne? No. When you do sit down He says He will grant us power over the nations. It will be part of the work of the glorified church to judge the world. "Know ye not that the saints shall judge the world?" The unworthy have not had their judgment yet. Judgment belongs to the future. The millennial day is the judgment day of the world. Now is the judgment day of the church. You are on trial now and I am. Your ears have heard the blessed message that Christ shall reconcile the world unto himself in due time; but now your ears, which hear in advance of the world, bring responsibilities to you, and they bring a privilege to you and to me, the privilege of this high calling, this heavenly calling. The apostle says the kingdom of Christ is to bring in the time a restitution. The word "restitution" is connected with the fall. The fall was the time of the loss of those glorious things that God gave Father Adam. He was created in the image of God, and by sin he fell under the sentence of death, and it involved mental and moral decrepitude and decay. The whole world is thus involved. They are all sinners. The Scriptures say that you and I are born in sin and shaped in iniquity. So the whole world is in this condition of sin; but the ultimate work of Christ

will be to bring so many of them as will back by restitution to the glorious condition from which they fell representatively in Adam.

Mark you the apostle Peter's words on this subject in Acts 3:19, where he says, "Times of refreshing shall come [the millennial age], and he shall send Jesus Christ [a second coming of Christ], which before was preached unto you; whom the heavens must receive," and must retain until when? "Until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." God has been telling about this restitution time all the way down through the prophets. When you once learn to read it in your Bible you will see the restitution message all through it, that God has promised a glorious restoration of mankind back to the original pristine glory of the image of God, when the earth, instead of being as it is to-day, shall come back to its Edenic condition. That is the promise of God for the salvation of the world. But before the world can reach that condition it must have it through judgment, through discipline; and as the Lord is now judging and disciplining the church in this gospel age, so in the millennial age, which shall be the trial and discipline of the world, it shall be blessed, when their eyes are opened, when they shall have the privilege of coming back to God. Those in the world who shall be faithful in the disciplining when their eyes are opened, when they see the privilege granted them of coming back to harmony with God through the blessed Son, and of going up the highway of holiness, if then they prove faithful, if then they obey, to them then shall be the blessing of restitution; they shall go back upon the highway of holiness, as the prophet says. He says no lions shall be there, no ravenous beasts.

But, to-day, we have the narrow way which Bunyan so well pictured when he said concerning Christian's faith that in some places he came to such a narrow path that he could hardly pass, and again he saw the lions coming out to devour him, and he could merely pass through faith between them. He was well illustrating the narrow way that few find and still fewer are willing to walk in after they find it—the narrow way that leads to glory and immortality, that leads to the heavenly kingdom and joint heirship with Christ. That is the way it is pictured in the prophecy, "Highways shall be there and a way, and it shall be called a way of holiness; the unclean shall not pass over it." The redeemed of the Lord will go up therein. No lions shall be there, nor any ravenous beasts. No beasts of strong drink and passion will be there to hinder. All those passions and vile things of the present time that constitute the devouring beasts that surround us, these will all be put under restraint, and Satan, our great adversary, shall be restrained at that time. You say it will be a more favorable time for them than it is for us. I answer that so far as that part is concerned perhaps they will have an advantage over us; but would you not like to see the world having a good, reasonable time in getting eternal life? Would you not like to have their eyes opened? Must they have their eyes closed as

long as you had yours closed? Must they have had all the trials that you have had? Why should they? I answer that these trials of the church in this present time are especially to prune and select the little flock.

Our dear brother has represented that I am teaching that the message of God is only to the little flock. I said nothing of that kind, my dear friends; I said that the message of God is a world-wide message, that all will ultimately hear it, but that now only a few could hear it. Why? Because the god of this world hath blinded their minds and stopped their ears, so the Scriptures say, but when that time comes all the blinded eyes shall be opened and all the deaf ears shall be unstopped. My dear friends, it is some of this doctrine that our dear brother has been preaching that has been doing some of this blinding. I am sorry to say that although Christianity has done a great deal of good, that it is picturing our God as the very greatest monster that was ever known in the world Take, if you please, what the heathen think about God. Some of them fancy that the future resurrection is punishment, they think of God as being a great devil. All the heathen think of God as being a great devil. None of them ever knew about a God of love. They have various theories amongst them respecting this great devil who has so much power over them, but it remains for the Bible, the Word of God, to declare a God of love. Strange to say, our great adversary, the devil, has blinded our eyes to such an extent that we can not see, and have not been able to see clearly in the past the grace of God that bringeth salvation, hath appeared unto all men, teaching all men that denying ungodly lusts we should live soberly. But whom doth it teach? Where is it taught? Has it taught all men? No. Why not? They have not heard it. How can they hear without a preacher? How can they be on trial without hearing the message? The Bible's argument, you see is right to the point. They can not hear. They have no responsibility when they have not heard. They can not be condemned to the second death without first having heard. It is different with us, for as the apostle points out, if we have tasted of the good word of God and had been made partakers of the Holy Spirit, if we should fall away there remaineth no more sacrifice for our sins.

We are not all yet heathen by any manner of means; we rejoice who have been made partakers of the Holy Spirit; but has everybody in Cincinnati been made partakers of the Holy Spirit? No, not even everybody in this house perhaps have been made partakers of the Holy Spirit; it is those only who have once been enlightened. But how many have been enlightened? I tell you, dear frinds, that the whole world lieth in darkness—and Christendom, too—respecting the true character of God.

I must take up as many as possible of the different points that our brother has made. "All power is given unto you; go ye therefore and teach all nations." Did He say all nations would believe? No. Who will believe? He that hath an ear to hear and a heart to obey. How many will there be?

Only a few. How many to-day, dear friends, do you know who are disciples of Christ? You do not know very many. Did Jesus ever say He was to convert the world? By no means. What then? What does the apostle Peter say? He said, "God at first did visit the Gentiles to take out of them the people for his name." What did Peter say that God did? He said He did not visit the Gentiles to take in all the Gentiles, He did not visit the Gentiles to make them a little flock or to take them to glory, but He visited the Gentiles to take out of them a people for his name, to gather out of them that little flock. The message goes to the whole world, but only a few of the world at the present time are people to hear, by reason of the gross darkness and the defiling influence of the great adversary. Only a few now can hear; the great masses are blind and deaf, some of them in the gross darkness of heathenism; and many of them in great darkness even in Cincinnati, Pittsburg, and every other part of the civilized world—in gross darkness as respects God. They will study politics and finance and everything else except to know God. They are not much interested in intelligently knowing God. It is only a few that have an interest in looking unto God and his word, and studying what they teach.

Our brother speaks of God giving law unto the world. The Scriptures say nothing about God giving the law unto the world. God gave law to Israel sixteen hundred years before Christ came. He gave a law to Israel out of the mouth of Moses, but He did not give that law to the other nations. The other nations were without hope in the world, as the Bible says. And when it came to the gospel time, our Lord, as the apostle says, broke down the middle wall of the partition so that the Jews should no longer have a preference or distinction above the Gentiles. Then the gospel message went to every creature. That did not mean that every creature would hear, but it meant that there was no longer a distinction to be made; He was to no longer single out the Jew and say that the message of God is only for the Jew; it was henceforth to be given to everybody who hath an ear to hear. And that is what you and I do; but we do not confine our message to the Jews, we do not confine it to some particular nationality. The Lord said, "Go ye into all the world and preach the gospel to every creature." But does everybody hear? No. Is everybody able to hear? No. Why not? The god of this world hath blinded them. Will he always blind them? No, the time will come when Satan shall be bound and will deceive and blind the nations no more until the thousand years of Christ's reign are finished, then he shall be loosed for a little season, we are told. Meantime that will be the period of Christ's reign, for He must reign until He hath put all enemies under His feet.

Our brother would have us understand that Christ has been reigning for the last eighteen hundred years. How many enemies has He under His feet now, do you think? He must reign until He has put all enemies under His feet, and the last enemy that shall be destroyed is death. I tell you.

dear friends, He is not reigning; there are not any of them put under His feet. Those that are under Christ are those that have come under voluntarily, as you did, and as I did, because of hearing the message of the Gospel. We have gladly presented our bodies a living sacrifice. By and by He shall reign; He shall put down all opposition, everything contrary to God, and He will reign for a thousand years, the Scriptures say. In that time He will subdue everything, and unto Him every knee shall bow and every tongue confess.

Look for a moment to see how much prospect there is of our dear brother converting the heathen. He seemed to give us the impression that he is going to convert the heathen. I wish he would. I would give him all that I have now and everything that I ever expect to have on earth if he would convert the heathen; but, my dear friends, what do we know about the heathen? We know that a century ago there were six hundred million heathen; to-day there are twice as many—twelve hundred million. Our brother is not getting along very fast converting the heathen, is he? Why don't he convert the heathen? He is not to blame, and nobody else is to blame except the god of this world who has stopped their ears and blinded their minds. Why does he have the power? He could not have the power unless God permitted it. Will God always permit it? God answers, no. He answers that when he shall have accomplished his purpose of taking out the elect, known as the little flock, then the reign of sin shall have ended, then Satan shall no longer be the prince of this world; then Jesus shall be the Prince of this world—the prince of light, the prince of glory—and the kingdom of God's dear Son will come and His will be done on earth as it is in heaven. That is what we are waiting on, dear friends.

Our brother says that the world was lost without God's law. I answer yes, the whole world was lost, the whole world is still lost; they are not found yet. Are they not still lost? Of course they are lost. They are still under the sentence of death just as they were at first. They are under the same sentence of death that they were when Adam first transgressed. All the children of Adam came under that sentence, "Dying, thou shalt die;" you have no right to eternal life. That penalty of death has come to the whole world, and the only ones who are saved are those who have accepted Christ, as illustrated by Noah and his family getting into the ark, which the apostle Peter says is a like figure whereunto baptism doth even now save us. But shall the world ever have an opportunity? Shall their ears ever hear? Not certainly in the present life. Of the two hundred thousand millions that have gone down in the tomb, or approximately that, the great mass of them never even heard of Jesus. They were not saved; they were all lost; but, my dear friends, Jesus Christ, by the grace of God, tasted death for every man, for every one of them, yes, just as much as for you and for me. He tasted death for every member of Adam's race. "As by man came death, by man also comes the resurrection of the dead, for as all in Adam

die, even so in Christ shall all be made alive." The time is coming when all those who have gone down without a knowlege of the Lord shall be brought to a knowlege of the truth. That is what the Scriptures teach. Quoting again from the Scriptures our brother referred to, it says, "There is one God and one mediator between God and man"—not a mediator between God and the church. You do not need a mediator to come in between you and God. The Father himself loveth you. You and I do not need a mediator. We need an advocate; the church needs an advocate. So the Scriptures say we have an advocate with the Father, Jesus Christ, the righteous, who hath appeared in the presence of God for us and in our behalf as our advocate or attorney. We do not need a mediator. Mediators are necessary when there are two in opposition. God is only in opposition bcause the world is in a condition of sin, and God says He can not receive the world while they are in alienation and loving unrighteousness; and the world says, we do not love God. They think of God from the standpoint that our brother has been misrepresenting Him, as a revengeful God, as being a very devil who planned their eternal torment before He created them; one who is keeping them in ignorance and laying pitfalls to blind them and take them to eternal torment.

That is the kind of doctrine that has made infidels, and that is what is keeping the heathen from approaching more nearly to Christ. We have a missionary in China who writes me that he has been telling them something of the truth over there. He says those who have been hearing Presbyterianism and Methodism are coming to him and saying, "Tell us some more about the love of God." They call it the Jesus Doctrine, as distinguished from Presbyterianism, Methodism, and so forth. They want to hear some more of the Jesus Doctrine.

Dear friends, if the world could hear the Jesus Doctrine it would be a blessed thing for them. Many hearts are moved by the love of God that will never be moved by thinking of God as the great devil who has made a place in hell for them where there are a thousand fire-proof devils ready to receive nine hundred and ninety-nine out of every thousand that are not of the elect, that are not of the little flock. Now, that is the doctrine that has kept people away from God. That is the doctrine of devils the apostle speaks of. Nothing has done more than that doctrine to harden the hearts of men and make them abhor the word of God, and turn them from Himself. So if you try to talk religion to a man he immediately thinks of devils, and he does not want anything to do with you. He thinks it is bad enough to die, and if he is a Catholic to go through purgatory, or a Protestant to eternal torment, which is worse. He thinks he is in a bad condition any way. He has no hope of being one of the saints. He knows the Bible promises reward to no one at this time but the little flock who walk in the footsteps of Jesus, who lay aside every weight and run with

patience the race set before them, looking unto Jesus, the author and finisher of our faith.

Now, there is the difference between the one Gospel and the other. Our Gospel is the one which is for the world and all mankind. It holds strictly with the Scriptures, first of all, that Jesus is the true light that lighteth every man that cometh into the world. He is the true light. Every man must yet see this great light. The world is going down, nevertheless, without seeing that light. Thousands of millions have gone into the great prison-house of death without seeing God or knowing Jesus at all. He gave himself a ransom for all, which must be testified in due time to every man. If it has been testified to every man now, then this is your due time to make your calling and election sure. Seek to enter in at the strait gate. "Strait is the gate and narrow is the way." If this is not your due time and if you do not hear now, or whoever does not hear now, in the sense not merely of hearing with his outer ear, but with the ear of his heart, so as to understand the message of God's grace, whoever does not get that hearing ear in the present time is not in the same responsibility that you and I are who have had that hearing ear. Blessed are those that hear.

Our brother has quoted that God is able to save to the uttermost all those that come unto the Father by Him. Yes, He is able to save, not only able to save us at the present time, but He is able to save those that have gone down into the prison-house of death without a knowledge of His dear Son. He is able to bring the light of the knowledge of God to every creature. He tells us that the knowledge of that time is to come when under the whole heavens the knowledge of God shall fill the whole earth, and every knee shall bow and every tongue confess. Then shall there be no need for any one to say to his neighbor, "Know the Lord now," because all will know the Lord from the least of them to the greatest, saith the Lord.

Our brother calls our attention to the Jews. He says that they had one chance and lost it. He knows something about chances that I do not know anything about. I find, according to the Scriptures, there was one chance in Eden, and that was lost, and that Christ Jesus tasted death for every man, and that Christ dies no more for every man, and therefore by the death of Christ there is one chance secured for every creature; you have your chance and I have my chance, and every heathen man must have his chance, because that is what Christ died for. He died to give every man a chance, and they will get it, not as one that is bound. You will admit that the heathen have not got it now; they are lost, they will be lost until they hear that message, and they can not hear that message till the prince of this world is bound, until their ears are opened and until the message of the Lord's grace goes forth and the knowledge of the Lord shall fill the whole earth—the knowledge of the glory of God. That is the way it reads in one place: "If our Gospel is hid it is hid to them that are lost"—yes, indeed, and that is to the whole world. The whole world is lost. Our

Gospel is hid to them nearly all. It is only to a few that it is not hid. It is hid to a good many even in civilized lands—the true Gospel of the Lord Jesus Christ, the Gospel of which we are not ashamed.

I am not ashamed of the Gospel of Christ, which is the power of God of salvation to every one that believeth. I would be ashamed of the Gospel of damnation. The word "gospel" means "good tidings," as the angel preaches it: "Behold, I bring you good tidings of great joy which shall be unto all people." All the people are going to hear these good tidings. The heathen will get them in good time; that is, the millennial time. You and I have got the good tidings now at the present time. We will have a severe test in the narrow way. 'Tis difficult to walk in the footprints of Jesus, but we have offered to us exceeding great and precious promises that by these we may become partakers of the divine nature, which will be restitution back to human perfection. But the salvation that God is now offering to the little flock whom He is now selecting as the joint heirs of Jesus Christ, is glory, honor and immortality, to sit with Him in His throne, to be associated with Him in blessing all mankind.

Dear brethren and sisters, this is the Gospel of which we are not ashamed. I have yet to find a man that is not ashamed of the ordinary misnamed Gospel of damnation, which makes out that God is the one responsible for nearly the whole world going to eternal torment. That is a misfit name—no Gospel about that. That is damnation in every sense of the word. God has a glorious Gospel of His dear Son, a Gospel of love, a Gospel of redemption, a Gospel of the high calling of the church, a Gospel of the restitution of the world and all mankind. Let us rejoice therein.

Monday Evening, February 24, 1908.

(*Chairman*, PETER ROBERTSON, D. D., Mohawk Presbyterian Church, Cincinnati.)

SECOND PROPOSITION.

The Scriptures clearly teach that the dead are unconscious between death and the resurrection—at the second coming of Christ.

C. T. Russell, affirmative.
L. S. White, negative.

C. T. RUSSELL'S FIRST SPEECH.

The question of this evening is the most fundamental of the series. Upon the false assumption that the dead are not dead rests all the error of heathendom and Christendom. Strange it seems, indeed, that my opponent would appear before an audience of intelligent people to prove that the dead are not only not dead, but that they are far more alive than when they were alive.

What a strange perversity of logic and of language is thus championed! It is bad enough and sad enough that, taught such a fallacy from our infancy, we accepted it unreasoningly, idiotically; but it is astounding to think that any man of my opponent's caliber should, after deliberation, engage to defend such nonsense refuted by our five senses.

But we are told that the belief that the dead are not dead, but more alive than ever, though contradicted by every fact and circumstance and test known to man, must be believed because the Bible says so.

Very well, then, let the issue be squarely drawn, and let my opponent remember his profession and mine. Where the Bible speaks, we speak, and where the Bible is silent, we are silent. Following this rule, my opponent should have nothing to say, for the Bible everywhere teaches that the dead are dead and that their only hope of living again is by and through a resurrection.

And, by the way, how nonsenical would be the Bible promises of resurrection of the dead if nobody is dead—if the dead are more alive then ever. Get the force of the Bible's teachings from the following Scriptures:

St. Paul says, "And have hope toward God, which they themselves also

allow, that there shall be a resurrection of the dead, both of the just and unjust."

St. Paul also says, "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain" (I. Cor. 15:13-14).

"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (I. Cor. 15:16-18).

The apostle here rests the entire weight of our gospel hope of a future life on the resurrection. But will my opponent tell us how this could be true if the dead are alive now in either bliss or torment? Wherein could a resurrection apply to them or benefit them? If there be no resurrection of the dead, your faith is vain, and they that are fallen asleep in Christ are perished. Let the inspired Word settle the matter for all of us, and for all time. The question is, "Believest thou the scriptures?"

St. Paul again says: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the firstfruits; afterward they that that are Christ's at his coming."

The death of Jesus, the just for the unjust, the resurrection of Jesus as Lord both of the dead and living, the gathering of the elect, the bride of Christ, the resurrection of the faithful bride class in the first resurrection, and the subsequent resurrection of the world to be blessed by the kingdom of Christ, is the theme of all the Pauline Epistles. No wonder he exclaimed before his opponent, as I to-night may do: "For the hope of the resurrection of the dead I am called in question."

No wonder that we read that the early church, persecuted, "went everywhere preaching Jesus and the resurrection;" Jesus as the one who redeemed our race and made resurrection possible, and the resurrection as the grand process by which the blessing of his redemption will profit mankind; the church of the elect in the first resurrection, the world of mankind in the subsequent resurrection.

Hearken to Jesus: "I am come that they might have life" (John 10:10). His name (Saviour) means, literally, life-giver.

Again (John 5:28) He says: "Marvel not: the hour is coming in which all that are in their graves shall hear the voice of the Son of man, and shall come forth;" the approved church came forth instantly to perfecting of life; the remainder (unapproved, but redeemed) by rising up by judgments during the millennial age (John 5:28-29); while those who refuse God's grace and sin willfully shall be "utterly destroyed" in the second death, from which there will be no resurrection and no redemption and no recovery. As we read (Acts 3:23): "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."

Our affirmation is, that "the wages of sin is death" and not "eternal tor-

ment," and that the gift of God is "eternal life," through Jesus Christ our Lord, only obtainable through him. (Rom. 6:23.) Life is the antithesis of death. There is no sentient being, no thought, no reason, no feeling, without life. Hence there can be no thought, feeling or reasoning in death, which signifies the absence of life.

We concede to our opponent just one Scripture, viz.: "Ye shall not surely die" (Gen. 3:4); that is to say, ye shall continue to live, though you appear to die. But who is the author of these words? I answer, those were Satan's words contradicting the divine decree, "Ye shall surely die." Whom, my dear hearers, shall we believe—God or Satan? By that lie Satan deceived Mother Eve, and, through the resulting disobedience, he killed, he murdered, our race. So said our Lord: "He was a murderer from the beginning" (John 8:44).

All the heathen have been deceived by Satan into believing his lie. They all hold that their dead are not dead, but alive in torture somewhere. But they are not stupid enough to invent a doctrine of resurrection to contradict and confuse themselves; nor have Christians any use for a "resurrection doctrine." It is in the way of their pet theory—it is in the way of their pet theory that the dead are not dead. Their difficulty is that they are endeavoring to do the impossible thing of harmonizing Satan's lies with God's truth. Satan says, "Ye shall not surely die;" God says, "Ye shall surely die," and your only hope of future life is in Jesus—in his words as Redeemer and Restorer, Life-giver.

Hell and purgatory, deceptions, are built on Satan's lie. No wonder the apostle designated these "doctrines of demons" (I. Tim. 4:1). So thoroughly has he deluded Christians on this subject, that the principal creeds of Christendom tell us that the sentence of orginal sin is eternal torture—all the creeds; that God became so angry with his children Adam and Eve, that he declared that because they ate the forbidden fruit they must be tormented; and not only so, but that every child born to the entire race is born damned to eternal torment, except as Christ shall save the few who have "ears to hear" now. That is the teaching. Bosh! Such God-dishonoring, reason-debauching, heart-defiling nonsense! Nonsense! It is turning the best heads to infidelity. We are told that God's justice so demanded and that God's love for the human family assented. But that is blasphemy against the holy Name. I am ashamed to acknowledge that I, too, once so believed, and so preached slanderously of the God of the Bible. I trust that I am graciously forgiven, and I am striving now to tell the truth and to shame the devil, and to help others "out of darkness into the marvelous light of his divine word."

Because the Bible says so, is the answer we get from many when asked why they stick to such absurdities. But the Bible says no such thing, but to the contrary. Let us have more Scriptural testimony. Hearken to St. Paul's explanation of "original sin" and its penalty: "By one man sin entered into

the world, and death by sin; and so death passed upon all men," because all have sinned (Rom. 5:12).

One would suppose that a wayfaring man, though a fool, need not err in the reading of so plain a statement; but grey-haired doctors of divinity and professors of theology tell us that they believe that the death here declared means life—eternal life—life with devils, life in torment, and so forth. Surely the god of this world (Satan) hath blinded their minds and darkened their understanding. We are striving and praying for the opening of their eyes to the truth, and this provokes their enmity; but, like the Pharisees of old, they are especially grieved because we teach the people—the common people who heard Jesus gladly and appreciated his "glad tidings of great joy which shall be unto all people" (Luke 2:10). But the common people still pay too much heed to their doctors of law and not enough heed to the word of God; hence their confusion continues.

Come with me to the record of original sin in Genesis. If God put Adam on trial for heaven or hell eternal, that is the place we should find it recorded, and in no uncertain or figurative language. Can we find the record there that God said to Adam, "If thou eatest of the forbidden fruit, I will turn thee and all thy children over into the hands of fireproof demons, who shall torment you to all eternity?" If it is so written, I wish my opponent would give us chapter and verse, that we may ponder well the statement. If it is not so written, we wish he would give us his authority for wresting the Scriptures and attempting to have people think the opposite of what they say.

The Genesis record is very simple, very easily understood by the truth-hungry. It reads: "God said, In the day ye eat thereof ye shall surely die"—marginal reading, "dying, thou shalt die;" and again after their disobedience, after they were driven from Eden, God said: "Thorns and thistles shall the earth bring forth unto thee; and in the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust thou shalt return" (Gen. 2:17; 3:17-19).

Is it my opponent's claim that God deceived his human son, and said that his penalty for sin would be death, but really meant life in torment; that he said, "Dust thou are, and unto dust shalt thou return," when he really purposed "to devils shalt thou go, and be eternally tormented"? Who but the great adversary authorized my opponent to make of God a liar and a deceiver, the very devil of all devils, foreknowing, plotting and deceiving his first human son so as to have a pretext of justice in damning and torturing him and all his race? The adversary alone authorized the words, "Ye shall not surely [really] die." Satan, the prince of demons, and the fallen angels under him, have for centuries perpetuated the lie that the dead are not dead. They have forced false doctrines upon the heathen and upon Christians, supporting them by dreams and visions and spirit mediums, personating and speaking for the dead, to deceive; and this must continue until the second coming of our Lord, when Satan shall be bound for a thousand years, that

he shall deceive the nations no more until the thousand years are finished. (Rev. 20:3.)

God's word to the Jews first instructed them that they must have nothing to do with spirit mediums, then called witches and necromancers, who then were misleading the heathen to believe that the dead were alive and could communicate. Illustrations of human beings possessed by demons are given in the Bible. They were by the heathen reputed to have the "spirit of divination," but by the apostle declared to be possessed and controlled by demons who personated the dead.

With a show of great wisdom, some attempt to tell us that God, in breathing into Adam the breath of life, communicated a spark of divinity; therefore, they say, man must live on and on forever, somewhere.

But where do they get this wisdom? It is of their own lame philosophy foisted by Satan during ages past—science, falsely so-called. The Bible tells us a contrary story. In this very passage the expression "breathed into his nostrils the breath of life" in the Hebrew original reads, "breath of lives"—plural. It is an assurance that the breath or spirit of life given to man was of like kind to that given to all breathing animals. The very same expression is used in reference to the lower animals, and all in whose nostrils was the breath of lives perished in the flood, except those in the ark.

A great deal of nonsense is palmed off on the common people about body, soul and spirit. Here we can only briefly define the term "living soul" as meaning sentient being. We have a pamphlet on this subject which we shall be pleased to send free on application; but notice, that it was the whole man that sinned, and the entire man that was condemned to death. Adam, as the image of God, was, of course, far superior to the brutes under him, and God's provision for him was "everlasting life," but not so for them. It was not, however, that he was given an undying nature; for, if so, God would not have said, "Dying, thou shalt die." God provided for him trees of life, by partaking of whose fruits his system would have continually been refreshed and vivified; and when he sinned he was cut off from those trees so that he might die. Such is the record.

The death sentence included our mental, physical and moral decline and extinction; hence we see that whereas Adam resisted death 930 years, the average of life to-day is thirty-five years. Adam's children were stronger mentally, and could intermarry brothers with sisters; a matter not permitted now, because the children would be insane or idiotic. Indeed, you will find that now one in every 150 adults in New York State is in an insane asylum, and doubtless the averages of other States would be as high. And we who are safe and sane often wish that we had better judgments. Look at the world morally, and you must admit that the Bible is correct in its statement, "There is none righteous, no, not one" (Rom. 3:10; Ps. 14:1). All have shares in Adam's sin and its death sentence; all come short of the glory of

God as represented in the first perfect man. Alas! "We were born in sin and shapen in iniquity; in sin did my mother conceive me" (Ps. 51:5).

In a word, we are a death-sentenced race. God permits unfavorable climatic conditions and thorns and thistles to co-operate in inflicting the penalty, "Dying, thou shalt die" (Gen. 2:17). There was no hope that God would repeal the sentence. There was hope, however, that his great mercy might find a way to satisfy his justice, and thus secure release from the death sentence. God promised this to Abraham, but did not accomplish it until He sent his Son—not to go to eternal torment for us, but to die for us—that "as by a man came death, by man also should come the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive" (I. Cor. 15:21-22).

Those who had ears to hear, and to whom the Lord made known his purposes of resurrection, thereafter referred to death, not as extinction, but by faith they called it a "sleep," and hoped for an awakening in the millennial morning of Messiah's reign. Note this in the following Scriptures:

The queen said to King David: "It shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be accounted offenders" (I. Kings 1:21).

We read similarly of Abijah and Asa, Baasha and Omri and Ahab, and a host of others.

Jesus revived the usage of the early church. The Psalmist we find praying along similar lines. He says: "Consider and hear me, O Lord, lest I sleep the sleep of death." Notice how the good and the bad all are declared to have fallen asleep in death:

"David slept with his fathers" (I. Kings 2:10).

"Solomon slept with his fathers" (I. Kings 11:43).

"Rehoboam slept with his fathers" (I. Kings 14:31).

Jesus revived the usage in the early church. He said on one occasion: "Our friend Lazarus sleepeth. I go that I may awaken him out of his sleep" (John 11:11). When the disciples failed to grasp the thought, Jesus said to them, "Lazarus is dead." And when he arrived at Bethany, he did not pray, "Lazarus, come down from heaven, take off your crown, lay down your harp." Nor did he pray, "Lazarus, come back from purgatory!" What did he do? He requested to be led to the tomb, though the sisters said, "Lord, by this time he stinketh!" At the tomb, Jesus, addressing it, said, "Lazarus, come forth!" What happened? We read, "He that was dead came forth." Not he that was more alive than ever in heaven or elsewhere, but he that was dead. (John 11:11-44.)

Thus did Jesus give an illustration of his glorious work in the millennium, when all that are in their graves shall hear his voice—the voice of the Son of man—and come forth. (John 5:28.)

Remember, too, the first Christian martyr, when stoned to death, praying for his blinded enemies. We do not read that Stephen died and was at once

more alive than when he was alive; but we read, "He fell asleep" (Acts 7:60).

We noted, awhile ago, that King David fell asleep in death and was gathered to his fathers. He was still asleep centuries later when the apostle Peter spoke of him as still asleep. He says, "David is not ascended into the heavens" (Acts 2:34). St. Paul corroborates this, declaring that David saw corruption "when he fell on sleep" (Acts 13:36). But if any are astonished that St. Peter said that David is not ascended into the heavens, let him remember our Lord's words, "No man hath ascended up to heaven." Jesus says all are "in their graves" (John 5:28). St. Paul says that "Christians should not sorrow for their dead, as do others who have no such hope." He says, "I would not have you be ignorant, brethren, concerning they who are asleep"—asleep! "that ye sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so they also that sleep in Jesus will God bring with him from the dead"—through him.

"For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [hinder] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

Again, referring to the faithful alive at Jesus' second coming, St. Paul 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." And again he says, "But now is Christ risen from the dead, and become the first-fruits of them that slept." And again, referring to the ancients, he says, "Others were tortured, not accepting deliverance, and that they might obtain a better resurrection."

Let us have a few texts of Scripture that define what death is, dear friends; let us see. We read in the Psalmist—I understand that our dear brother prefers Psalms to all other kinds of music, because they are inspired. In the Psalm David says, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Ps. 6:5). "The dead praise not the Lord, neither any that go down into silence" (Ps. 115:17).

Again, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:4).

Again we read (Eccl. 9:5), "For the living know that they shall die, but the dead know not anything."

Again (Eccl. 9:10), "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

And again we read along the same line, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Let us have a word from Job on this subject of man's condition and death as sleep. Job says, "So man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Till the heavens be no more, till the new dispensation has been ushered in, they will not work or be raised out of their sleep. Then again he proceeds to say, "Oh that thou wouldst hide me in the grave"—in Sheol—"that thou wouldst keep me secret until thy wrath is passed"—till the reign of sin and death is over—"that thou wouldst appoint me a set time, and remember me!" The resurrection time—the morning that God has promised when all that are in their graves shall hear his voice and come forth. Then he asks the question, "If a man die, shall he live again?" And he answers, "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

But now our dear brother, no doubt, will endeavor to have us view the matter of death in some different way. We have set before you, dear friends, a portion of what the Scriptures say about death. That is the tone and the import of all the Scriptural statement, that death is death, and the great gift of God is life; that our race forfeited life because of sin, because of Adam's disobedience that his life was forfeited; but that God has provided a plan through Christ—that Jesus tasted death for every man, and that, therefore, our penalty of death being paid, it is possible for God to be just and yet to be the justifier of him that believeth in Jesus. And not only so, not only we who now believe because we have the ears to hear, but in due time it shall be testified to all men, as the apostle tells us that all might have in due time the opportunity to hear, the opportunity to believe, and the opportunity to have blessing through Him who redeemed the whole world, and not merely the church—redeemed us from death. "Thou hast redeemed my soul from destruction." It would have been destruction to us, dear friends; our death would have made us as much dead as the brute beast is dead; and the only hope of our having a resurrection life at all is in the fact that Christ paid our penalty. And thus God can be just and grant us a return of opportunity of life everlasting through a resurrection from the dead.

But our dear brother may have his mind more or less beclouded, and endeavor to becloud our minds on the subject of death, by suggesting some Scriptures which are to be taken in a figurative sense, as, for instance, when our Master said, "Let the dead bury their dead; go thou and preach the gospel." What did Jesus mean? He simply meant that the whole world was under condemnation of death, and that those that believed in him were the only ones who could be said to have a right to life. Therefore, those who have come to a knowledge of Christ and been united to him by faith, were the only ones who might be said, figuratively, to have life, and the others are all dead.

The whole world is under sentence of death, and are so treated by the Lord as though they were dead. And it is only those who come into rela-

tionship with Christ, the Life-giver, that are spoken of or considered as though they had life. "He that hath the Son hath life, and he that hath not the Son hath not life," is the record.

But notice, in this text that we have before us, Jesus said (Matt. 8:22), "Let the dead bury their dead; go thou and preach the gospel." He was referring to the mass of mankind, all dead under condemnation, and the one who believed in him was the only one that was even reckonably alive.

So, in another Scripture, all these believers are spoken of as being risen from the dead; being made alive from the dead in the figurative sense that we already begin a new life. The beginning of the new life starts from the time we have accepted Christ and have come into union with the Life-giver. We are already figuratively said to have come into the relationship of living; we have a right under our heavenly Father's promise that we may have eternal life through Jesus Christ our Lord, and so we speak of ourselves as being no longer dead in trespasses and sins of the world, no longer dead in the sense of being under the divine sentence of death, but we have passed from death unto life.

While this is called resurrection, dear friends, in no sense does it take the place of the real resurrection which is to occur at the second coming of our dear Lord and Master. This is merely the figurative sense in which we are no longer a part of the world, but passed from the world-state and condition to be united with our Lord, and to have the new life again, which is to be completed when we shall be gloriously changed into his likeness in the first resurrection.

Our dear brother may also take up the text which says, "Ye were dead in trespasses and sins." You see it is the same thought. We were dead in trespasses and sins. This condemnation of death passed upon all men because all men are sinners; as the apostle says (Rom. 5:12), this condemnation is general. Everybody is under it. But we who believe in Christ are reckoned, or accounted, as though we have escaped; so the apostle says, "We have escaped the condemnation that is in the world." And again he says, "That the whole world is under the wrath of God." He says, "That we were children of wrath, even as others." But we are no longer children of wrath, dear friends, because we came into harmony with God through faith in Jesus' blood, and through the acceptance of the terms of salvation which he has provided.

But it is only a few that have done this. The great mass of mankind are still, as the Scriptures say, blinded by the adversary, and the whole world lieth in wickedness, as you remember the Scriptures say.

Now, dear friends, the Lord set before us something very different from what theology and theologians from the dark ages down have been setting before us. Theologians have been telling us that the penalty back in Eden was eternal damnation, because Father Adam ate the forbidden fruit and was disobedient; but the Bible tells us that it was a reasonable and just pen-

alty. What justice would there be on God's part, dear friends, in condemning Father Adam to an eternity of torture because he was disobedient, because he ate of the forbidden fruit? I read in a paper not a great while ago of a farmer who fired his gun with some bird-shot at a boy who was stealing some apples in his orchard, and the man came pretty near being lynched for it; but that would not be one-thousandth part as bad as if he had tried to torture the boy through all eternity for stealing an apple.

Now, I am not wishing to make light of the matter, dear friends, but I tell you that the very thought that has been crammed down our throat, that God, on account of the original sin of Father Adam in eating the forbidden fruit, in justice was obliged to condemn him to all eternity and turn him over to devils with pitchforks and fires for thousands of millions of years—that is all nonsense, and I do not know where our brains were when we believed such stuff, and how we ever managed to take any of it in.

But, dear friends, when we take what the Scriptures do say, how reasonable and just the penalty! God had a right to demand of his creatures who were perfect, and not as we are, born in sin and shapen in iniquity, but of Adam, who was in the image and likeness of God, he had a right to demand of him perfect obedience. He did demand it of him, and it was on this condition that he was to have eternal life; if he would be obedient to God, he might live forever. And the fruits of the garden were provided for his use, that he might live forever if he would be obedient; but if he would be disobedient, God told him he would take away his life, if he would not use it in harmony with him. And so God says to us all, "I have set before you blessings and cursings, life and death; choose life that ye may live." But, dear friends, so-called orthodoxy tells us there is no choice about it. You have got to live somewhere. God has made a job that he can not undo. He has made man, they tell us, so that he has got to live somewhere; that almighty God created a being that he could not undo; but the Scriptures tell us to the contrary, that God is able to destroy both soul and body. There is no trouble about God being able to do that, but the whole question is, dear friends, would God, with the ability to destroy soul and body, keep them consciously in any existence, or do you think it would be what he says he will do, "All the wicked will he destroy?" What shall we say? I say, dear friends, let God be true, though it makes every creed a liar. We have had enough of these lies; we want some of the truth; we want to have our hearts braced up with something sensible out of God's word. That is what has driven people away from the Bible. We have been taught that the Bible contained this nonsensical and absurd proposition, and it has driven people into infidelity; and you will find, as a rule, nearly all of the intelligent people of the city of Cincinnati will say, "Well, I do not believe in eternal torment." That man who says, "I do not believe in eternal torment," nevertheless believes that the Bible teaches it. So when he throws away his eternal torment, he throws away his Bible, too; but we do not want that, dear friends.

We want to hold to the word of God, and we find that the word of God has the grandest proposition imaginable. That God proposes to give eternal life through Jesus Christ our Lord; that that is the gift he is to give us. And nobody has eternal life, none of the wicked shall ever have eternal life. They can not get it, because God is not going to give this gift to any except those who will come into harmony with him. At the present time he is giving it, you will see, to the church, the little flock. He tells us that Jesus came and brought life and immortality to life through the gospel. He brought redemption through his blood to the whole world, and immortality is brought to life. Does not that mean that man had immortality? Not at all. How could Jesus bring immortality to life if man already had immortality? But it says that he came to bring life—immortality to life—for the world during the millennial age. All who will come into harmony with the Lord will have eternal life by coming into harmony with his arrangements, and those who will not come into harmony with him shall be utterly destroyed in the second death. And now he has brought immortality to life through the gospel in the church. The church is invited to be sharers with him, partakers of the divine nature. The apostle says, "To us are given great and precious promises, that by these we may become partakers of the divine nature." It is that divine nature that has the glory, the honor, the immortality, the joint-heirship with Christ, attached to it.

That is why you and I want to gain this great prize of our high calling. And, in due time, we are glad to see that God has eternal life for whomsoever will accept it on his terms of obedience to the Prince of righteousness. Let us have, then, dear friends, before our minds life and death, not heaven and eternal torment. Now, the adversary has been interested in getting that up. I am not blaming my opponent; I am not blaming the other people of this time nor of past times, even when they used to burn each other at the stake because they thought they were copying the character and method of God. They said, "God is going to throw them to the devil and torment them, therefore we will do a little bit of it now." So they put them on racks, burned them at stakes, and they said, "We will give them a taste of it now, because we are copying our God." They did that because they had a false conception of God, dear friends.

I am glad for the people of our day, and glad for the amount of intelligence that has come to us, dear friends, that we are able to see something better than this, that we are able to see something more reasonable, that you neither want to burn me at the stake, nor I want to burn you. We want to do each other all the good we can, and we want to get in line with our Father's word and let God speak. When the Bible speaks, we are to speak, and when the Bible is silent, we are to be silent. We want to hear what God our Lord has said, and he has said that he has redeemed us from destruction, not redeemed us from torment; "redeemed thy soul from destruction." He has said that the wages of sin is death. He has said that the soul that sin-

neth, it shall die. Will somebody tell us that the soul can not die? We merely say, "Where is your Scripture?" We have the Scripture to show that "the soul that sinneth shall die." God is able, says Jesus, to destroy both soul and body; able to do it, and he will do it. All the wicked will he destroy—not merely, dear friends, all the ignorant. No, thank God, the poor, ignorant and blinded ones, it shall be testified to them in due time, for as the angels sang, you remember,when they introduced our dear Redeemer at his birth, "Behold, we bring you good tidings of great joy, which shall be unto all people." Now, I would like to know what kind of great joy, what kind of good tidings, it would be that would reach the heathen. There are twelve hundred million of heathen to-day that know not our Lord at all, know nothing about the good tidings, know nothing about the joy. I am sorry to say to you, dear friends, that there are a great many here to-day right in Cincinnati, in Pennsylvania and in Ohio, that have not ears to hear either. They have not yet heard the good tidings of great joy whch shall be unto all people.

Now, my dear frends, it is good tidings of great joy to my heart already, to know that I have got a good God, to know that I have a God that is bigger than myself. I used to wonder as a child, often, when I tried to think of my heavenly Father—as I used to go along the streets of my city here and there placarding some word that I hoped might keep somebody from slipping down into eternal torment—I wondered why does not the almighty, loving God shine forth some banner upon the heavens that will tell the people that they are going to eternal torment; that he loves them, but he can not help them; that he is a powerless God? What is the matter with our God? Why did he not make men of such kind that he could destroy them if they were bad men? Did not he know the end from the beginning? Why did he ever make people fireproof and pain-enduring, and have no better end for them than that? My dear friends, the trouble was in our heads, the trouble was in the dark ages, and those doctrines all came down to us. They have done an incalculable amount of harm, they have turned our hearts away from the Lord our God, and they have made us think of ourselves as really better than he. But no, no! When we come to see the real God and learn to know his real character, we have a God that is infinite in wisdom, in justice, in love, in power; that will cause the knowledge of his Son, and the knowledge of his character, and the knowledge of the gracious opportunity of life eternal, to come to every member of the human race. He is keeping them down in the prison-house of the tomb, he is keeping them till the morning. Still, night, darkness, covers the earth; gross darkness is over the people; but the Sun of righteousness is about to arise, the glorious millennium morning is about to shine forth, and then the whole earth shall be flooded with the knowledge of God, and then there shall be no longer need to teach every man his neighbor, saying, "Know thou the Lord," because all shall know him, from the least of them unto the greatest, saith the Lord. Is not that grand?

That is under the kingdom; that is when his kingdom has come; that is when the glorious Master will be reigning in power; that is when he will have taken hold of the affairs of the world. He shall rule them with a rod of iron, we are told. We are glad of that. The nations need ruling with a rod of iron; they need it and they will get it. And the settlement will come to them. They will wake up to find they can do right, and that many of the bugaboos that were before their minds that have kept them away from the Lord are nonsensical. They will wake up and say, "This is our God; we have waited for him." They will wake up to the time that the Lord speaks of when he says, "I will pour out my Spirit upon all flesh."

L. S. WHITE'S FIRST REPLY.

Mr. Chairman, Ladies and Gentlemen:

In the Cincinnati *Enquirer* to-day there appeared what purports to be a verbatim report of the speeches made in this debate last night, but it is not such a report as regards my speeches, and it is due to me and my brethren that the public should know the facts. Exactly one column is given to my first speech, while two full columns are given to Elder Russell's reply. In that speech I read thirty-seven pasages of Scriptures, containing eighty-three verses. Only four of these passages, containing five verses, appear in the report. Thirty-three passages, containing seventy-eight verses of Scripture, are suppressed and not allowed to appear in the report of the speech, while in Elder Russell's speech, which was given twice as much space as mine, all the Scriptures he quoted are reported correctly. But in justice to the Cincinnati *Enquirer* I will say that this was not done by the reporter for that paper, but by some of Elder Russell's men. I desire to state that this does not excite within me any unkind feelings toward Brother Russell, but I will add that if I had brought a reporter with me who had thus cut down Brother Russell's speeches and accorded mine a larger space, I would not feel I had treated him just right.

I am indeed glad to have the opportunity of denying the speech to which you have just so patiently listened. Last night I introduced eighteen arguments in support of the proposition I was affirming; and read thirty-seven passages of Scripture, containing eighty-three verses, to prove them, and not one of those arguments did he even attempt to reply to. None of these Scriptures he tried to show taught differently from what I said, but simply tried to build up an argument on the other side and show that perhaps something else was true.

We are going to have some debating here this evening, for I am going to take up his speech and follow him in the order in which he delivered it. And

if you see me going from place to place in this you will know it is only because I am following him. It could have been truly said of him and of his speech, as it was once said by a carpenter who was running a turning-lathe. He put an advertisement over the door of his shop which said, "All kinds of turning and twisting done here."

He said, "The most fundamental of all the series was the proposition that we are discussing at this particular time," and said that it was strange to him that his opponent should defend such nonsense. I am glad to inform the gentleman that I am not defending nonsense. I am only meeting nonsense. He says that his opponent should have nothing to say. Well, I guess he would be very glad if I would not have anything to say. I am sure that there is nothing that would please him any better than for me to have nothing to say, but I will have a little something to say, under the blessings of the Lord. Acts 24: 15, a Scripture that he read, I will notice for just a moment. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust," which I most heartily indorse.

And in I. Cor. 15: 18-20, where the apostle shows conclusively that Jesus Christ did rise from the dead, and that after while all the human family will be raised from the dead, this I indorse most heartily. But did you know that the resurrection is not the question under discussion at this time? The question that we are considering, the point at issue, is, Will the dead be conscious between death and the resurrection? That is the point at issue, and not the resurrection. Then he says for the resurrection of the dead he was called in question. Certainly not, because that is not the question at issue, but it is a question of consciousness. Well, if he be correct, we go down into the dark, narrow, gloomy grave; nothing about us in any way that will ever be conscious. I wonder if my distinguished opponent can not distinguish between the death of the body and the life of the spirit? I wonder if he has never learned from the word of God that God teaches that even though the body may be dead, that the spirit will be alive at the same time?

He said that he conceded that I would have just one Scripture, "Thou shalt not die," and said that Satan was the author of that Scripture. Yes, Satan was the author of that Scripture that says, "Thou shalt not die," for God said, "Thou shalt die." But death is not the point at issue here. We are both agreed that all people must die, both the good and the bad; but the question at issue is, Will the dead be conscious after they are dead, or will we, after the death of our body, have an immortal principle that never dies? But he had much to say about hell and purgatory as coming from Satan. It seems that these questions of hell and purgatory are bothering him very much. If he wants to discuss purgatory, let him tackle a Catholic priest. And, so far as the torment question is concerned, he will have more of that to-morrow night than he will be able to stand; but the trouble with him is he is

being tormented before the time. And did you notice in his speech, that he merely assumes that death means extinction?

In the fifteenth chapter of Luke we have an account of the prodigal son, beginning with the eleventh verse and reading unto the thirty-second inclusive. When that boy had wandered away from his father's house and gone into a distant land, and wasted his substance in riotous living, he was about starved to death, and he said to himself: "There are servants at my father's house who have bread enough and to spare, and here I am perishing with hunger. I am determined what I will do. I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Make me as one of thy hired servants." So he went, and his father saw him coming—and I thank God that his father did not have to be begged to take him back.

I thank God that the God that I worship does not have to be begged to save the sinner; that God stands ready and willing and anxious to save the sinner every hour, and the only reason all the sinners in this audience and this city are not saved is because they are not willing to be saved. Jesus Christ said to some wicked people on one occasion, "Ye will not come to me that ye might have life." He did not say, you can not come, as my honorable opponent teaches, but said, "Ye will not come to me that ye might have life." And so the father saw the boy coming, and he ran to him and he fell on his neck and kissed him, put his best robe on him and a ring on his finger and shoes on his feet, and had the fatted calf killed, and there was joy and rejoicing in that home, for he said, "This, my son, was dead, but is alive again." Was he? He was dead and alive at the same time; he was dead to his father, dead out yonder, but alive in wickedness. This intelligent audience can see that, whether my distinguished opponent can or not.

In Matt. 22:23-32, Jesus said that God is not the God of the dead, but of the living, and says that he is the God of Abraham, and of Isaac, and of Jacob, all of whom had been dead for more than fifteen hundred years; but yet they were living, their bodies were dead and had gone down into the grave, but these men were living. Jesus said, "God is not the God of the dead, but of the living." In the same breath he says, "He is the God of Abraham, and of Isaac, and of Jacob." But he said that God did not put Adam on trial for heaven or hell. We are not discussing whether folks are on trial for heaven or hell or not, but we are discussing whether people are conscious between death and the resurrection or not. Rev. 20:3, he quoted, that Satan could not try the people or get the people to sin any more for a thousand years. We are not discussing that millennial question. We will have that day after to-morrow night. So I am not going to take the time to discuss that question now when he expressly has a proposition on that thousand-year question. Then he refers to the breath and the spirit of life. Did you know that my distinguished opponent teaches that the spirit is no more than the breath? Am I mistaken about this or am I not? I wonder if any of

you people have heard of a book called the "Millennial Dawn"? Do you know who its author is? Here is Volume V. On pages 187-188 my distinguished opponent says: "The word 'spirit' in the Old Testament is the translation of the Hebrew word *ruach;* the primary significance or root meaning of which is 'wind.' The word 'spirit' in the New Testament comes from the Greek word *pneuma,* whose primary significance or root meaning likewise is 'wind.'"

Then, if "spirit" means the wind, you can read the Scriptures that have "spirit" in them and put "wind" for "spirit" and make complete sense. Let us see if that be true. I will take several Scriptures that he quoted here in the same volume. In the fourteenth chapter of I. Corinthians and twelfth verse, Paul says, "Forasmuch as ye are zealous of windy gifts." Paul said in the seventeenth chapter of the Acts of the Apostles, when standing before those wicked people, when he saw the city wholly given over to idolatry, his "wind was stirred" within him. In the third chapter of John, fifth verse, Jesus says, "Verily I say unto thee, Except a man be born of water and of the wind, he can not enter into the kingdom of God." That is enough at the present time. Eph. 2:1. He knew what was coming, and so he anticipated me on that, but I already had it noted before he suggested it. "And you hath he quickened who were dead in trespasses and in sins." The Scriptures sometimes represent people as dead while they are yet alive. Those people were alive physically, but dead in trespasses and in sins.

And then he quoted Ps. 51:5, where David said that in sin his mother had conceived him and brought him forth in iniquity, and it had no reference to this proposition whatever. Let us see. Does that prove that David was a sinner because his mother conceived him in sin? If so, the Bible teaches that Jesus Christ was born in a stable, and on the same principle you could say that Jesus Christ was a horse because he was born in a stable! Behold, John Smith was born in a potato patch, therefore John Smith is a potato! The same kind of logic that he got from this passage of Scripture. But he said Lazarus was dead, the eleventh chapter of John, eleventh verse; that Jesus went to awake him out of sleep—and that gives me a fine opportunity to call your attention to another Lazarus that we read about in the sixteenth chapter of Luke, from the nineteenth unto the thirty-first verses: "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried; and in Hades he lifted up his eyes being in torments."

Hold on, if Elder Russell had been there he would have said, "Look here, Christ, you must not have that fellow over there in torment;

why, that would be cruel to have that fellow over there in torment. There is no torment."

That is the way my distinguished opponent would have talked to Christ, "Jesus, you have it wrong, because there are none conscious after death; that fellow has not been raised from the dead and he is totally unconscious." But Jesus said that "in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Why, yes, there were Abraham and Lazarus; they were alive over yonder, but you have it, Brother Russell, that they were dead back here in this world. "And he cried and said"—is it possible that a fellow can be conscious enough after he is dead to cry out? "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember—" Oh, is it possible that a fellow will have memory in the future life? Certainly. Here is an example of a man that was dead, but who was conscious and had a memory. If I were discussing this from a scientific standpoint, I could prove that the human memory is indestructible; but I am investigating it from a Scriptural standpoint. Here is an example given by the Son of God where there was consciousness between death and the resurrection: "But Abraham said, Son, remember that thou in thy lifetime"—remember what?—"that thou in thy lifetime"—he points him back here to this world—"receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou are tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." If Brother Russell had been there he would have said: "Look here, Lord, look here, Abraham, you have that thing all wrong. We are going to have a thousand years of trial. I have been teaching people over in Allegheny that we are going to have a thousand years of trial; and now, Abraham, you step down and out; all intelligent people have given up your theory, and you are not in it a little bit; you are a back number; you belong back in the dark ages that sprang from Roman Catholicism and heathenism combined. Abraham, you have this thing wrong." Then he said, "I pray thee, therefore, father, that thou wouldest send him to my father's house." You see he is conscious that he had a father's house back in this world. "Send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Here is your example; here were two men that were dead; they were perfectly conscious after death, and they conversed and talked about the things here in this life. I have read you the example out of the word of God, given by our Lord Jesus Christ, and if Elder Russell will read an example from the word of God where Jesus Christ gives an example and says that people are unconscious between death and the resurrection, I will surrender this debate and get on the first train that will take me back to Dallas, Texas, my

home. He can not do it. If his eternal salvation depended upon it, he could not do it. I have given you an example from the word of God. But the example on the other side is not there.

Then he referred us to Acts 7:60, where it tells of Stephen, who had the honor of being the first martyr for the cause of Christ. When they had stoned him to death he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge. And when he had said this he fell asleep." And I wondered why my dear brother did not see the verse just preceding it, which says, "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." Where was Jesus? Stephen saw him alive at the right hand of God. Where could Jesus receive his spirit? He could receive his spirit only where he was. Where does the spirit go? Eccl. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." That immortal principle of the human family that never dies. So they killed the body of Stephen, but Stephen prayed for the Lord to receive his spirit where he was. But if Elder Russell had been there he would have said, "Look here, Stephen, you have this wrong; your spirit is nothing more than just your breath anyway, and Jesus is not going to receive your breath up there where he is. You have that thing wrong."

But he said that "death is death." Certainly. Death is death. But I wonder if it is possible, or utterly impossible, for him to understand that a person's body can be dead and his spirit be alive at the same time? Jas. 2:26, "For the body without the spirit is dead." I want him to show the statement in the word of God that ever said "the spirit without the body is dead." Does the separation of the spirit from the body effect the spirit as it does the body; at the separation of the spirit from the body, does the spirit take away anything essential to the body? Or does the body retain anything essential to the spirit? If it is either one way or the other, the separation is not complete. When the separation takes place, the body goes to the grave with all its essential elements, and the spirit to God with all of its essential properties. The body goes to the grave and is unconscious, for consciousness is not a property of the body. The spirit goes to God with its consciousness because consciousness is an intellectual quality of the spirit. The body loses nothing in the separation essential to its being the body; the spirit loses nothing in the separation essential to its being the spirit. Did God give man an unconscious spirit? No. I. Cor. 2:11: "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God." John 4:24, "God is a Spirit, and they that worship him must worship him in spirit and in truth."

But he said that he would give us some Scriptures in a figurative sense. All right. I will answer him with Scripture in a figurative sense. I. Tim. 5:6, Paul says, "But she that liveth in pleasure is dead while she liveth." I wonder if he can not understand that a person can be dead and alive at the same time? But he was continually talking about nature—human and

damnation. I wonder why he has such a terrible dread of torment and damnation? I have not any special fear of it, because I am following the word of God and getting ready in this life, and trying to get everybody else ready in this life, but he is teaching the people to risk that dreamy chance after this life. No wonder he dreads torment.

And he says that nearly all the intelligent people of Cincinnati reject the doctrine of eternal torment. I have very serious doubts about the correctness of that statement, but suppose they do. I am in Cincinnati now. Our distinguished chairman, Dr. Robertson, is in Cincinnati. He is one of the oldest preachers in your great city. I wonder if he and the balance of the intelligent people in Cincinnati have rejected the doctrine of eternal torment? But suppose that all the people here do reject it. What about it? I. Cor. 1:26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." I know that I am not a very wise, that I am not a very great man, but I do not reject the doctrine of eternal torment, because God's book does not reject it. I am aware that my distinguished opponent is an exceedingly intelligent man and a great man, and I am willing to concede to him that many of his brethren are great and intelligent people, and they have rejected the doctrine of eternal torment, but I am the weak man in this debate, he is the strong man, and do you know that it is perfectly Scriptural for me to be the weak man in this debate and he the strong man, for in I. Cor. 1:27, Paul says, "God hath chosen the weak things of the world to confound the things which are mighty."

And then he tells us that there are many people here in Cincinnati who have not ears to hear. Why is it that they have not ears to hear? Did you know that he is undertaking to teach the principle that they can not hear—that God won't let them hear? In Matt. 13:15, Jesus says, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

The reason that some of them have not ears to hear, and the reason they do not hear, is because the teaching of such people as Elder Russell is putting them to sleep religiously, and they say, "Oh, well, it does not matter much what we do here in this life; we will have a thousand years' chance after this life is over, and we will just go ahead and pay no attention to it here in this life; we will have a better chance hereafter." His doctrine is calculated to cause people to procrastinate, to put things off, and to keep people from hearing.

Now, I have followed him in his speech unto its close, and want, in the remainder of the time allotted to me, to introduce some strong Scriptural and logical counter-arguments on this proposition.

To teach this proposition of unconsciousness between death and the resurrection means to teach that man is wholly mortal, while the Bible teaches

that it takes body, soul and spirit to constitute man. I. Thess. 5:23, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Will Elder Russell answer the following questions: Does the soul die? Does the spirit die or is it just the body that dies? Does everything that goes to constitute man die? The contention of the gentleman is a very gloomy, depressing and cheerless one. According to the carnal doctrine he advocates, man can not hope for a life of happiness in the world to come. At most he can only hope that at the time called the "resurrection" there will be beings created that will be happy in the future world. Ps. 116:15, "Precious in the sight of the Lord is the death of his saints." Elder Russell teaches that the dead are unconscious; they are in a state of non-existence. Then, according to him, it is precious in the sight of God for his saints to go into a state of unconsciousness, into a state of non-existence. But Ezek. 33:11 says: "I have no pleasure in the death of the wicked." That being true, God has no pleasure in seeing the wicked go into a state of non-existence, into a state of unconsciousness, but does have a pleasure and rejoices in the righteous going into a state of unconsciousness. Thus God esteems the wicked higher than he does the righteous, if the contention of the gentleman be true.

I want to show you some things that he teaches. Did you know that he denies the resurrection of our bodies? "Millennial Dawn," Volue V., page 365, he makes use of this statement: "Thus the Scriptures assure us that human bodies which return to the dust will not be restored, but that in the resurrection God will give such new bodies as it may please him to give." Instead of the resurrection, there will be a re-creation. "Millennial Dawn," Volume V., page 369, he teaches that these bodies of ours will not be resurrected. Who ever read anything in the Bible about our bodies being re-created at the second coming of Christ, or the dead in Christ re-created first?

John 5:28-29, Jesus says, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." On that occasion Jesus says they shall come forth from their graves, and in Rev. 20:13, "And the sea gave up the dead which were in it, and death and Hades delivered up the dead in them, and they were judged every man according to their works." But Elder Russell teaches in his "Dawn" series that the bodies do not come back from the grave. So he is denying the resurrection of these bodies of ours. He teaches that man physically is no better than the brutes, only he has a better body. "Millennial Dawn," Volume V., pages 362 and 363, we find this statement: "So then it is in that the Creator has endowed man with a higher and finer organism, that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the

same water and eat similar food, and all are souls or creatures possessing intelligence; but man, in his better body, possessing capacity for higher intelligence, is treated by the Creator as on an entirely different plane."

If this be true, which is doubted, then man is about on an equality with a dog. The dog eats and drinks, he breathes air and sleeps. So does man. The dog dies; so does man. At death the dog becomes unconscious; so does man. At death the dog goes into a state of non-existence. Elder Russell says that at death man goes into a state of non-existence. He also teaches that at death man becomes "exactly what he was before he was created;" that is, nothing at all.

"Millennial Dawn," Volume V., page 340, "into a period of non-existence."

"Millennial Dawn," Volume I., page 154, he actually states there that we come into a state of non-existence, and he says in "Millennial Dawn," Volume V., pages 352 and 353, that death is a period of absolute non-existence. Now, he tells us so much about the resurrection of our Lord Jesus Christ. I. Cor. 15:16-17: "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins." Oh, yes, there is so much depending upon it, because we are all lost if it be true that Christ has not been raised from the dead.

I. Cor. 15:20, "But now is Christ risen from the dead, and become the firstfruits of them that slept." But did you know that Elder Russell positively denies the resurrection of the body of Jesus Christ from the grave? "Millennial Dawn," Volume II., pages 129 and 130, he says: "Our Lord's human body was, however, supernaturally removed from the tomb, because if it had remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things, because the Spirit was not yet given. We know nothing about what became of it, except that it did not decay or corrupt."

Listen to this: "Whether it (that is, the body of Christ) was dissolved into gases or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows, nor is such knowledge necessary."

Oh, shame, where is thy blush? To say that the body of Jesus Christ was not resurrected from the dead is striking at the very bed-rock principle of the Christian religion, teaching this modern and dangerous doctrine of infidelity, denying the resurrection of the Lord Jesus Christ, like those that the apostle Peter talks about, when he said that they had denied the Lord Jesus Christ that bought them. He is denying the resurrection of the body of our Lord Jesus Christ.

A little further along he says: "Hence it will not surprise us if in the kingdom God shall show to the world the body of flesh crucified for all in giving himself a ransom in their behalf, not permitted to corrupt, but to preserve, as an everlasting testimony of infinite love and obedience."

I must confess that I am heartily ashamed of a theory that will lead any

man who claims to be a called and sent minister of the gospel of Jesus Christ to deny the resurrection of the body of the Lord Jesus Christ. This is the first man that I have ever met in public discussion in my life who denied the resurrection of the body of Jesus Christ. And I pray God earnestly that no man and no woman in this audience will ever be led off by this dangerous doctrine to deny the resurrection of the body of our Lord Jesus Christ.

But did you know that he also says that in the resurrection of Christ that Christ was a spirit, a spirit being, and that he was no longer a human being in any sense? "Millennial Dawn," Volume I., page 231, he positively declares that Jesus Christ was a spirit after he came back from the grave.

Luke 24: 36-43 will answer that false doctrine. "And as they thus spake, Jesus himself"—this was just after he arose from the dead—"stood in the midst of them and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit." Elder Russell says he was a spirit. "And Jesus said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." That was after he arose from the dead. He had that same body he had before he was crucified, and said that a spirit hath not flesh and bones as ye see me have. I follow the record further.

"And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of broiled fish and of an honeycomb. And he took it, and did eat before them."

Will Elder Russell answer the following questions?

Can a spirit have flesh and bones?

Can an immaterial spirit eat material food, as Christ did on that occasion?

I will follow this argument still further. I want to give you two examples. One is where the soul of a living person departed from that person, for she was dead, and another example where the soul returned into a dead person, and he then became alive. Gen. 35: 18-19, "And it came to pass, as her"—that is, Rachel's—"soul was in departing (for she died)"—Elder Russell would have said, "Look here, Moses, in recording that, you have it wrong; we do not have souls, we are just souls ourselves, and her soul did not depart." But Moses, in recording it, says, "as her soul was in departing (for she died), that she called his name Benoni; but his father called him Benjamin. And Rachel died and was buried in the way to Ephrath, which is Bethlehem." When her soul departed she died. I. Kings 17: 21-22: "And he"—the prophet Elijah—"stretched himself upon the child three times." That was a dead child now, and Elder Russell says when a fellow is dead, he is just dead, there is nothing about him alive. And Elijah "stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And

the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

That is, he became alive again. Something departed from Rachel and she died. What was it? Something returned into that dead boy and he lived. That living something that was in Rachel, her soul, her spirit, departed from her, and then her body was dead. That spirit, that soul, that living something in that boy whose body was dead, returned into him and he was then alive. Did you know that the doctrine of my distinguished opponent is the old doctrine of the Sadducees, only in a modified form? He is entirely contrary to the apostle Paul (Acts 23:6-8): "But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee. Of the hope and resurrection of the dead, I am called in question. And when he had so said there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided, for the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." Paul, then, was a Pharisee and indorsed the doctrine of the Pharisees, which said there were both angels and spirits.

Then we come to the transfiguration (Luke 9:28-32): "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias." If Elder Russell had been there he would have said, "Look here, that is not so; Moses and Elias are dead, and dead men can not talk." But they were there talking just the same. "Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep, and when they were awake they saw his glory and the two men that stood with him." Verse 35, "And there came a voice out of the clouds, saying, This is my beloved Son, hear ye him." Moses had died—had been dead about fifteen hundred years—and had not been resurrected; but he appeared on the Mount of Transfiguration, retaining his identity and individuality, and talked with Jesus, and the three apostles mentioned saw him.

Brother Russell, will you answer these questions:

Was Moses actually on that mount?

Did the apostles see him?

Did Moses talk with Jesus?

Did God really say to Jesus: "This is my beloved Son in whom I am well pleased; hear ye him"?

Let the gentleman answer these questions.

I want to say to you that it was no fable, either. II. Pet. 1:16-18 reads: "For we have not followed cunningly devised fables when we made known unto you the power and the coming of our Lord"—Jesus Christ—"but were

eye-witnesses of his majesty. For he received from God the Father honor and glory when there came such a voice from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." So it was not a fable, but a real, actual occurrence.

II. Cor. 12:1-4, Paul said: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I can not tell, or whether out of the body I can not tell; God knoweth). Such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell; God knoweth). How that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter."

Paul evidently had this experience in paradise or in heaven itself at the time that he was thought to have been stoned to death, and Acts 14:19 says that he was dragged out of the city as dead. But he was conscious just the same.

Here is another example. Matt. 10:28, Jesus said, "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell." Yes, thank God, though people can kill our bodies, they can not kill our souls. II. Cor. 4:16-18. (I call your attention now to the outer and inner man), Paul says: "For which cause we faint not, but though our outward man perish, yet the inner man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." The outward man is the body; it is seen, it is temporal; but it is the inward man, the spirit, which is not seen; it does not die.

II. Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Verse 4, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Verse 6, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

Verse 8, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Could anything be plainer? Paul teaches that when we are at home in the body, alive, we are absent from the Lord, but when we are absent from the body, dead, we are present with the Lord. I ask the gentleman to tell us what it is that is absent from the body? When the spirit leaves the body, the body is dead and the spirit goes to God who gave it. The body is the

house in which the spirit dwells till separated from it. Will he answer the following questions?

What is the difference between angel and spirit as spoken of in Acts 23:8?

Does it take body, soul and spirit to constitute the man?

Was the spirit created out of the dust?

Is the spirit any part of man?

If so, what part?

If not, what use have we for the spirit?

Since the spirit of man knows (I. Cor. 2:11) and is thus conscious in this world, does it lose consciousness when it returns to God? If so, why?

C. T. RUSSELL'S SECOND SPEECH.

Dear friends, you must not take Elder White too seriously. He is trying to make an argument, you know. He is not always as fair as we think he should be when making quotations from "Millennial Dawn." This would be known to those who have read "Millennial Dawn." Many have not, and so we think the fair thing will be to have you investigate for yourselves. We are very glad to supply copies of this work to any who wish to know more about it. If you are interested, you can have the book for a loan, if you choose. Answering very briefly some of his many points, we would say:

He speaks of the resurrection of the body. But the Scriptures do not speak of the resurrection of the body; it is the soul that sinneth that shall die; it is the soul that sinneth that was condemned to death; it was the soul that Christ purchased. As the Scriptures say, "He poured out his soul unto death; he made his soul an offering for sin." "Who redeemeth thy soul from destruction." It was your soul that was doomed to destruction, and not your body; your body changes every seven years, anyway. It was not your body that was condemned to destruction. It was your soul, your being, your right to eternal life, that was gone, and that Christ purchased for us all. So in the resurrection it is not to be a resurrection of the body, but of the soul, and so the Scriptures say respecting our Lord, "Thou wilt not leave my soul in hell"—in the grave ("in hades" in the New Testament, and "sheol" in the Old Testament. You will remember that Peter was quoting from the Old Testament, where David calls the word "sheol," and in quoting it Peter uses the word "hades," in our Greek.) Our Lord's soul was not left in Sheol, was not left in the grave; God raised him up by his own power on the third day, and gave him a body as it pleased him. He did not give him back the body that he died with, and you will never see Jesus in glory as the hymn represents it,

"There five bleeding wounds he bears,
Received on Calvary."

The apostle Paul says, "Flesh and blood cannot inherit the kingdom of God," and if you get into the spirit realm at all, you will not have flesh and blood, either. Therefore, the apostle Paul says because flesh and blood can not inherit the kingdom of God, we must all be changed; so he says if we are of those who have gone down into the grave into death, we must have received spirit bodies, we must be raised spirit beings; or if we are of those who are alive and remain unto the coming of the Lord, we must be changed from earthly to spiritual beings, because flesh and blood can not inherit the kingdom of God.

Our brother refers to the going out of the soul of Rachel. We have it all treated in the volumes of "Millennial Dawn." If Brother White has read it, he knows how we have treated it. It is the life that went out; it is the soul life or being that went out. She was dead, but, in translating it from the Hebrew language, you can not put it into the exact form in the English language. "As her soul was in departing" is a reasonable enough translation, if you give it a reasonable interpretation.

Our brother calls attention to Paul being caught up to the third heaven, seeing unlawful things not proper to be uttered. Paul was caught away in spirit. It was so real to him that he did not know whether he was actually there, or merely there in his mind. He did not know whether he was in the body or out of the body. It was to him as though he was in that place. He was caught up to heaven, but where was he come to? The third heaven. Where is the third heaven? The Scriptures call to our attention but three heavens. One was the heaven of the first dispensation, that perished at the flood. The second is the heaven of this present time, the authority or power of the devil exercised over this present evil world; and the third is the new heaven for the next dispensation, the kingdom of Christ, "the millennial kingdom." He was caught away to the third heaven in his vision, caught up to the third kingdom, the millennial kingdom, and there he saw matters as they will be in the millennial age, just as John in his vision saw various things represented by beasts, women, angels and so forth, in the book of symbols of Revelation. These were all things he saw in his vision, and so Paul was caught away and tells us how it was.

Our brother inquires, "How could Moses be on the Mount of Transfiguration?" And what is the answer of the Scriptures to that? The Scriptures say that as they came down from the mountain Jesus charged them straitly, saying, "See that thou tell the vision to no man until the Son of man be risen from the dead." I was not there, and my Brother White was not there, but Jesus who was there—and he knew what he was talking about—said it was a vision. Peter did not know, for Peter, who was in a half-dreamy state, said, "Lord, it is good to be here. Shall we build thee a tab-

ernacle?" and so forth. Not knowing what he said, so it reads, he was confused, but Jesus, who did know all about it, said it was a vision, another vision of the heavenly kingdom, Moses representing one class, Elijah another and Jesus himself representing the other—a picture of the heavenly kingdom. And Peter refers to it in his Epistle: "We have not followed cunningly devised fables when we made known unto you the power and kingdom of our Lord Jesus Christ." "And this voice we heard when we were with him in the holy mount." It was a vision in the holy mount of the coming kingdom, Peter says, whatever Brother White says.

He calls our attention to the inner man and the outer man of Paul. Very well, dear friends, so the Scriptures represent: that all those who are of the elect class, begotten of the Spirit, are new creatures, and they have the new nature begun in them; they have the outward nature of the old man, and they have the new man. But mankind in general does not have the old man and the new man. It is only those that are begotten again that have the old man and the new man. If you are Christians, begotten of the Holy Spirit, you have the old and the new nature, and the apostle says the one is perishing, but is being revived, and you are growing as a new creature in Christ, but you are dying as a natural man. The apostle Paul was in harmony with that. The old Paul was dying; the new creature was growing day by day and the old was dying.

Our brother calls attention to the fact that people can not kill the soul; they may kill our body, but after that we have nothing more that they can do. They can not kill the soul. What soul is this? Who has this soul? The only ones that have this soul, or right to live, are those who have accepted Christ. As for the remainder of mankind, they are not in this standing at all; they have not any right to live. The whole world is already dead, but those that have already accepted Christ are counted as having a right to eternal life. Jesus, addressing this class, said: "If any man take this earthly life, do not bother for that; I have given you eternal life. Fear not them that kill the body, that is all that they can do; they have no right to touch your soul—the right of life that God has given you through your relationship to me, the life-giver."

Our brother called attention to the expression, "This, my son, was dead, but is alive again." This is in a figurative sense. In the parable you remember the son was represented as having died to the privileges of his father's house, just the same as sinners are said to die; just the same as sinners are dead in trespasses and sins. There is no eternal life outside of relationship with God. Therefore, there can never be a place where there will be people eternally in torture, because none but those in accord with God can have eternal life. So in this case the son that was away off was recognized as having been dead in this sense—that he was dead to father, to home and every interest—a figurative situation in the Word.

Our brother makes light of the statement that the words *reuch* in the

Hebrew and *pneuma* in the Greek signified spirit, and that the word "spirit" is the same word as the word "breath" and the word "wind." Wherever you read the word "wind" in the Old Testament, it is the same original word in Hebrew that is used for spirit; and wherever you read the word "wind" in the New Testament, you are reading the original Greek word also translated spirit—*pneuma*. But it is a very unfair statement to make. In "Millennial Dawn" we show how these words are applied. I can not go into that matter now. There is a whole chapter in the "Millennial Dawn," with all the various explanations of Scripture. I have no time to discuss it in two minutes—it would require a miracle.

Our brother calls attention to the rich man and Lazarus. We will have that up later, and we will have a good opportunity for discussing it when we discuss the subject of eternal torment. We have the rich man and Lazarus all right when you come to understand it. You will be better satisfied then than you have ever been before. You have never really understood it before. I have never been satisfied about the rich man and Lazarus. No theologians have been. You will be satisfied when you see the truth on the subject.

L. S. WHITE'S SECOND REPLY.

Mr. Chairman, Ladies and Gentlemen:

The honorable Chairman has just told you that when Elder Russell is speaking it has a very soothing effect and almost puts you to sleep. Not only do his speeches almost put you to sleep physically, but his doctrine will eventually put you to sleep spiritually if you follow it. But the chairman says that when I am speaking you all seem to rouse up and get wide awake. Much obliged. And he says that if it continues, that he thinks that they all can not tell where they are. If you will come with me on the word of God, you will all know where you are.

Brother Russell said that I am not fair in quoting from "Millennial Dawn." If it is not fair for me to quote from it, it is not fair for him to write it, for I quoted it in the identical language of the author; and he can not get out of it in any such way as that. In fact, the burden of his last speech was simply an advertisement to try to sell his books.

I challenge him to name any place in "Millennial Dawn" where I have misquoted him in anything he said. The trouble is that what I quoted from his books hurts, and he does not like it. But he said the Scriptures do not speak of the resurrection of the body. Do they? Shall I take his *ipse dixit* for that? He is a wonderful man, but Paul, another wonderful man, says differently. I. Cor. 15:42-44: "So also is the resurrection of the dead. It [the body] is sown in corruption. It [what is he talking about—

the body?] is raised in incorruption. It [what is he talking about—the body?] is sown in dishonor. It [what, the body?] is raised in glory. It [what, the body?] is sown in weakness. It [what, the body?] is raised in power."

Now, there are some folks in the audience laughing at me because I call this the body. But when I read the next verse, the laughing will go the other way. "It is sown a natural body; it is raised a spiritual body." [Applause.]

He also tells us that Christ was not given his body back. Well, after Jesus Christ came back from the grave he said, "See me, handle me, look at my hands and my feet, that it is I myself, for a spirit has not flesh and bones as ye see me have." And then he ate, he drank with them, he communed with them.

Let us see about this matter: That flesh and blood can not inherit the kingdom of God. I. Cor. 15:50, Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption." If he undertook to teach you anything, it was to teach you that flesh and blood can not enter the kingdom of God. It says "inherit." I wonder if he can not see the difference between "enter" and "inherit." What is the lesson? Gal. 5:19-20, "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." As long as we are led by the impulses of the flesh, we will never inherit the kingdom of God, but we must be led by the teaching of God's eternal Spirit, and then we will inherit the kingdom of God.

In Rom. 8:11 Paul used this strong statement, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Why am I reading this passage? Simply because my distinguished opponent says that nowhere in the Bible does it say one word about raising our bodies, but that all the time it is raising our souls; never anything about raising our bodies. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now you have it, Elder Russell to the contrary notwithstanding. But he said that Paul did not see into heaven. I understand that he did. Paradise at that time had been removed into heaven itself, where will be the final dwelling-place of God's saints. But he said that the third heaven referred to the millennial age, and Paul did not know whether he was in the body or out. I will grant his statement for just a moment, for argument's sake, that what Paul saw in the third heaven was the millennial age. II. Cor. 12:4, "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to

utter." The things that Paul saw there were not lawful for a man to utter. Elder Russell says it was the millennium. Then, sir, your millennium is an unlawful institution.

Then the transfiguration. He said that was a vision. For you know that in addition to that that the record says, that the three apostles saw Moses and Elias, and if he would have examined Thayer's Greek Lexicon, in which the scholarship of the world is concentrated, he would have learned from Dr. Thayer that a vision is something that is seen. Many thanks to you. I saw Cincinnati for the first time two days before this discussion began. I never had a vision of Cincinnati till after I saw it. Since seeing Cincinnati I have had a vision of your great and wonderful city. And so Peter, James and John saw Moses and Elias, and then they had a vision, a perfect recollection of how they looked. And I showed you in my former speech that it was not a fable, but a reality. Then he said that the soul was the new life. Granting that to be true for a moment, Matt. 10:28 says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Was the new life that which was cast into hell? If the contention of my distinguished opponent be true—which it certainly is not—then it is true that the new life was that which was cast into hell.

John 2:18-21: "Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." Christ could not voluntarily lay down his life without being conscious, neither could he take his life without being conscious; but if Christ was dead, body, soul and spirit, how could he exercise any power? In death the body has no power of any action whatever. If the spirit is thus dead, how can there be an exercise of power to become alive again? If Christ was wholly unconscious while in the grave, as Elder Russell teaches, how did Christ know when the three days had passed that he was to be in the grave? I. Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." Death came by Adam. Of his own will he disobeyed God in eating the forbidden fruit, which he could have refrained from doing. Then, if Christ in death was unconscious, he was perfectly passive, without volition; existed only in the material out of which his body was created. As my honorable opponent teaches, I shall insist that Christ was without power to take life again, and that the resurrection did not come by him. But this is not true. Rom. 14:9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

After announcement by the Chairman of the subject for the following evening, Pastor Russell arose, and said:

"I would like to say, dear friends, my friend, Mr. White, criticized the

subject of the reporting. I would say, so far as my knowledge is concerned—"

Elder White. Mr. Chairman: "I made that as a part of my speech. He has had two speeches to answer it. It must be answered in his speech, and go in as a part of the record of this debate."

The Chairman decided against Mr. Russell.

Tuesday Evening, February 25, 1908.

(*Chairman,* M. C. KURFEES, Church of Christ, Louisville, Ky.)

THIRD PROPOSITION.

The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful, suffering, eternal in duration.

L. S. White, affirmative.
C. T. Russell, negative.

L. S. WHITE'S FIRST SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I am glad to be in the affirmative on this great question that has been just read in your hearing, that "The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration." And in order that the point at issue may be clearly defined so that there can be no mistake as to what the issue is on this question, I shall proceed for a moment in a definition of terms.

Punishment—Penalty inflicted for the committing of crime or offense.

Incorrigible Wicked—Those who can not be corrected or amended.

Conscious—That which the subject realizes.

Punishment begins and is carried on with the consciousness of pain inflicted because of guilt contracted through the violation of law or the neglect of duty.

Painful Suffering—Feeling or undergoing pain.

Eternal in Duration—Without end, for ever and ever.

I wish at this time to call your attention unto two words that will be investigated extensively at this time, they being "sheol" in the Old Testa-

ment and "hades" in the New Testament, so that there can be no mistake as to the teaching of God's word on this question, or my speech either as for that matter. The word "sheol" is used 65 times—31 times translated "grave," 31 times translated "hell" and 3 times translated "pit." Gesenius on "sheol" says: "The underworld, a vast subterranean place." Job 11:8; Deut. 32:22: "Full of thick darkness, where dwell the shades of the dead; the dying are said to go down into Sheol." The word "sheol" itself simply denotes the world of departed spirits and does not of itself teach anything about the punishment of the wicked. The same is true of the word "hades," the equivalent of "sheol," which is ten times translated "hell" in the Authorized Version, but simply transferred in the Revised Version. Therefore, any Scripture that my distinguished opponent might introduce from the Old Testament with the word "hell" in it you may be assured of the fact now that it has no reference whatever unto eternal punishment of the wicked, and the Scriptures he may introduce on "hades" do not have reference unto the punishment of the wicked beyond this life.

But there is another word in the New Testament from which the word "hell" is translated uniformly that carries with it the idea of eternal punishment for the incorrigible wicked, and that is the word "gehenna." It is used twelve times in the New Testament, and every time without an exception refers unto the place of the punishment of the wicked beyond this life, and as this is to be the very center around which the other thoughts of this discussion revolve, I invite your attention to the twelve passages of Scripture in which the word "gehenna" is used, uniformly translated "hell" in the Authorized Version.

Matt. 5:22: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

Matt. 5:29-30: "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members shall perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Matt. 10:28: "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

Matt. 18:9: "And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Matt. 23:15: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Matt. 23:33: "Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?"

Mark 9:43-48: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

Luke 12:5: "But I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

Jas. 3:6: "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell."

I trust now the gentleman will meet me on these twelve passages of Scripture, so that we can have some debating at this time. Using this as a foundation, I will introduce a number of strong, Scriptural and clearly logical arguments in support of these Scriptures that refer unto the future punishment of the incorrigible wicked.

But will the wicked be punished after death? Heb. 10:28-29: "He that despiseth Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The punishment inflicted upon the sinner at the ultimate judgment will not be a mere extinction of life or physical identity, but an everlasting punishment, set forth under the strong language "eternal fire" and is to be "sorer" than death without mercy. Will Elder Russell tell us what kind of a punishment is sorer than death without mercy? This can not be death, for it is worse than death.

In Luke 16:19-31, you have the case of the rich man and Lazarus. We showed you last night that they were both conscious in the other world. They recognized what was going on. The rich man died, and in Hades he "lifted up his eyes, being in torments." Mark the words "in torments."

"And seeth Abraham afar off and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." He was perfectly conscious that he was there. He was perfectly conscious that he was tormented, and begged for mercy. He knew that there would be no chance of salvation after death, as my opponent teaches. Hence he desired Abraham to send Lazarus back to this world to teach his brothers the word of God, that they might repent of their sins

in this life and thus escape that awful place of torment, knowing they would have no opportunity of salvation after death. And Abraham told him there was no chance of escape, there was no chance of passing from one place into the other. Here is an actual example of consciousness in punishment after death. He promised you last night that he would investigate this question when he came to this proposition. We wait to see.

Dan. 12:2. I call your attention to two classes to be rewarded at the resurrection, one to have everlasting life, the other shame and everlasting contempt. Daniel says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." If the wicked shall cease to exist and are not conscious after death, as my opponent teaches, how can they suffer everlasting shame? Or, in other words, how can an unconscious man be ashamed of anything? But the life of the one and the contempt of the other are equal in duration, each being everlasting; hence as long as the righteous live, the wicked will have contempt. If the word "everlasting" has no end when applied to the righteous, it certainly can have no end when applied to the wicked in the same sentence.

In support of this I read John 5:28-29: "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

But you remember that I have asked my distinguished opponent various and divers questions on these propositions, and he has utterly ignored every one of them. I will take the charitable view of it, and say possibly he has not been able to note them and get them. I am going now to ask him a number of questions on this proposition, and that he may have no excuse he now has in his hand an accurate copy of every one of these questions, just as I am going to ask them, and if he does not answer them then you can know that he can not do it.

1. Can man inflict everlasting punishment? (Matt. 10:28.)
2. Is the burning of the body everlasting punishment?
3. Did the people of Sodom suffer everlasting punishment when they were burned up with fire and brimstone? (Luke 17:29.)
4. Can a person suffer everlasting punishment more than one time?
5. What word would you use to show the future happiness of the righteous to be unending?
6. Does not our Lord use the same word to express the duration of the punishment of the wicked that he does the happiness of the righteous? (Matt. 25:46.)
7. Will this earth be burned up?
8. Will it exist after it is burned up?
9. Is the second death a physical death, or spiritual death?
10. If the wicked are burned up, literally, or just die a natural death in

the future world, as you teach, do not the righteous suffer more in this life than the wicked in eternity?

11. If physcial death will be everlasting punishment, as you teach, did not Jesus Christ suffer as great punishment as the greatest sinner, even a murderer, will ever have to suffer?

12. Many of the ancient Christians were burned at the stake. Did they suffer everlasting punishment?

13. When this earth is burned up (II. Pet. 3:10) which will suffer the most physical pain, man or the brutes?

14. If, as you teach ("Millennial Dawn," Vol. V., pages 362-363), that the human family and the brutes have the same spirit, and their bodies a common origin, if the death of man be everlasting punishment, will not the death of the brute also be everlasting punishment?

15. Can that which does not exist suffer punishment?

16. If, as you teach, the wicked cease to exist, do they not, therefore, cease to be punished?

17. Since their punishment ceases, if they cease to exist, can it be everlasting punishment?

18. Is it any greater punishment to be annihilated for eternity than for a few years?

I leave the questions now with my good brother and see whether he will even undertake to answer them or not, and insist that he shall answer them in his first reply this evening, that I may have a chance to attend to what he may say about them in my final speech in the affirmative at this time.

But I continue the affirmative argument.

Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ."

Jude 12-13: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds, trees whose fruit withereth without fruit, twice dead, plucked up by the roots. Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever."

Here are wicked men described as most worthless, miserable and mischief-making. They feast without fear; every point in their description denotes continued existence; namely, "clouds without water, wandering stars, wild waves of the sea, foaming out their own shame, to whom the blackness of darkness hath been reserved forever." Could any one except my distinguished opponent imagine all these conditions to belong to that which does not exist? This statement of Jude agrees with that of Christ. Matt. 25:30: "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Jude says they are wandering stars. Jesus and Jude both say they are in darkness, and Jesus says, "There will be weeping and gnashing of teeth." Can this be said of that which does not exist? No, but their weeping and gnashing of teeth is because of their conscious suffering. The poet has well said:

"Oh, dreadful thought of deep despair,
To hear my Saviour say,
Depart, ye cursed wandering stars,
Into darkness far away."

In Mark 9:43-44, Jesus said: "And if thy hand offend thee, cut it off. It is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched."

Verses 45-48, Jesus says: "And if thy foot offend thee, cut it off. It is better for thee to enter halt into life than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire. Where their worm dieth not and the fire is not quenched."

If the worm does not die, and my opponent says the wicked die, then I ask him what is the worm spoken of here by Jesus Christ, and as the worm will not die, what will become of the worm that does not die after the wicked die?

Now I introduce an argument to show that the punishment is everlasting. II. Thess. 1:7-10: "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Rev. 14:9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Notice, the smoke of their torments ascendeth up forever and forever. Here is a copy of Thayer's Greek-English Lexicon, in which we told you last night the scholarship of the world is combined, and Mr. Thayer gives as the definition of torment from the Greek word *basaniso*, that means "to vex with

grievous pains (of body or mind) to torment." Can anything be plainer? Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

But those who worship Satan shall also be tormented forever and forever. (Rev. 14:11.)

Then this syllogism:

1. Their conscious suffering will last as long as their torment.
2. Their torment will continue for ever and ever. (Rev. 14:11.)
3. Therefore, they will be in conscious suffering for ever and ever.

Now I want to introduce an argument to show you that the punishment of the wicked will continue as long as the joy of the righteous. Matt. 25:46: "And these shall go away into everlasting punishment, but the righteous into life eternal." Our Saviour used the Greek word *aionios* to show both the duration of the life of the righteous and the punishment of the wicked. Dr. Thayer gives us a definition of *aionios*, "without end, never to cease, everlasting." Christ used the word *aionios* twenty-six times, twenty-two times to show the blessed, holy and eternal life held out as a reward to his faithful disciples; and four times to show the duration of the condemnation and punishment of the wicked. In every one of these instances our Saviour used *aionios* in the strict sense of absolute endless duration.

I will now give you some examples of *aionios* applied to the future life of the righteous. John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have [*aionios*] everlasting life." John 12:25: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life [*aionios*] eternal."

Now I give you some examples where our Saviour applies *aionios* unto the future life of the wicked, and if it will give endless joy unto the righteous, why will it not express endless punishment or the duration of endless punishment of the wicked?

Matt. 18:8: "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee. It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into [*aionios*] everlasting fire." Mark 3:29: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of [*aionios*] eternal damnation." Matt. 25:41: "Then shall he also say unto them on the left hand, Depart from me, ye cursed, into [*aionios*] everlasting fire, prepared for the devil and his angels." Verse 46: "And these shall go away into [*aionios*] everlasting punishment: but the righteous into life [*aionios*] eternal."

I want to give you the meaning of *aionios* from a number of standard Greek lexicons.

Dr. Thayer says *aionios* means, "without end, never to cease, everlasting."

Liddell & Scott, Greek-English Lexicon: "Everlasting, eternal."

Pickering's Greek-English Lexicon: "Of long duration; lasting; everlasting; perpetual; eternal."

Donnegan's Greek and English Lexicon: "Everlasting," "eternal."

Yonge's English-Greek Lexicon: "Everlasting; perpetual."

Schleusner: "Everything that is without end, especially that which is to come after the course of this life and this world; perpetual and interminable."

Baxter's Analytical Greek Lexicon: "Indeterminate as to duration; eternal; everlasting."

Robinson's Greek and English Lexicon of the New Testament: "Ever-enduring; perpetual; everlasting; implying eternity, both before and after the future; without end."

Cremer, German: "*Aionios*—To eternity; time in its duration, continual, enduring, eternal."

Greenfield's Greek and English Lexicon of the New Testament: "*Aionios* —Unlimited as to duration; eternal; everlasting."

Tyndale's Version of the New Testament, the first edition of the New Testament ever printed in English, published by Tyndale in Antwerp, in the year 1526, gives *aionios* the same definition when he says in Matt. 25:46, "And these shall go into everlasting payne, and the righteous into lyfe eternall."

The great commentator Meyer, in his Commentary on the New Testament, Vol. II., page 183, says: "The absolute idea of eternity in regard to the punishment of hell is not to be got rid of either by a popular toning down of the force of *aionios*, or by appealing to the figurative character of the term 'fire.'"

I might give you definitions from Matthew Henry, Clarke, Theile, Edwards, Tholuck, Martenson—[Here time was called by the Moderator, and the speaker did not conclude his sentence.]

C. T. RUSSELL'S FIRST REPLY.

I take this opportunity to reply to Elder White's criticism of the debate reports in Monday's *Enquirer*. On Monday morning I obtained a paper and merely saw that we had more than the six columns space proposed by the publishers. My attention was called away, so that I did not get to read one word of the debate until after hearing with surprise Elder White's charge of partiality. On inquiry, I find that all of Elder White's arguments were printed, but to keep within the space limits some of the Scripture quotations were omitted where they were no part of the argument, and where the argument did not run through them. But the citations were all carefully given. Those of you who have read the reports have doubtless noticed that there were more trifling blunders connected with my side of the question,

which clearly shows it had no greater care at the hands of the reporters than had Elder White's.

Respecting the stenographers said to be "Russell's men," Dr. L. W. Jones, of Chicago, wrote me that himself and his friend, G. M. Huntsinger, a Kansas court stenographer, proposed making a verbatim report of the debates. He had heard that a newspaper proposed a lengthy report, provided rapid stenographers could be had. He offered co-operation, which we gladly accepted, well knowing that few stenographers can report a rapid delivery. My own occasionally runs 230 words per minute. In my publishing-house we have ten stenographers, but only one of them could serve in such an emergency—Mr. Williamson—and he consented to assist also. So far as I know, none of these gentlemen expect to have pay for the service, and only Mr. Williamson even has his expenses provided. I supplied them with Columbia graphophone instruments and two lady typists. They labor until 3 A. M. to get the matter to the printers in season for the early edition.

Elder White objected that these were my friends. I assured him that all Christians should be my friends, and that to be a Christian surely should not render a man less acceptable than a worldling as a reporter. I urged that he find one or more men for the job, but he declined, making the excuse that he feared something would be cut out to keep within the six-column space proposed. I urged that he or one of his brother ministers stay at night and see that no vital point was cut out. But I assured him that I was perfectly satisfied to leave the trimming down to the judgment of the editor. This he also declined.

Another matter: Some are inquiring whether or not I will preserve my kindly treatment of my opponent regardless of how he shall treat me. I answer "yes." Personalities and vituperations and slurs are no part of logic, and the class of people who would be influenced thereby are not such as I expect to influence, anyway. We should bear in mind, too, that courtesy and Christian conduct in Texas may not be exactly the same thing as in Ohio, and *vice versa.*

I take this opportunity of calling to the attention of this audience the correspondence between Elder White and myself on this subject, as published on the second leaf of the debate programs which you have in your possession. Notice particularly the last paragraph of my letter of acceptance. I will read it: "As respects rules for the controversy: I suggest that each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best. The language and conduct of each of the disputants shall represent to his opponent and the auditors in general his conception of the divine rules and standards governing Christian courtesy."

Now for our evening topic: "The Scriptures clearly teach that the punishment of the wicked (finally incorrigible) will consist of conscious painful suffering eternal in duration."

This I most positively deny, and shall endeavor to prove, and yet I

once so believed. I once specially admired Spurgeon's sermons on hell. They are so vivid, so realistic. I thought him practically the only honest preacher, for the others, professing to believe the same, rarely refer to the matter, or treat it indifferently, whereas, if true, it certainly should be the theme of every pulpit, and how to escape an eternity of such awful suffering should be the theme of every conversation—to the extinguishment of every pleasure and the interrupting, at least, of every business. As a youth I went about my home city and printed here and there with chalk words that I trusted would arrest the attention of some fellow-creature and assist in saving from the awful torture I believed was set before him. Similarly on Sundays I sought to harangue such as would hear, telling them of the hell of torment to which they were surely going unless they repented and became saints of God. Had the Salvation Army been in existence then, I presume I should have joined it. Let me here remark that while I have practically nothing in common with the Salvation Army as respects their teachings, I have great respect for their honesty and zeal. They at least seem to believe what they teach, and that is more than can be said of the majority of Christian ministers and laymen whose time is devoted largely to business, to pleasure and to social functions, while they profess to believe that their neighbors, their friends, yea, the members of their own families who are out of Christ, unsanctified, not Spirit-begotten, are sure to land in eternal torment unless converted, changed, Spirit-begotten. I have great sympathy with so-called mission workers who, thoroughly under the spell of this doctrine of devils, which so blasphemes the character of our heavenly Father, can not take time for business or pleasure or even to study the word of God, but in their own language must be "saving souls." I do not wonder that this terrible doctrine has sent many to the madhouse. I do not wonder that others seek to drown the thought of it in pleasure, in business or in the intoxicating cup.

My opponent has charged against me that my endeavor to clear the Almighty's character, and to show that the Bible does not teach this awful doctrine, is having a bad influence. I dispute that. Let me relate briefly an incident proving the contrary. A short time ago, when holding a meeting at Chattanooga, Tenn., a gentleman approached me, gave me his name, and reminded me that he had been in correspondence with me for some time. I said: "I know you very well by correspondence." "Ah, no," he replied, "I never really told you who I was, but I will tell you now. As you know, I live in Mississippi. I keep a store there. When your literature reached me I was one of the wickedest of men in the world. I need not go into details, but briefly would say that I did everything that was bad. My wife, a good Methodist, did all she could to help me. She said: 'John, you will go to hell.' I said: 'I know it, Mary, and I am determined, Mary, to deserve everything I get. I know I am a bad man, and I know I will be eternally tormented, but now, Mary, I will deserve it. I will progress in my wickedness.' I was in that attitude of mind when, through the mails, one of your tracts reached me entitled 'The Wages of Sin is Death, and Not Eternal Tor-

ment.' I read it a second time. I said: 'That is different, I must read this.' It was the most reasonable thing I had ever read along religious lines. I immediately wrote to you for more, and have since obtained probably all the Bible helps that the Tract Society furnishes. I want to tell you, Brother Russell, that I am a new man; that the love of God has produced an influence upon my heart and life which the fear of him never exercised. And another thing, you will remember perhaps that I sent you several $50 checks for help in circulating those tracts, and that I have not sent any recently. I want to explain to you why." I answered: "It is not necessary, brother, to explain. You know we never ask for money, and you owe me no explanation respecting the matter." He replied: "Yes, but I want you to know why these checks have not been going. They were conscience money, Brother Russell. I had given up my own sinful practices, but I was still selling liquor to the Mississippi negroes, and I was trying to ease my conscience, but I can not stand it, the truth was too powerful for me. I want to tell you that now I sell no liquor in my store, that I am endeavoring to live a godly life and to hold up the light of God's truth in my neighborhood."

Let me remind you again, dear friends, that in your city, as in every large city, our ears are assailed with oaths or cursing, men and boys damning each other to hell. These are not ignorant savages, but persons who all their lives have been under the influence of this awful doctrine, and it has not converted them. Let me remind you, further, that the jails and penitentiaries of Christendom are full to overflowing with criminals, and that their religious and other antecedents are inquired into at the time of their incarceration, and that these testify that the criminals are such as had this hell-fire torment theory poured into their ears from childhood. I do not say that correct views of almighty God would have restrained all these criminals, but I do believe that it would have restrained many of them. We have evidence of that fact in your Columbus (Ohio) Penitentiary, where a short time ago three men under life sentence as murderers came into contact with our publications, setting forth the real character of God and his plan of salvation, and as a result the course of their lives was changed; they became true Christians and were so recognized by the people of the prison. Two of these have since been pardoned because of good behavior and one of them is a minister of the gospel to-day.

I receive many letters from infidels telling me of their change of heart and their acceptance of the Scriptures since they have come to see them in their true light—to know their Creator as a God of justice, wisdom, love and power.

It would not at all surprise me if there are some in this audience who are believers in the Bible as the inspired word of God only because of the better explanation thereof they have received directly or indirectly through the harmonization of the Scriptures presented in my teachings, printed and oral. Let us test the matter. If there are any in this audience who are fully consecrated to God, but who to-night would have been infidels without the

assistance of the teachings which I promulgate, let them show it, please, by rising to their feet. A pretty good showing—about one hundred! Who would have been infidels—would be to-night infidels.

By way of testing the matter further, let us now put another question: Are there any in this audience to-night fully and truly consecrated to God who were infidels, or who were converted to God by the doctrine of eternal torment, please rise to their feet. I only see one—two! Eternal torment is claimed to have converted two, and the gospel of the love of God, the justice of God, has brought over one hundred into harmony.

We hold that it is a mistake to claim that the blasphemy of God's name and character is essential to the propagation of Christianity. We claim that nothing else in the world is making so many unbelievers as this false doctrine; that nothing else in the world is turning the hearts of so many men so thoroughly away from God and all desire to draw near to him in fellowship and true worship; that its influence is evil, and only evil, and that those who are noble and true Christians under such a faith are such in spite of it, and not by reason of its assistance.

We will admit that some of the Lord's parables and dark sayings are capable of a twist, or, as the apostle would say, capable of being wrested by those whose minds have been prejudiced on this subject from infancy. Coming to these dark sayings with their minds fully convinced, they do not seek for another interpretation of them, but accept the most ludicrous interpretations without a qualm of reasoning. For hundreds of years during and since the Dark Ages these doctrines have become fixed in their twist, so that any endeavor to investigate or to straighten out the strands of truth and to test them meets with strongest opposition, their minds being prejudiced, though in many instances unwittingly so. This is one respect in which my opponent has the advantage of me. He reels off one after another of texts which have been misinterpreted for centuries, and whose misrepresentations are fixed in the minds of the majority of Christian people. The hearing of these texts brings to their minds at once the fallacious theory so long attached to them. If you will take a yard of rope, my dear friends, and attempt to untwist it and separate its strands and pull them straight again, you will have an illustration of the difficulty you must expect to encounter in your endeavor to get clearly before your minds the straight truth of the Divine Word, which has been wrested and twisted since the Dark Ages. A little of this twist was, indeed, gotten rid of in Reformation times, but the adversary has seen to it that other kinks and quirks have been added.

As, for instance, on the subject of this evening: Protestants have their teachings from Roman Catholicism. They accepted the Catholic view as respects a hell of eternal torture, manned with fireproof devils; but they reject the only palliative feature—purgatory. To that extent they have made matters worse. But the Catholics and Protestants agree that only saints, the little flock, the elect, are fit for heaven when they die. They remember our Master's words: "If any man be my disciple, let him take up his cross and

follow me" (Mark 8:34). The Protestants, therefore, at one sweep, turn the vast majority of our race, the unsaintly, into eternal torment, never-ending, and, we might add, useless, for neither could they be profited by it, nor could God be glorified thereby. There is something much more reasonable in the Catholic view, which consigns only willful heretics to eternal torment, but which places in purgatory the vast majority of our race, there to be purged of sin during the hundreds or thousands of years of tribulation, that they may be ultimately purified and received to heaven. They have no sympathy with the Catholic view in the sense of approving it as Scriptural, when, to the contrary, it is unscriptural. The Scriptures declare that "the dead know not anything;" that "their sons come to honor and they know it not; to dishonor and they perceive it not of them," and that there is neither wisdom, nor knowledge, nor device in the grave (Sheol) "whither all go" (Eccl. 9:10).

That which in the Scriptures most nearly corresponds to the purgatory of the Catholics is the millennial kingdom, in which the whole world in general will have not only an opportunity to come into harmony with God, but receive chastisements and stripes in proportion as they neglect to hearken to the great Teacher whose word will then be law. Yet how different is purgatory manned by devils and inflicting all kinds of tortures, mental and physical, from the purgatory God has arranged in the glorious epoch of purgation, when all families of earth will be brought to a knowledge of the truth; when all the blind eyes shall be opened; when all the deaf ears shall be unstopped; when Satan will be bound that he shall deceive the nations no more; when every evil influence shall be restrained and every good and helpful influence will be let loose among man; when the Lord who redeemed mankind will, in the promised times (years), make restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began, and when ultimately all who will receive these blessings into good and honest hearts and profit thereby may obtain eternal life, and all who reject these glorious opportunities will die the second death—be annihilated. Nevertheless, we repeat it, the Catholics, even though they have Satan's perversion and misrepresentations of the millennium for every man, have a much more reasonable and much more consistent error than that to which the Protestants bow down and worship—eternal, hopeless, infinite torments for infinite sin, or, in the majority of cases, for finite ignorance and blindness of the eyes of understanding.

Brother White, with all his love for debate and apparent anxiety to get after every objection, entirely overlooked, last night, it would appear, some of our most pointed Scriptural texts which we asked him specially to consider; for instance, the following:

Ps. 6:5: "For in death there is no remembrance of thee: in the grave" (sheol—the same word as hell) "who shall give thee thanks?"

Ps. 115:17: "The dead praise not the Lord, neither any that go down into silence."

Ps. 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Eccl. 9:5: "For the living know that they shall die: but the dead know not anything."

Eccl. 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor doubts, nor knowledge, nor wisdom, in the grave, whither thou goest."

Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Our dear brother just quoted those texts a few minutes ago, but he still did not say a word about how they will awake, and he did not say a word about how they are asleep. He did not give us anything at all about why they were to have all this countless suffering until the resurrection. He tells us in one breath they are dead, and in the next breath he tells us that they are suffering and in torture now. Father Adam passed out of existence five thousand years ago, but he would not be any more dead if he had died only a few minutes ago, if he had only just been snatched away; but they are all getting it because they are all alive and can not die, and God himself could not kill them. Then also the dear brother quotes with apparent blindness the Scripture which says that God is able to destroy both soul and body. Yes, God is able to destroy, and he says he will. "All the wicked he will destroy," is the way it reads. What wicked will he destroy? Our dear brother forgot also this passage that I gave him from Job, "So man lieth down, and riseth not: till the heavens be no more, that shall not awake, nor be raised out of their sleep." That is not an eight-hour sleep; that is the sleep of death he refers to. "Oh that thou wouldst hide me in the grave" (sheol, hell; sheol the same word as hell). "Oh that thou wouldst hide me in sheol, the grave." But he didn't want to stay hidden in the grave—not forever—oh, no. "That thou wouldst appoint me a set time and remember me!" Oh, yes, dear friends, God has appointed a "set time" for remembering Job, and remembering all those others that have gone down into the great prison-house of death. The Lord's word is, "Marvel not at this, for the hour is coming"—does not come here yet—"in which all that are in the grave"—not all that are in hell, but all that are in their graves—"shall hear the voice of the Son of man and come forth." Job continues, "If a man die, he shall live again." No, they say he does not die; he is living all the time; he is more alive than he ever was—but Job does not know about that. Job was entirely ignorant of that theory that a man is more alive after his death. Job wanted to know, "If a man dies, shall he live again?" And then what? He says, "All the days of my appointed time will I wait till my change comes"—just as I am waiting, and you are waiting too; we are waiting in hope—hope of the resurrection of the dead, not the resurrection of the living. If they are alive, they do not need resurrection. It is the hope of resurrection of the dead that we are waiting for, dear friends; that is the good hope; that is the hope in the gospel that, at the second coming of our Master,

the dead will be awakened. "Sorrow not as others who have no hope." If we believe that Jesus died—I do—and that Jesus rose again—I do—let us also believe that those who sleep in Jesus will God bring from the dead through him, by him. He will be the one through whom God will do it. They are in a state of death, they are not alive. They are not suffering torment. But mark you, dear friends, that those whom the apostle Paul tells us we can comfort ourselves about are not the saints; he did not say the saints that are fallen asleep. He is speaking about our friends and neighbors in general. They are all asleep in Jesus. How? Why, in the sense that they were all originally dead in Adam, and, under Adam's sentence, their death would have been everlasting destruction; but the Lord has very graciously provided a redemption, and therefore it is called a sleep, a very beautiful figure. It is a waiting for the morning, awaiting the time when the golden Sun of righteousness shall rise, when Jesus as the great life-giver shall come to call them from the tomb, when all they that are in their graves shall hear his voice and come forth. We are not to sorrow for our neighbors or for our friends. Why? Because they are saintly? No, but Christ Jesus died for sinners. The sinners are going to be brought out of the tomb—not merely the saints, but the sinners, will be brought from the tomb. The saints indeed are to have the first resurrection, a glorious resurrection, but provision is made for the world of mankind; all them that are in their graves shall hear his voice and come forth. No wonder we are waiting for him.

Instead of answering these plain, terse, Scriptural statements, our brother gave his time to misrepresenting our position by saying that we deny the resurrection of our Lord. Now, dear friends, our position is the very opposite. We lay all stress upon that. "If Christ be not risen, your faith is vain, ye are yet in your sins." There is no gospel if Christ is not risen. "He has become the firstfruits of them that sleep."

Time will not permit us to follow his various wanderings, to follow every detail of his argument and show its unreasonableness and unscripturalness, but we may in passing draw your attention to two points: First, that our brother did not disprove the Scriptural statement that "flesh and blood can not inherit the kingdom of God." On the contrary, the texts which he read quite support it, for the apostle, in discussing the resurrection of the saints, says, "It is sown an animal body, it is raised a spiritual body." But our dear brother was asked to prove it was raised an animal body, and that it had this flesh body in Hades. The body of flesh is called the animal body, and that is what our Lord had during his earthly ministry. He did not have it before he was made flesh, nor does he have it now, for he is changed as the Scriptures say, and has now a Scriptural body, heavenly, glorious.

We notice another trifling flaw in our brother's argument. When he switched off to describe the rich man and Lazarus, he had the rich man buried, and then, without waiting for a resurrection, he had him in torture with eyes and tongue and brain. These he would have you probably under-

stand were spiritual eyes and a spiritual tongue and a spiritual brain, though he tells you not how he could get these without a resurrection. And then, to be thoroughly inconsistent, he urged a drop of literal water for that spiritual tongue. So much the worse for that argument. We shall see presently a logical, Scriptural interpretation of this matter, which will violate neither reason nor love, neither head nor heart.

The basis of this doctrine of eternal torment lies in our little word "hell;" a word whose English meaning has very greatly altered from its former significance. Originally it came into the English from the German, and signified "helle," a hole, a dark place, a cavern. In old English literature the word signified a covered or secret place or condition. As, for instance, a farmer would write to his friend at a distance, "We helled one hundred bushels of potatoes this fall," meaning that he had put away that many; pitted them; put them in a hole to keep fresh for use later on. Or, again, he might write, "We helled our house this summer," meaning that he had thatched or covered over his house. Hence the translators of our common version of the Bible were well within the right and usage of their time when they gave to the word "sheol" in the Old Testament, and its corresponding word "hades" in the New Testament, sometimes translating them "pit," sometimes "grave," and sometimes "hell;" a home; a covered place; a cavernous place. For the benefit of those who may not know, I remark that the Hebrew word rendered "hell" in the Bible occurs sixty-five times, and that it is rendered thirty-one times "hell," thirty-one times "grave," and three times "pit." In two of the instances in which it is rendered "hell" you will find in the marginal readings of the reference Bible a comment, "Hebrew, the grave." The fact is that "sheol" always means in the Hebrew the grave, the tomb; not a grave, a mound of earth, for this is represented by the word "quber." "Sheol," on the contrary, means the tomb; as, for instance, when we say ninety thousand human beings die every day and go down to the tomb—down to "sheol." As we have already said, the corresponding word to "sheol" in the New Testament is "hades," because the latter was written in the Greek language; and I remark whenever the New Testament quotes "sheol" from the Old Testament it is invariably "hades," showing that the two words had an exact equivalent. Thus, for instance, our Lord went to "sheol," went to "hades," went into the tomb; was dead three days, and he arose on the third day from Sheol, from Hades, from the tomb.

L. S. WHITE'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I trust that all of you heartily enjoyed Elder Russell's answer to my eighteen questions. I trust that all of you enjoyed his taking up of those forty or fifty passages of Scripture that I used in my speech and undertaking to answer them.

Not one of these questions did he touch. Not one of the Scriptures that I read did he say anything about, but about all the time of his thirty minutes he considered the question that we discussed last night. Last night he was trying to prove that the dead are unconscious between death and the resurrection. I proved beyond even the shadow of a doubt that they are conscious between death and the resurrection, and so convinced the greater part of the audience, I feel sure, and while Elder Russell is so bent on unconsciousness that he utterly forgot to answer the eighteen questions, and seems to be unconscious of the great number of Scriptural arguments that I presented in my speech just now, he is wholly conscious of the great torment he received last night.

And so after holding a council of war, doubtless with some of his brethren, and having twenty-four hours to study on his defeat last night, he undertakes to overcome it at this time. Possibly by having some days to study on my speech that he heard this night, he will be able to undertake to answer it next Sunday morning when he preaches in this Music Hall.

He referred at the opening of his speech to my criticism of the debate report. I offered no criticism further than simply to state the facts that I felt were due to myself and to my brethren, that about thirty-three of the thirty-seven Scriptural quotations that I used were left out of the report of my speech.

This took out half of my speech from the newspaper report. Then he very kindly referred to the fact that courtesy in Texas may not be the same as in Ohio. I do not know how that is. This is my first trip to Ohio. I am glad I am here. I am receiving plenty of courtesy. And he thinks it was discourtesy for me to refer to the fact that his men were the reporters who furnished the report to the Cincinnati *Enquirer* of the first session of this debate. If that was very discourteous, I wonder how courteous he thought it was last night when he insinuated that the arguments that I was introducing against unconsciousness after death were idiotic and nonsensical. That is what he said.

If you will read the report in the Cincinnati *Enquirer* this morning, you will find that more than six times he said that the doctrines that I was preaching were lies. That is very courteous, indeed. I wonder if that is a sample of Ohio courtesy? That must be "Millennial Dawn" courtesy. Well, he said that this terrible doctrine that I was preaching—the doctrine of torment—was the doctrine of devils. I would not make a charge of that kind for my life. Rev. 20:12-15, in describing the scenes of the judgment, the apostle John says: "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 Hades delivered up the dead which were in them, and they were judged every man according to their works, and death and Hades were cast into the lake of fire. This is the second

death. And whosoever was not found written in the book of life was cast into the lake of fire." This is the doctrine of the Bible and not the doctrine of devils.

I am reminded here of a man who did not believe there is any hell or any future punishment for the wicked—eternal punishment, as my friend and opponent teaches. He was debating with a man that was weak, not so strong as he was, not so well informed, and he carried the audience in favor of no punishment after death. The stronger debater was so jubilant after the debate was over that he rose in a defiant manner and said: "If there is any one in the audience who wants to ask me any questions about hell, I am ready to answer them."

A poor little, weak, blind man in the audience, uneducated and who was trying to preach the gospel to the best of his ability, arose and said, "I would like to ask you one question." "All right," he said, "ask away and I will be glad to answer it." The blind man's wife was named Rebecca. And she read the Bible to him. And he said to the debater, "I want to ask you to read the twenty-third chapter of Revelation before I ask the question." And with boisterous laughter he said, "I am pleased to inform you, sir, that Revelation has but twenty-two chapters." The audience laughed and cheered. The poor fellow stood there for a moment until quiet was restored, and he said: "I knew that in the Bible that Rebecca reads to me, Revelation did not have but twenty-two chapters in it, but the twenty-second chapter of Revelation left all the wicked in hell, and I thought perhaps your Bible had one more chapter to get them out." And so the word of God leaves all the wicked in eternal torment, and my distinguished opponent will never be able to get them out.

Then he referred to that man down in Mississippi that told his wife Mary that he would go to hell, and that he would deserve to go, and he intended to get all that he deserved, and he spent a number of minutes of his time in telling about some correspondence and a conversation that he had with that man, and finally wound up by telling that the man was selling whisky to the negroes down in Mississippi. Now we have it.

I spent the whole time of my speech reading to you from the word of God what Jesus Christ and the apostles said of the doctrine of eternal torment of the wicked, and about the only argument that he brought against the doctrines of Jesus Christ and the apostles was some statement made by a man who was selling whisky to negroes in Mississippi. But he said for all who would have been infidels without the truth that he preached to stand up, and several in this audience stood up—doubtless his convention brethren who are mainly here from a distance. I wonder if the Cincinnati audience would like to stand up. We agreed that we would have no demonstration; he broke the agreement, and I can say where he leads me I will follow. Jesus Christ said (Matt. 25 :46), "that the wicked shall go into everlasting punishment." I want every man, woman and child in this audience who believes Jesus Christ told the truth when he said that, to please stand up. [The majority

of the audience arose, including all upon the platform.] Very much obliged, indeed.

If he wants to take any other vote, that is all right. He said that Protestants have their views from Catholics. I haven't my views from Catholics, from the simple fact that I have my view from the positive statement of the Lord Jesus Christ. He said it, and I am following him. But he said that he had no sympathy with the Catholic view. Neither have I. They teach that old doctrine of purgatory, that is as contrary to the word of God as the doctrine that my distinguished opponent is teaching, and I will be just as glad to debate with a Catholic on that proposition as I am with the gentleman at the present time.

But he said that Brother White, with his love for debate, overlooked Ps. 6: 5, and Ps. 115:7, and some other Scripture that he quoted last night. How many of you remember that Elder Russell has overlooked about all the Scriptures that I have quoted during this entire debate. We are not discussing the proposition that we were discussing last night. We are through with that, except that inasmuch as he keeps ringing it in on another proposition. But he said that "Sheol" was the same as "hell," meaning, of course, the place of eternal punishment. I deny every word of it. I showed you from more than twenty of the standard lexicons of the world unto the contrary on the use of the word *aionios*, as applying unto eternity, it was everlasting, without end, forever and forever; but showed you from the word of God that Sheol was used in the Bible sixty-five times, thirty-one times translated "grave," thirty-one times translated "hell," three times translated "pit;" and in not one of these statements did it have any reference unto future eternal punishment; but showed you from the New Testament that the word "gehenna" is used twelve times, and that the word hell is uniformly translated from it, and refers unto the place of future eternal punishment. And not one of these Scriptures did he notice for a single moment's time.

But he says there is one respect in which I have the advantage, that I reel off passages which have for generations been misinterpreted, and the misinterpretation of which has become fixed in the minds of the people. Answer to this charge: It is his business now to show they are misinterpreted. Why did he not do it? He did not even undertake it. He said that I misrepresented him on the resurrection of Jesus Christ in reading from "Millennial Dawn." If I did, I read exactly what he said in his own language. He positively declared that the body of Jesus Christ was taken out of the grave by some divine power, but was stored away somewhere, he did not know where, and he did not know what had become of it, and neither was it necessary to know what had become of it, but that it had probably been converted into gases, or would be preserved, and doubtless the Lord would present that body preserved unto the nations of the earth. And he also declared that Jesus Christ came back a "spirit being," and not in the body that he had while he was here on this earth. I showed you from that that he was denying the resurrection of the body of the Lord Jesus Christ. I

still charge it on him in his "Millennial Dawn," that he denies the resurrection of the body of our Lord Jesus Christ.

Now I follow an affirmative argument on the use of the Greek word *aionios* that I closed on in my last speech. *Aionios* is used by New Testament writers seventy-two times, and always and exclusively as denoting unbounded eternal duration. The following are a few examples:

Matt. 19:29—Everlasting life.
Heb. 5:9—Eternal salvation.
Heb. 9:12—Eternal redemption.
Heb. 9:15—Eternal inheritance.
Rev. 14:6—Everlasting gospel.
II. Thess. 2:16—Everlasting consolation.
Luke 16:9—Everlasting habitations.
II. Cor. 4:17—Eternal weight of glory.

And it is similarly used to declare the endlessness of the punishment of those condemned in the great day. A careful investigation of the Scriptures shows that *aionios* is applied fifty-five times to the eternal life and blessedness of the righteous in the future, three times to the eternity and glory of God, twice to the everlasting covenant and gospel, three times to past eternal time, and seven times to the future eternal punishment of the wicked. These seven examples of *aionios* applied to the duration of future punishment, I read, as follows:

Matt. 18:8, Jesus says: "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into [*aionios*] everlasting fire."

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

Matt. 25:46, "And these"—that is, the wicked—"shall go away into [*aionios*] everlasting punishment, but the righteous into life [*aionios*] eternal."

Mark 3:29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of [*aionios*] eternal damnation."

II. Thess. 1:9, "Who shall be punished with [*aionios*] everlasting destruction from the presence of the Lord and from the glory of his power."

Heb. 6:2, "And of resurrection of the dead and of [*aionios*] eternal judgment."

Jude 7, "Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of [*aionios*] eternal fire."

If there ever has been in any language a word whose meaning was indisputably fixed and clear and definite and pointed beyond all controversy, it is certainly this word *aionios* in the New Testament usage.

But Elder Russell is in the habit of going to many cities and delivering

lectures on the subject of "To Hell and Back." I want him to tell us all about it, for I read in the Bible of a fellow who got there and did not get back. And I want to warn you now that when you get into the place of eternal torment, there will be no escape from it; and I understand that he makes a great play in his lecture on the Greek word *krisis*—of judgment. It is spelled in English krisis—not the English word crisis—that you speak of as the turning-point in a sick person's disease, that he has "passed the crisis." It has no reference to that whatever, but this Greek word *krisis* means judgment. But he makes out in his lecture and in his writings that the word "krisis" is the trial or testing of people hereafter. In Heb. 10:27, I am going to substitute his meaning of "judgment" and make it mean a trial of in the following Scriptures to show how absurd and ridiculous his position is. Heb. 10:26, 27: "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of the *second trial* and fiery indignation which shall devour the adversary."

Jas. 2:13—substituting his meaning of the word "judgment" where James put the word "judgment"—and I read, "For he shall have a *second trial;*" that is, after this life, as Elder Russell teaches, he shall have a second trial without mercy that hath showed no mercy, and mercy rejoiceth against a second trial.

Rev. 18:10, I read: "Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come." But you know he makes trial and judgment the same thing—both the trial. Now I will read it with his understanding of the matter. "Standing afar off for the fear of her *second trial,* saying, Alas, alas, that great city of Babylon, that mighty city, for in one hour is thy second trial come." He has it to last a thousand years.

Heb. 13:4: *Krino* is the Greek word from which "crisis" originated, and *krino* means "to judge." I read the Scriptures now—Heb. 13:4, "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge." Now I will read in with his use of the word *krino* and his use of the word "judge" to give as a test. "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will give a *second trial.*"

Another thing I want to call your attention to. He is in the habit in that lecture of having a great deal to say about the Valley of Hinnom. He claims that Gehenna means the Valley of Hinnom. He would not take up my Scriptures on Gehenna till he knew I would not have any other chance to reply, so I will tell you about the Valley of Hinnom. Elder Russell will tell you that Gehenna means the Valley of Hinnom, three miles south of Jerusalem, and that there was a fire kept perpetually burning there—or used to be—and the refuse of the city was thrown there and burned up—and that is the Gehenna that Jesus is talking about.

That prince of Biblical critics, John W. McGarvey, president of the

Bible College of Kentucky University at Lexington, Ky., says that "the Valley of Hinnom was a deep, narrow valley southeast of Jerusalem, and lying immediately in the south of Mount Zion." Both Elder Russell and I agree that the Valley of Hinnom was a valley three miles south of Jerusalem. We do not agree that that was the place that Jesus had reference to when he taught that that was the place that the wicked will be cast into future punishment. "The Greek word Gehenna is first found applied to it in the Septuagint translation of Josh. 18:16.

For the history of the valley see the following passages of Scripture: Josh. 15:8; II. Chron. 28:3; II. Chron. 33:6; Jer. 7:31; Jer. 19:1-5; II. Kings 23:7-14. The only fire certainly known to have been kindled there was the fire in which the children were sacrificed to the god, or idol, Moloch. This worship was entirely destroyed by King Josiah, who polluted the entire valley so as to make it an unfit place for even heathen worship. There is not the slightest authentic evidence that in the days of the Jews any fire was kept burning there, nor is there any evidence at all that casting of criminals into the fire there was ever employed by the Jews as a punishment. It was the fire of idolatrous worship in the offering of human sacrifices which has given the valley its bad notoriety. This has caused it to be associated in the minds of the Jews with sin and suffering, and that led to the application of the name in the Greek to the place of final and eternal punishment. When the conception of such a place was formed it was necessary to give a name and there was no word in the Jewish language more appropriate for the purpose than the name of this hideous valley." So Jesus then took it up and showed them that there was a place of punishment represented by this valley, figurative of the eternal punishment of the wicked, but substituting "Valley of Hinnom" for hell, as Elder Russell does, and it will show you what absurdities it makes.

Matt. 5:22, "Whosoever shall say, Thou fool, shall be in danger of the Valley of Hinnom, three miles south of Jerusalem."

Matt. 5:29, "And if thine right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into the Valley of Hinnom, three miles south of Jerusalem."

Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in the Valley of Hinnom, three miles south of Jerusalem."

Rev. 20:15, "And whosoever was not found written in the book of life was cast into the Valley of Hinnom, three miles south of Jerusalem."

My argument stands before you. Jesus said in the twenty-fifth chapter of Matthew, forty-sixth verse, "And these"—the unrighteous—"shall go away into everlasting punishment, but the righteous into life eternal." How would it be to read it like Elder Russell makes it read, "And these, the wicked, shall go away into the Valley of Hinnom, three miles south of Jerusalem." There is not a man on earth, even my distinguished opponent, that will

ever be able to answer this Scriptural argument, supported by the standard lexicographers of the universe. He can not do it. The word of God is against him, the scholarship of the world is against him. He did not come to it in his last speech; he can not come to it in this speech.

C. T. RUSSELL'S SECOND REPLY.

I was calling your attention, dear friends, when I closed my argument, to the fact that the word "sheol" as it is used all through the Old Testament is the same word that is rendered "hell." Now, my distinguished friend tells me, tells us all, that the word "sheol" in his judgment does not mean hell at all, and does not relate to the future at all, consequently there is not any hell in the Old Testament anywhere. I am glad we have that much got rid of. That is a good deal. For one thousand years they had no hell—not a bit of it in the Old Testament—and that is right. The word "sheol" merely means the grave, and all through the Old Testament the warnings of the Lord are that they would go down to "sheol"—go down to the grave—everything on the subject.

That you may know, dear friends, how the revisers of the Bible treated this subject, I remind you that in the Revised Version there is no mention of hell, but Sheol and Hades. The revisers knew very well that the word means the grave, the tomb, the state of death, and they were not willing quite to tell the whole matter, but they put Sheol in the Old Testament and Hades in the New—too honorable to omit the thing altogether, or put it in hell, knowing it did not mean hell. I am glad our brother agrees that it does not mean a place of fire that he wishes to consign the people to.

Another word. Let me assure you that every educated minister knows what I have just related respecting the words Sheol and Hades. My opponent indicated last night, with apparent pleasure, his belief in eternal torment, and this evening also. And that is somewhat supported by his manner this evening. Incidentally he remarked that no doubt our chairman of last evening, Rev. Robertson, also believed in eternal torment. That makes it permissible on my part to inform this audience of what Bro. Robertson said to me last evening after he had heard our presentation.

He said, "Your view, then, is that the life of the finally wicked will be extinguished?" I answered, "Yes, but not until their due time—not either in this age or in the millennial age—till they shall first have had an opportunity to come to a knowledge of the truth that they may be saved." He replied, "Undoubtedly that is true." And I am not committing any breach of confidence in this matter, because in the hearing of others he said, "Undoubtedly that is the meaning of the Scripture, 'The soul that sinneth it shall die.'" If it dies, it does not have any punishment or any more pain after that; it

has had its punishment; it is punishment, dear friends, to die; it is a great punishment to die. If you get a right appreciation of life once, you will think that to die, to be utterly stricken out of existence, is a great punishment. Yet that is only God's provision for the willfully wicked. All others will have full opportunity.

I need not stop to dispute with our friend respecting the word *krisis* and the way in which he prefers to pronounce it. These Greek words you can pronounce according to your preference; some pronounce them one way and some another; but the word is the same word as the word "crisis" that is spelled with the letter "c." You can spell it with either "c" or "k" as you please; it is exactly the same as the Greek word transferred to our English, and any scholar on the subject will bear me out. If you will refer this matter to some professor in your colleges around here, I am sure they will bear me out.

Now we proceed. We have waited, dear friends; we have heard our dear brother speak about figurative expressions, etc. I call them dark sayings, parables—dark sayings—of our Lord. He has quoted these, and he has quoted them from Revelation, but he did not quote you anything along the plain statement of the Scriptures. We are still waiting for Elder White's "clear, plain statements of Scriptures, about hell and its tortures." Why do you suppose he did not quote from St. Paul or St. Peter or St. Jude, or St. John's Gospel, some "plain declarations about hell and eternal torment," as those Scriptures treat other subjects, such as the ransom and justification by faith and sanctification and the conclusion of our calling, and our election, and the second coming of Jesus, and the glorification of the saints, Christ's bride and the glory of the Father? He has not told you. I will tell you. It is because there are no such Scriptures to quote, and yet St. Paul wrote these words, "I have not shunned to declare unto you the whole counsel of God." This hell torment of the dead can not therefore be a part of the counsel of God. On the contrary, however, Paul does tell us of the destruction of the finally wicked.

Our brother quoted this, but probably you did not notice it when he was quoting it. You will notice it when I quote it, for I will not quote it in the same way. So does St. Peter; so does St. James; so does St. John, and in no figurative or parabolic language, either. St. Paul says they shall be punished with everlasting destruction. That is what they will be punished with. If he meant they will be punished with everlasting torture, why did he not say so? He did say what was the truth, that they will be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." They will be blotted out, the finally impenitent of whom he is speaking in II. Thess. 1:9. Peter says they are like "brute beasts, made to be taken and destroyed" (II. Pet. 2:12). Made to be taken and destroyed. Do you torment brute beasts? Is there any more reason why a man who is not fit to live should be tormented than brute beasts should be tormented? I think that man is as good as a beast, anyway, and needs as

much consideration of you and your Maker as a brute beast does. James says that he who "converteth the sinner from the error of his way shall save a soul from"—eternal torment?—no, sir; "shall save the soul from death." There is no figurative language about this, dear friends. This is the plain statement. (Jas. 5:20.) St. John says, "There is a sin unto death"—the second death. (I. John 5:17.) Again, "God hath given unto us" —believers—"eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." If he hath not life, how could he have torment? (I. John 5:11-12.)

But they all tell us of the love of God and his mercy, the election of the church to be joint-heirs. They tell us of the time of restitution of all things that God has spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.) The apostles tell us of these things.

Now, coming to some figurative passages, I find one of these in Jude's statement that our brother has quoted, that Sodom and Gomorrah were set forth as an example of suffering of vengeance and eternal fire. But it is an example; don't forget that it is an example. Our brother insists about it as being eternal. I might remark to him, and the rest of you, that the word that is used for everlasting and eternal is not a word as strong as our word in the English, "everlasting"; it more properly corresponds to our word "lasting," without the ever. It is a strong word, and the strongest word that is in the Greek, and the strongest word that is in the Hebrew; it is the same word that is used in reference to the eternal life of the church. There is no doubt about that. We are not wishing to make any point on that, that it is a different word; it is the same word that is used respecting the future of the church, that is used respecting the future of the wicked, but when we come to see this fire, we will see. They are suffering the vengeance of eternal fire, which is all to the point.

We were just looking for an example of what eternal fire came upon Sodom. We answer that this may be understood in either of two ways, both of which are true. First, fire sent by the eternal God; or second, age-lasting fire—the fire with which God blotted out the people of an age or epoch. Our Lord Jesus gives us a word about these people of Sodom and the fire and its effect. He says, "It rained down fire and brimstone out of heaven and destroyed them all." It was not a preservative fire. It was an example of how God will ultimately do to all willful sinners. Jesus said, "Ye shall all likewise perish, except ye repent"—unless your knowledge of God, whenever it comes, shall lead you to repentance, for all the wicked will God destroy and the wages of sin is death. (Ps. 114:20; Rom. 6:23; Luke 13:3-5.) But in great mercy God has provided forgiveness in Jesus for those who hear and see and accept the divine mercy. This is in accord with the apostle's words, "God will have all men to be saved and come to a knowledge of the truth, for there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in

due time." The testimony has reached some of us now and we are responsible under it.

But it is God's will that ultimately all shall come to a knowledge of the truth, not only the 1,200,000,000 of heathens who are now living, and many equally blinded in Christendom, but all the blinded and ignorant ones who have gone down to death, into Sheol, until the time where they will await the Lord's call, "Come forth," when the message of his goodness shall be testified to.

But hearken further unto Jesus' words about Sodomites, whom, he says, were destroyed—not preserved—by the fire that came down from heaven. And that was an example, St. Jude says. He destroyed them all. He referred not to the children who have lived afterwards, but those very ones that were destroyed by the fire. Mark the words: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you, O Chorazin and Bethsaida" (Matt. 11:21). Why, you say, then the Sodomites could not have had their judgment yet? No, we answer, not their second judgment. They, like the rest of us, suffered in the first judgment, which came upon Father Adam, and was inherited by all his children, but Christ died that we might have another chance, which you and I are getting now. But the Sodomites never had their second chance; neither have the majority of mankind, the heathen, for instance, ever heard of the only name whereby they must be saved.

This gospel age is the judgment day for the church, whose eyes have been opened, and who have come into special relationship to God through faith and consecration, but the judgment day for the world waits. It is the millennial day, a thousand years long. In that day the Sodomites, and the heathen, and all mankind, who have not yet had a judgment or trial for eternal life, must come to a knowledge of the truth and have a trial, because Christ died for all.

If now our curiosity is further aroused concerning the Sodomites, it will be profitable for us to read what God has to say respecting the future. You can read it at your own convenience in Ezekiel's prophecy (16:46-63). In that prophecy our Lord tells how during the millennial age he will bring back the Israelites from the dead, and with them their companions that they despised, that all shall be blessed together.

But whether the Sodomites or Israelites, or whoever after have never been brought to a full opportunity during the millennial age, and then sinned willfully, upon them will be visited the punishment exemplified by the fire that totally destroyed the Sodomites. Fire is always a symbol of destruction, and never a symbol of preservation.

But another text that our brother made great use of was in that one parable of the sheep and goats. We come now to this parable. Note first that this parable does not apply to the present age, but to the millennial age, after the second coming of Christ. You and I can not be the sheep and goats of this parable because our Lord distinctly says in introducing it,

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats." When Brother White wanted to say the other night that our Lord was already reigning in his kingdom, we objected and called attention to the fact that the Scriptures say the prince of this world is Satan, and our Lord said, "My kingdom is not of this world." Even Brother White would be forced to admit that he has not seen our Lord sitting on the throne of his glory, and all the holy angels with him, and that he has not seen all the nations gathered before him, as sheep and goats. The church being gathered out now is being prepared for association with Christ in his throne, according to his promise, as his bride. Then with the binding of Satan and the establishment of the reign of righteousness the whole world will be before the judgment-seat of Christ, in the sense that the church is now on judgment or on trial, and just as our Lord now is separating the wheat from the tares, so then he will separate the sheep from the goats. Each member of the race will be determined by his heart obedience to the kingdom regulations, or otherwise, whether he is of the goat nature or of the sheep nature. The sheep are shown at the right hand of blessing and favor in the kingdom, and the goats are shown on the left hand, or disfavor. At the close of the millennial age the whole world will be thus divided. The sheep class, having accepted of all of God's favor, will be granted the kingdom or dominion of the earth, as Father Adam had it at the beginning, but lost it by sin.

Theirs will be a dominion under the whole heaven, and not heavenly dominion. It will be restitution to perfection; perfection will be their glorious reward, and their Eden home will be the world, with paradise restored, but it will not merely be a garden, as at first. As for the wicked, or goat class, who shall have enjoyed all those blessings and privileges, and yet not been found in heart harmony with the Lord, what of them? They are counted as being in sympathy with Satan, and will be destroyed, even as the Lord declares that Satan will be destroyed. Notice how it is written: "These shall go away into everlasting punishment, prepared for the devil and his angels"—his messengers—his sympathizers. Nothing here tells us what is the character of that punishment. That is to be everlasting. Brother White tells us that he is sure that everlasting punishment is everlasting torment. But let him prove it. It is one thing to say that it is torment and another thing to prove it. Where in the Scriptures is it stated that the punishment for sin is everlasting torment? Nowhere. What do the Scriptures say is the punishment for sin? The statement is plain: "The wages of sin is death." That is the punishment. "The soul that sinneth it shall die." "Everlasting destruction"—utterly destroyed from amongst the people. (Rom. 6:23; Ezek. 18:4; II. Thess. 1:9; Acts 3:23.) These are the Scriptural statements. Where the Scriptures speak we speak. The Scripture teaching in this is silent as respecting eternal torment being the wages of sin. It

teaches no such thing as eternal torment, and we properly believe no such thing, but to the contrary. Long accustomed to thinking of punishment as implying pain, some might still feel in doubt. To such we say that the Greek word here rendered punishment is *kolasin*, and that its significance is restraint, not pain—the everlasting restraint into which the wicked will go, as the second death—just what the first death would have been had not God graciously redeemed us by the precious blood of Jesus.

Our brother has made a number of quotations from Revelation. We would be very glad, indeed, to go through those quotations, but we will not have the time. We wish to say, however, that in the Book of Revelation we find symbols. Our brother read some of these passages about the beast and the image and the false prophet, and I very much doubt if he knows what the beast and the image and the false prophet signify. I do not know, but the beast is going to be tormented and the false prophet is going to be tormented. And when you interpret symbols you have got to do it from that standpoint. The Book of Revelation is not something that is properly brought in in such a controversy as this. Nor would it generally be considered usage to bring in the symbols of Revelation as proof on any point. It is a rule among those who are doctors on this line to exclude anything like the Book of Revelation from being direct proof. We ought to have it in the words of Paul, in the Corinthians, or Romans, or Ephesians, or Philippians, or some of these plain statements in which he declares that he did not shun to declare the whole counsel of God. He never said a word about eternal torment. On the contrary, he spoke of everlasting destruction from the presence of the Lord.

Now we go on. Our brother has found out that there are immortal worms, undying worms. What in the world has given worms the power of living forever? Would not that be a gift of God to those worms? I do not know, indeed, but I think that the brother has merely got his symbolisms mixed up. Let us see. He very kindly details something about Gehenna. I have to differ with him. Gehenna was not three miles from Jerusalem, but just outside the city, just a stone's-throw. It was called the Valley of Hinnom, because Hinnom was the name of the man who once owned that valley, and for awhile, when they got to using the Greek language, it became corrupted and was known as Ge-Hinnom, and afterward it was changed a great deal until it became known as Gehenna. So it is known to-day and so it was so known at that time. The valley is now all filled up with stones. As he said very truly, it was once used as a place for the burning of children. The great image of Moloch, of brass, was lighted with fires and children put into the arms of it, as a heathen worship, and God was very much provoked at the Israelites and chided them for that, and if they had thought for a moment that God had a great, big furnace somewhere and was putting his children into it at the rate of ninety thousand a day, they would have retorted to God that they were merely copying him upon a small scale. But God was very much incensed against them, and as the brother has said,

Joash the king destroyed the valley. So, then, it was kept for the throwing of offal. Now, then, we are not meaning to say, dear friends, that Gehenna, the Valley of Hinnom, is the place of the second death. No; our Lord all through the Scriptures shows there is a picture drawn by which the earthly Jerusalem is represented by a picture of a heavenly Jerusalem, the one the type and the other the antitype, and so this Valley of Hinnom, outside the walls of Jerusalem, was merely a figure or type representing the second death. But those who would not be permitted to go into the new Jerusalem would suffer in the second death. I have not the time to deal with the matter more particularly now, but wish to refer you, if you please, to the undying worms, etc., connected with that valley. These worms in that little valley fed on the carcasses, unless they were burned by the fire, and those were the little worms of that time.

They did not die in the sense that nobody had the power to extinguish the fire there. It was kept burning purposely, by a law, and the worms were allowed to feed upon whatever was thrown into that valley but did not alight in the fire, but on the rock above. It was literally destroyed, a symbolism of the utter destruction of all those who will not be allowed to enter into the new Jerusalem, the kingdom of God, when that time shall be accomplished.

Now I come to the parable of the rich man and Lazarus. I would like if I had more time, dear friends, to deal with this matter, but we will have to do the best we can. There was a certain rich man. Was there a certain rich man, or is that a parable? Now, our dear brother did not tell us whether he thought it was a parable or not; he appeared to say that he thought that it was a literal statement, therefore I must meet that argument, lest he should say that I did not meet it right. If it was a literal statement, there are certain difficulties about it. In the first place, why did the man go there? Look at the records. "There was a certain rich man. He fared sumptuously every day, and he wore purple and fine linen." Is there anything else about him that was bad? No, merely the riches and the purple and fine linen and plenty to eat. That was all that was bad about him. There is not a word said about his being an immoral man, or a blasphemer of God, or anything else. There was a certain rich man, etc., and he died and was taken off into—torment? Mark you, dear friends, he was not taken to Gehenna. He was taken to Hades; and the brother said that Hades never refers to future eternal torment. [Applause.] He died, but went to Hades. He went into the grave condition. Then, if you will look a little bit further into the matter, and read the other part of the parable, you will see what about the poor man. What was there in his case? Why, he was simply a poor man; he was full of sores and sick, and he lay at the rich man's gate, and ate the crumbs that fell from the rich man's table. Was there anything good about that? Not especially. Was there any reason why he should go to heaven because he lay at the gate and was sick and had no money? Not especially. Are these the terms on which you hope to go to heaven; that

you do not wear any clean, fine linen and never wear purple, and that you have never had plenty to eat? Are these the terms upon which you hope to get to heaven? I do not think so.

Do you think your chance to get to heaven is merely if you lie at some rich man's gate and eat crumbs, and have sores, and have dogs come and lick them? Is that your chance of going to heaven? If so, you will never get to heaven. You have never had those experiences, have you? But—now wait a minute—when this Lazarus was carried—he did not die ordinarily, you see; he was carried by the angels. That is not the way you expect to go, anyway. But when he was carried by the angels, where did he land? In Abraham's bosom. Abrham had his arms full. Now, what chance do you think you or I have? What chance, dear friends, is there for you and for me now if Abraham got Lazarus away back there? And more than eighteen hundred years have elapsed since. He could not take any more in his arms, sure; he could not take you and me, and there could not have been many saved at all, for that matter. It is nonsense. In other words, dear friends, it is not a literal statement at all, but is a parable. It is a hyperbolical parable; it is an exaggerated statement in parable form. What does it mean? I must be very brief, and can not go into detail, but wish to say right now that I have some pamphlets that treat of this matter. I will be pleased to give any of you a pamphlet free if you will address me and say you would like to have that pamphlet. It gives all the texts on hell.

The rich man was the Jewish nation, who fared sumptuously, had plenty; God filled their table full; they had purple; royalty is represented by purple; the kingdom of God in its typical form was in the Jewish nation. They had fine linen, representing the righteousness or justification that God provided them through the sacrifices of the law. All of these things belonged to the Jews. Their table was furnished in the presence of all their enemies, as they themselves boasted. But the time came when they rejected Jesus, and their nation died—died to all those blessings. They did not go to eternal torment, but died to those blessings. As a nation they died, and they are not in existence to-day as a nation. They have no nationality; they are a people, but they are not a nation. Now, that is what is represented here, dear friends; a man who is dead; he is in Hades—not alive. You see as a nation they are in Hades, they are dead. As a people they are alive, but as a live people they have been suffering torture all through this gospel age. Where? At the hands of the various Christian nations. It is not very long since President Roosevelt, of this country, was asked to intercede for them with the Russian Government to give them some easement. They said, "Give us a drop of water to cool our tongue." They are in this torment of trouble. They have been in this trouble all through the gospel age. I must not stop with this now, but go on. How about Lazarus? Who was he?

Lazarus represented the Gentiles, all those who were outside of the pale of the Jewish influence. They lay at the gate. The Jews would not recognize them, and the Lord said there was a change coming, and that as the Jewish

nation was going to have to die as a nation, so those who had been outcasts from them were going to be received into God's favor. You remember that Jesus gave an illustration of this woman of Syrophœnicia, and how she spoke to him. She wanted favor and he granted the favor of healing her daughter, you remember.

You remember how this Lazarus was taken into Abraham's bosom. Whom did he represent? He represents you and me, and all who by nature are Gentiles—not Jews. We were not part of the rich man, we did not have purple or fine linen. We were poor outcasts, without God and without hope, but now we are brought in as the apostle says, and we become the children of Abraham, and we are in the arms of Abraham, in this figurative sense—Abraham representing the father of the faithful. We have become the children of Abraham.

Wednesday Evening, February 26, 1908.

(*Chairman,* SCOTT BONHAM, Attorney, Cincinnati, O.)

FOURTH PROPOSITION.

The Scriptures clearly teach that the first resurrection will occur at the second coming of Christ, and only the saints of this gospel age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved.

C. T. Russell, affirmative.
L. S. White, negative.

C. T. RUSSELL'S FIRST SPEECH.

I take this opportunity to assure Brother White and this audience that my opening remarks two evenings ago were in no sense intended as jibes or slurs against my opponent. He evidently misunderstood my statement. I did not say that his arguments on the subject were idiotic and nonsensical, for the gentleman had not yet presented his arguments. How could I antagonize them? What I did say was that the idea that when a man is dead he is more alive than when he was alive is an idiotic and nonsensical idea. But I confess that I myself once believed this nonsense, as many bright and able men besides Brother White still believe it. I expressed

surprise that a man of his caliber, after studying the subject, should still be willing to undertake its defense. My endeavor is to awaken all such intellects as Brother White's to a realization of the absurdity of such false reasoning which so long has held able and brilliant minds. Brother White's antagonism by no means discourages me. I remember that Saul of Tarsus once persecuted those in this way, and thought he did God service. Many persons at first so antagonistic that they burned my books have afterward become my warmest defenders, my friends and colaborers. I call to mind a Methodist minister, Mr. Rogers, of Homestead, near Pittsburg, who, when proffered the reading of "Millennial Dawn," refused, and was so prejudiced that he declared that if it were left in his house he would burn it. Later on, in the Lord's providence, he did read it, got a blessing, and is now a colaborer in the work. I call to mind Dr. Simpson, of Allegheny, a United Presbyterian minister, who at first was terribly incensed against "Millennial Dawn," but after a careful, prayerful study of it became a firm friend of the truth. On the platform with me this evening is Brother Paul Johnson, once the pastor of one of the most prominent Lutheran churches of Columbus, Ohio. Brother Johnson was once in such opposition to the true interpretation of God's word that from the pulpit he urged those of his congregation who possessed "Millennial Dawn" to burn it. Let us hope that Brother White may yet sit down to read the "Dawns" carefully and prayerfully, and not merely in a spirit of opposition which always blinds the truth.

The topic under discussion this evening—"The Resurrection of the Dead and What It Implies"—is a very prominent one in the Scriptures and a very important one, without which it is impossible to understand the divine plan of salvation. But this subject of the resurrection has been little studied by Christian people in general, because their minds were diverted away from it by the erroneous supposition that the dead were not dead, but alive in heaven or purgatory or hell. The doctrine of the resurrection, therefore, has been rather in the way of Christian people and theologians who, following the style of Brother White's comments of the other evening, have claimed that it is a resurrection of the body, whereas the Scriptures declare that it is a resurrection of the soul, and never once referred to a resurrection of the body. Elder White, the other evening, endeavored to read in the word "body," claiming that when the apostle says, "It is sown," and "it is raised," the body is meant. But if the "it" means the body, how does it apply when the apostle says, "God giveth it a body as it has pleased him"? Does it mean that God giveth the body a body? Surely not. The "it" is the being, the soul. The matter is clearly stated in respect to our Lord; his soul was not left in Sheol, was not left in Hades, was not left in the grave. "Thou wilt not leave my soul in Hades" (Acts 2:27-31).

Theologians, in wrestling with this subject of the resurrection, are so confused by the error of thinking that the man is alive in the interim between death and the resurrection, that they formulate some peculiar absurdities in trying to explain the matter. They would tell us, for instance, that Adam has

been over five thousand years living without a body either in heaven or hell, but if he is in heaven his happiness is not quite complete, because he needs that flesh; and if in hell he is not suffering as much as he would do and ought to do, and, therefore, needs the resurrection to complete either his joy or his pain, and similarly with all the other thousands of millions. The mere statement of the matter should show the absurdity of it. According to science, our bodies experience a change, throwing off all effete matter, and taking on new, so that our organisms, our bodies, are completely changed every seven years. Evidently, therefore, these changing particles of matter are not important; it is not particular atoms of matter that the dead will desire in the resurrection, but a return to being, a return of soul, a return to conscious personality. I have not the time on this occasion to discuss the meaning of the word "soul," but have a free tract on this subject which I will be pleased to send to any who will write a postal-card request to me at Allegheny.

The resurrection is what the apostle terms the salvation that will be brought unto us at the revelation of our Lord and Saviour Jesus Christ. (I. Pet. 1:13.)

Any salvation which we enjoy in the present time, the apostle explains, is salvation by hope, by faith, and is not an actual salvation. Rom. 8:24, "We are saved by hope." If our hope continues, and if we are energized by it to obedience to the divine Word, the result will be our actual salvation, or resurrection, full and complete—a salvation from sin and its death penalty. But notice that as the Scriptures clearly distinguish between the trial of the church during this gospel day and the trial of the world during the millennial day, so it distinguished between our special salvation and the world's common or general salvation, and similarly it distinguishes between the first resurrection, which the saints will enjoy, and the general resurrection, which will be for the world.

In other words, the great general penalty that came upon Adam and all his posterity that was sentenced to death was, "Thou turnest man to destruction" (Ps. 90:3)—to "sheol," to "hades," and to the grave. The second step in the divine plan was the redemption of Adam and all his race by the great Redeemer Jesus. The third step will be the deliverance of the world from the sentence of death—otherwise called the "curse," the "wrath of God," etc., that is resting upon our race because all are sinners. (Rom. 5:12.) Have in mind, then, these three parts: 1. Adam's sin and its death penalty. 2. Our Lord's righteousness and the giving of his life as the redemption price for Father Adam, and, incidentally, for all his children. 3. The resurrection of the dead. The race was treated as a whole in the original sentence which passed upon all men, and in offset of that "Jesus Christ, by the grace of God, tasted death for every man." And in response to this, "There shall be a resurrection of the dead, both of the just and of the unjust" (Acts 24:15).

It will be noticed that the resurrection is in this text divided into two parts,

the just and the unjust. Similarly the prophet Daniel, speaking of the matter, divides it into two parts, saying: Many of them that sleep in the dust of the earth shall awake, (1) some to everlasting life and (2) some to shame and age-lasting contempt. (Dan. 12:2.) Notice that they were not enjoying everlasting life, but were asleep in death, and the others were not suffering shame and lasting contempt, but were also asleep until awakened. But particularly notice the two classes, both participating in the resurrection.

Come now to our Lord's statement on the subject, "Marvel not at this, for the hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5:29). Note here, again, that all are in their graves, and not alive; and that all must come forth from their graves, not from heaven, or purgatory, or hell. Note that the coming forth is not the resurrection, either, but that they come forth that they may have a resurrection—they come forth "unto resurrection."

The Greek word signifying resurrection is *anastasis*, and does not mean merely an awakening from the dead, as in the case of Lazarus. The meaning of the word is "standing up again." The thought is that a fall took place. Adam was created perfect and upright, in the image of his Maker, but through sin and disobedience he experienced a fall, which affected him mentally, morally and physically. Christ's redemption of Adam, his payment of Adam's ransom price by His own death at Calvary, secures much more for Adam than merely the coming out of a state of unconsciousness. Imagine Adam in his dying moments, 930 years old, weak, emaciated, all run down every way. Let us not get the thought that our Redeemer's death was intended merely to justify Adam to return to that enfeebled condition. Oh, no; the payment of his sin penalty justified his return to the condition in which he was when he transgressed. Or, as Jesus expressed it, he came "to seek and to save that which was lost" (Luke 19:10). Human perfection was lost; the right to a return to human perfection was bought by the precious blood of Jesus, and the time for the return will be at our Lord's second coming, when all shall hear the voice of the Son of man and come forth from the tomb in practically the same condition in which they entered it; but unto, or with a view to, their resurrection or raising up again out of the sin and death condition into perfection, etc., from which they had degraded. So, then, in Adam's case it may be plainly seen that he not only will be awakened in the condition in which he died, but he will be granted the opportunity of standing up again, of resurrection, of full recovery from his fall into sin and imperfection. This is the glorious meaning of the word "resurrection"—standing up again.

True, only Adam and Eve ever fell from perfection; but all their race were reckoned as sharing in their fall, because if they had not fallen their children would have been born on the same plane of perfection and to divine likeness; hence in the divine arrangement the redemption of Adam to all

that he lost includes also all of his children, all of whom, under the Lord's gracious arrangement, will have a full opportunity of coming back to the perfection of life, to the image of God.

Now let us note the processes of the divine arrangement.

Adam and his race did not lose their perfection in the divine image suddenly, but gradually during the six thousand years the race as a whole has been going downward, so that while Adam, even under adverse conditions, was 930 years in dying, the average length of life to-day is thirty-five years. And so we find that the Lord has arranged that the resurrection—*anastasis*, raising up again—shall be a gradual one.

All of God's blessings began with the church, which the apostle tells us is to be "a kind of firstfruits unto God of his creatures" (Jas. 1:18). If this were the only Scripture on the subject, we should be able to gather from its statements that God intended the salvation of an after-fruits, else what is the signification of the church being a kind of firstfruits? Again, the church is called "the church of the first-born," or, more literally, the "first-borns" (plural); others of the human family to be saved later will come in as the after-borns. (Heb. 12:23.) It should be noticed that the Scriptures use this word "born" in respect to the perfecting accomplished in the resurrection. Hence the church is spoken of as being begotten of the Holy Spirit, and a later experience, which we enjoy, is called the quickening of the Spirit. When we begin to be active in the service of Him who hath called us from darkness into his marvelous light, then the embryotic condition is represented as progressing and preparing us for birth in the resurrection. Thus our Lord, begotten of the Holy Spirit at the time of his baptism, quickened by that Spirit to energy in doing the will of him that sent him, and finishing his work, was developed and made ready for his birth of the Spirit in his resurrection. We read, "He was the first-born from the dead," a death in the flesh and quickening in the Spirit. And again, "the first-born among many brethren"—we his brethren are to be similarly born in the first resurrection, as we shall see later. (Col. 1:18; I. Cor. 15:20.) Only this first-born class is being dealt with at the present time. God's time for begetting the world with the Spirit of the truth, and for the world to be developed, and for the world to be born, in the sense of reaching perfection of life, will be in the next age during the millennium. No one will question that the heathen are not begotten of the word of truth at the present time, when we know that more than 1,200,000,000 of them have never heard of the only name whereby we must be saved.

Pardon me if I emphasize this thought, for I realize how important it is to your clear comprehension of the divine plan as revealed in the Scriptures—that the church, the elect, the saints, will alone constitute the resurrection of the tested holy who shall be associated with Christ to share with him in his throne of glory and in his work of blessing all the families of the earth as members of the spiritual seed of Abraham. Let me quote again: "Blessed and holy is he that hath part in the first resurrection; on such the

N.H.STATE LIBRARY

second death hath no power, but they shall be priests unto God and of Christ and shall reign with him a thousand years" (Rev. 20:6).

The resurrection process for the church, the "little flock" class, begins with their consecration, when they are reckoned as dead with Christ, yea, also, as risen with him, dead to sin and alive toward God through Jesus Christ, their Lord. Their changed or resurrection life has its beginning now, and, as the apostle says, they are being transformed by the renewing of their minds, that they may prove (know, experience) the good, acceptable and perfect will of God, and this we will attain in our actual resurrection, when all the members of the church, which is the body of Christ, shall have been "begotten" and "quickened" and developed and be ready to be "born from the dead" in the first resurrection.

This first resurrection class, the church, is said to share in Christ's resurrection, his resurrection, which is not to human perfection, but to glory, honor and immortality—"far above angels, principalities and powers, and every name that is named."

Those who are called of the Lord here in this gospel age are invited to share in his ignominy, to suffer with him, to suffer for the truth, to suffer for one another, to "lay down our lives for the brethren," "for if we suffer"—with him—"we shall also reign with him" (II. Tim. 2:12). "If we be dead with him, we shall also live with him"—"heirs of God, and joint-heirs with Jesus Christ, if so be we suffer with him that we may also be glorified together" (Rom. 8:17). These, and these alone, are to share in the first resurrection, "his resurrection."

Note this expression of the apostle in his letter to the Philippians (3:8, 9). He says, "I do count all things but loss and dross that I may win Christ and be found in him," a member of the glorious body of the anointed one beyond the veil—a member of the bride—the Lamb's wife, who shall sit with him in his throne. (II. Rev. 3:21.)

The apostle continues the same argument, saying "that I may know him"—might be identified with him and experience the—"power of his resurrection" (Phil. 3:10).

"His resurrection" is the first resurrection, or chief resurrection of spirit nature, of the divine nature, but as for the world's resurrection it will be entirely different; it will be a resurrection, a raising up again to the glory, to the dignity, the grandeur of the perfect man Adam, as he came from the hand of God very good, in the image and likeness of him who created him, plus the valuable experiences gained through the fall and the raising up again—resurrection.

The apostle, continuing his argument, declares that the conditions upon which he may hope to share in Christ's resurrection, the first resurrection, or, according to the Greek, the "out resurrection," *exanastasis*, is that he shall be made conformable to Christ's death—that he should die as Christ died. (Phil. 3:10.) He does not by this mean that he must die on the cross, but that he must die a sacrificial death; he must lay down his life in

the service of God, in the service of righteousness, in the service of the brethren, the body of Christ. And this rule applies to all who will be members of the body of Christ, the royal priesthood, the peculiar people. As our Master said, each of these must take up his cross and follow him, or they can not be his disciples.

Who are the good and the just meant by the apostle and our Lord, as those who will share in the first resurrection?

We have now clearly in mind the two classes, and that the resurrection has been provided for both in the divine plan—that the sacrifice for sin was a ransom for all to be testified in due time. (I. Tim. 2:4-6.) Let us examine particularly St. Paul's expression, "the resurrection of the just," which corresponds with our Lord's expression "that they have done good." But who are these? We reply, that in the absolute sense "there is none righteous, no, not one" (Rom. 3:10). There is none just.

We must therefore understand these expressions "done good" and "just" in the relative sense in which they are uniformly used in the Bible. As the apostle says, "The righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (Rom. 8:4). Fortunately for us, it does not say walking up to the spirit of the divine law, for then none of us would be acceptable, but it does say walking after the spirit of the divine law, and this may include all who have been begotten of the Holy Spirit, but it could not include any one else. Hence, all of our neighbors and relatives and members of our families who have not been begotten of the Holy Spirit can not be of these who are walking after the Spirit, can not be of these who are approved of God, and described by the apostle as "the just," the justified, the acceptable; can not be of those described by our Lord as having done good in God's sight; can not, therefore, be of those who have part in this first resurrection of life, the first resurrection of the blessed and holy, this chief resurrection to joint-heirship with Christ in glory, honor, immortality, and to reign with him a thousand years. I might press the matter a little closer and say that not all those who are begotten of the Holy Spirit shall come off more than conquerors and share in the first resurrection, but my point is sufficiently well established without pressing it to this extreme, and I ask you then to consider carefully in your minds how many, how few, of your neighbors, friends and relatives you may, according to the apostle's phraseology, expect will be in the first or blessed resurrection to everlasting life, and then you will conclude, dear friends, that all others will be in the other resurrection, the resurrection of damnation, or the resurrection of the unjust which we shall consider presently. If you have followed me carefully, if you get the force of the apostle's words respecting walking not after the flesh, but after the Spirit, the Spirit begotten, and then continuing in that good way, you should be ready to admit that the number in this resurrection is extremely limited, as our Master expressed it, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). And again, "To him

that overcometh will I grant to sit with me in my throne" (Rev. 3:21). Let us now apply the words of Daniel, indicating that the holy awake to everlasting life, and the words of St. Paul, that the just will be resurrected first, and the words of Jesus, that this class, having done well, been approved of God, conquerors and more than conquerors through him who loved us and bought us—these shall have as their reward that they will come forth unto the resurrection of life. What does that signify—the life resurrection? It means this, that there will not be a gradual raising up, but that the power of resurrection will come upon them suddenly; that they, as the apostle explains, will be "changed in a moment, in the twinkling of an eye," and not by a gradual process of mental, moral and physical development. Their gradual change takes place in this present life, changing them from glory to glory into the likeness of God's dear Son (II. Cor. 3:18), and through experiences and trials, sufferings and self-sacrifices, that they may thus, as the jewels of the Lord, be polished and made ready for the kingdom. These, then, one by one, as they were polished, the apostles first, and all the faithful little flock in Christ since, have been allowed to wait for their glorification and their resurrection change, until the second coming of Christ, that the whole body of Christ may be glorified together. "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" (I. John 3:2). Thus St. Paul said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love his appearing" (II. Tim. 4:7-8). As St. Peter also said: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I. Pet. 5:4-5).

Respecting this resurrection of the church, St. Paul wrote: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body" (I. Cor. 15:42-43). Then adds: "Behold, I shew you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye" (I. Cor. 15:51). The majority of the church, including the apostles, having been polished and prepared for the kingdom, "fell asleep" (I. Cor. 15:6), and have since waited for the full gathering of the full body of Christ at his second coming, and the apostle is here pointing out that those who will be living at the time of the second advent will not go before the ones who are asleep, but, on the contrary, the "dead in Christ" (the sleeping ones) will rise first. Or, as Daniel says, awake first, and then the living ones of that time will experience a similar change, so that all will be glorified with the Lord beyond the veil as spirit beings, for, as the apostle says, "flesh and blood cannot inherit the kingdom of God." Therefore, not only those who have slept for centuries must be changed to spirit beings, but the living ones also must be changed from flesh and blood to spirit.

When thus changed we "shall be like him" and "see him as he is"—not as he was. (I. John 3:2.)

We have already quoted the Scriptures which tell us the reward of this little flock, the bride of Christ, who will participate in this resurrection of the blessed and holy, and we remark that the title "first resurrection" in the Greek signifies not merely first as in order of time, but especial first in the sense of paramount, chief, highest resurrection. They will receive perfection of life instantly, because their trials for this glorious condition in the present life will have passed successfully—they will have had the approval of God as copies of his dear Son, and be accounted worthy to obtain that resurrection.

We come now to the other, or general resurrection, styled by the apostle the resurrection of the unjust, and styled by Daniel the resurrection of those who shall be awakened from the sleep of death to shame and age-lasting contempt. This resurrection, in John 5:29, is called by our Lord "the resurrection of damnation," but the translation is seriously faulty. The Greek word rendered damnation is *krisis*, and is more properly rendered in the Revised Version, "judgment," as in the twenty-second verse of the same chapter, where we read, "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). It was the same word used by St. Peter also when he said God knoweth how "to reserve the unjust unto the day of judgment to be punished" (II. Pet. 2:9). He is not punishing them now. They are to get their punishment when the day of judgment comes. Our translators could scarcely have made a poorer translation than they have given us when they improperly rendered this word "damnation" contrary to its use elsewhere and contrary to its meaning. Surely the poor world has had enough of damnation or condemnation already; as the apostle says, condemnation passed upon all men because of Adam's transgression. (Rom. 5:12-18.) The world has been under this condemnation for six thousand years, and, although Christ has redeemed them from that condemnation, their release from it has not yet been accomplished, because the world must wait until the "calling," the "sealing" and the "glorifying" of the "elect" shall first be accomplished. This condemnation that is still upon the world will at the second coming of our Lord be canceled, and then, under the new covenant, the Lord will be merciful to their transgressions and their sins, and their iniquities he will remember no more. (Jer. 31:31-34.) The apostle tells us that God has appointed a day in which he will judge the world in righteousness by the glorified Christ. This is a promise of a future judgment or a future trial of the world, and the millennial day or epoch is set apart for that particular work. God hath appointed a day in which he will judge the world. That is not judging the world now. With the forgiving of the Adamic condemnation, mankind will be brought to a new trial, or judgment, or test, even as we who believe during this gospel age on account of our faith are counted as released from Adamic condemnation and started on a new trial for life eternal or death

eternal; so the world, when its judgment day shall begin, will not only be released from the Adamic condemnation, but immediately begin to be on trial individually for life or death eternal. Our Lord, in this same chapter, declares that the Father judgeth no man, but hath committed all judgment to the Son, and the apostle corroborates this, saying that God "will judge the world"—in that day (not in this age)—"by that man whom he hath ordained"—Christ Jesus (Acts 17:31), the head to the Lord, the bridegroom, the church, the body of Christ being associated with him in his judgment throne, from which the blessings of the Lord will go forth, and also his testings and discipline to every creature. That the glorified church, after sharing in the first resurrection, will be associated with the Lord in the judgment of the world during the world's great judgment day, the millennial age, is the distinct statement of the apostle. I quote his words: Know ye not "that the saints shall judge the world?" (I. Cor. 6:2). Now, then, connect with this thought of the world's coming judgment by the Lord and his associates, the church, the language of Jesus: They that have done good "shall come forth unto the resurrection of life"—the first resurrection—"and they that have done evil unto the resurrection of" judgment. (John 5:29.) We have already shown that the mere awakening of the sleeping dead is not a resurrection, and the Lord's word declares that the unjustified, the disapproved of God, will all come forth from their tomb, from the sleep of death, "unto," or that they may have a resurrection, by judgment; that they may be raised up out of their present fallen, blemished, sinful, imperfect conditions, mental, moral and physical, up, up, up, to that which is perfect, to that which was lost, that they may rise up again to the glorious heights of the likeness and image of God as he originally created them, from which perfection they fell through sin, but to the privilege of returning to it again, they were redeemed by the precious blood of Jesus, who gave himself a ransom for all, to be testified in due time.

Now, let us look at the statement of Daniel (12:2) that some will come forth "to shame and age-lasting contempt." Imagine the world coming forth during the millennial age from the tomb; imagine the blessed conditions which we are promised shall then prevail when Immanuel shall be King over all the earth, when Satan shall be bound during that thousand-year judgment day of the world, when the knowledge of the Lord shall shine forth as the great sun of righteousness to scatter all the clouds of ignorance and superstition that are now binding the heart of man. Imagine the knowledge of the glory of the Lord filling the whole earth, not merely as a gentle shower, but symbolically ocean deep, as we read. The knowledge of the Lord shall fill the whole earth "as the waters cover the deep" (Isa. 11:9). Consider the description of that glorious epoch given us through the prophets and apostles. The apostle Peter says of it: "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ"—the second advent—"whom the heavens must receive [retain] until the time of restitution of all things which God hath spoken by the mouth of all his holy

prophets since the world began" (Acts 3:19-21). We have just been considering some of the promises made by the holy prophets. Hark further to the Lord's declaration that the people of that time shall no longer say, "I am sick," and that there shall no longer be an infant of days, children in infancy, neither an old man that hath not filled his days; none shall die of old age, but sinners shall be cut off in the second death; for the prophet goes on to declare that a sinner dying then at a hundred years would be but a child; he might at very least, by obedience to the laws of Messiah's kingdom, live to the conclusion of the millennium. (Isa. 65:20.) The apostle Peter, speaking of that reign of Christ, head and body, the antitypical Moses, said: "And it shall come to pass that every soul which will not hear that prophet"—that great teacher of the millennial age—"shall be" utterly "destroyed from among the people." Thus there will be a weeding out during the millennial age, they who persist in the love of sin, and choose to disobey the divine law and respond to Messiah's judgments, disciplines, etc., until at the close of the millennium the whole world will consist of human beings in the image of God as was Adam. As the divine plan tested Adam when he was perfect, so his divine arrangement that the world of mankind shall be subject to a severe crucial test at the close of the millennial age, after they shall have passed through the experiences of the fall and of the raising again to all that was lost. If by that experience they have learned to fully submit their thought to the will of God, if they have learned to love righteousness and to hate as iniquity everything contrary to the divine will, it is God's pleasure that they shall have eternal life. And any who will not after these experiences be in full accord with him, and who would have any love or sympathy for sin, will be blotted out of existence; for "the soul that sinneth it shall die" (Ezek. 18:20), shall always be the divine standard.

This trial at the end of the millennial age is clearly pictured to us in Rev. 20:2, where we are told that after Satan, having been bound for a thousand years to deceive the nations no more, that at that time he may be loosed and test or try all who dwell on the face of the earth, whose number is as the sand of the seashore. What proportion of these will yield to the temptations of the hour we are not informed, but those who do yield will be counted in as enemies of God, and their destruction, in harmony with the divine judgment, is symbolically pictured in the words, "Fire came down from God out of heaven and devoured them."

Another picture of this millennial age, the time of judgment of the world, is given us in Rev. 20:12, where we read that the "dead, small and great," will "stand before . . . the great white throne." The whiteness of the throne represents its purity; the righteousness of the judgment reign of Christ. (Rev. 20:11-12.) As it is written again, he shall judge the world in righteousness by that man whom he hath ordained—Christ and the saints, for we are members in particular of the body of Christ. The books will be opened, the books of the Bible which now are to so many closed and misunderstood,

and the dead will be judged according to the things written in the books. The same law and the same understanding of the divine character that is now to be presented to you and to me will then be presented to them. God changes not, his plain law changes not. As our Lord declared, "My word shall judge you in the last day"—the millennial day, the last of the 7,000-year days. Six of these days have already passed under the reign of sin and death; the seventh is just before us, and is called the day of the Lord, the day of Christ, the great Sabbath for the world, in which, through Christ, they shall rest through Christ from the Adamic condemnation, be released from it, and be brought back, if they will, into harmony with God.

We read also that they will be judged acording to their works, and this, we notice, is quite contrary to the judgment that is now upon the church, for, as the apostle informs us, we are judged according to our faith, according to our endeavors, and not according to the actual results. But the world during the millennium, during its judgment day, will be judged according to its works, and works will be possible under the assistance of the kingdom. There will be nothing to pull down, nothing to tempt, nothing to destroy, in all the Lord's holy kingdom. Everything to upbuild and to strengthen and assist; not merely to have good endeavors, but their endeavors will meet with more and more success as they shall rise up more and more out of sin and death conditions unto full perfection of all that was lost.

By the end of the millennial age perfect works will be possible to all who remain and perfect works will be required of them; they shall be judged according to their works. This does not mean that faith will not have its part, but they will no longer walk by faith, as we now do, but by sight, by the various assistances of that glorious day when the darkness and shadows of the present time shall all have flown. Note that the apostle tells us of that blessed day further, saying, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). Let us not think of this as referring to the saints at the present time, but rather of the returning or restitution class who will then be privileged, as the same prophet declares, to go on the highway of holiness, which is a very different way from the "narrow way" of holiness which is the only way open during this gospel age for those who will be joint-heirs with Christ.

Let us remember the words of the same prophet concerning the same restitution class, during its day of judgment hour, on trial for life or death eternal. Let us remember that the redeemed of the Lord are not merely the elect who enjoy his favor during this gospel age, but that the whole world was redeemed, and God has promised a blessing to every member of the race through the precious blood; describing the blessings of the millennial age and the resurrection in beautiful poetic language. He says.

"And in this mountain"—kingdom of God—"shall the Lord of hosts make

unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, and he will destroy in this mountain"—kingdom—"the face of the covering cast over all people, and the vail that is spread over all nations"—ignorance, superstition, death—"he will swallow up death in victory, and the Lord God will wipe away tears off all faces, and the rebuke of" being "his people shall he take away from all the earth" (Isa. 25:6-8).

The new order of things connected with Messiah's reign, and the world's judgment or trial epoch, is most gloriously pictured as a "new heavens and a new earth, wherein dwelleth righteousness," as compared with the present order or condition of things over which Satan is the prince, or ruler, when sin and death abound. (II. Pet. 3:13.) Not that there will be a literal burning of this earth, or its destruction in any sense of the word, but that the great transition epoch between the reign of sin and the reign of righteousness will be accompanied by a momentous epoch of trouble, including anarchy, which will overthrow all present institutions, and prepare the world for the reign of righteousness and love, as in contradistinction to the present reign of sin and selfishness and death.

The binding of Satan and the overthrow of the reign of sin is described as "a time of trouble such as never was since there was a nation" (Dan. 12:1). And following it will come the new era of peace, in which God's blessings will be poured out on the world, while their judgment or trial for life or death eternal will be in progress.

Hearken to the description: "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men"—the tabernacle of God is the church itself, the holy temple of God, the wonderful temple of the living God—"and he will dwell with them, and they shall be his people; and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful" (Rev. 21:3-5).

Mark, dear friends, that this is not a picture of the reward of the church in heaven. It is a picture given us respecting God's dealings with the children of men on earth, after the glorification of the church, the new Jerusalem, the bride, the Lamb's wife. It pictures the time when God's tabernacle shall be with men under the whole heaven. It tells us that the whole earth shall be filled with the glory of God. It tells of the time when "every knee shall bow" and every tongue confess; the time when all men shall have full knowledge of God and his righteousness, and a full opportunity of coming back into full harmony with him, and to full perfection, full raising up, full resurrection to all that was lost by Father Adam's disobedience.

Up to the present time God has not been judging the world; that is, rewarding and punishing each act of mankind. The whole world was under

a death sentence anyway, and only those who came to the Lord and got free from the orginal sentence could with any propriety be said to be on trial again. Hence the trial was confined to justified believers, God's people; hence the Scriptural declaration, "The Lord will judge his people" (Ps. 135:14). But the judgment of the world, as we have already shown, is set aside for the future. God "hath appointed a day in which he will judge the world in righteousness," the millennial day, which has not yet been fully inaugurated. (Acts 17:31.) When that glorious day shall be ushered in, the judgments of the Lord in the earth will all be committed to the Son, as the Scriptures declare, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22), and the judgment of the Son will take cognizance of every evil deed of every creature, as we read that he shall not judge by the hearing of the ear, neither by the sight of the eye; he shall judge righteous judgment. (Isa. 11:3-4.)

Christ and the church will thus regulate the world's affairs, and see to it that every evil deed is punished, and every good endeavor is rewarded, and the result will be marvelous, as the prophet has declared: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). As soon as a man finds that the attempt to commit a robbery will bring upon him some physical punishment, he will desist. As soon as he finds that to slander his neighbor would bring upon him a temporary paralysis of the tongue, he will be careful respecting his words. And so with every act and every word, a just recompense of reward will be rendered for each; and forthwith there will be no further use for jails and penitentiaries, police or armies; and speedily the world will learn that honesty, righteousness and truth will be their best policy, and gradually they will learn to love righteousness when they see its beneficient operations in the uplifting of their own minds and bodies and hearts, from sin and degradation toward the likeness of God.

Oh, how these descriptions given in the word of God of the glorious times of restitution that are to come, give us a new view of his character for justice and for love, as well as for wisdom and for power. With what fervency we can now pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Now, as we read the apostle's words, "The whole creation groaneth and travaileth in pain together, . . . for the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:22, 19), we see a meaning in his words that we never saw before. The manifestation of the sons of God will be their glorification in the kingdom church in glory. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). And as the result of the shining forth, as the result of the kingdom then established, as the result of the overthrow of Satan, sin and death, will come the relief of the groaning creation from the bondage of corruption, the bondage to death. Some of them are bound by mental and physical and moral chains. Others have gone down into the tomb. But all shall be released; all shall have an opportunity to re-

turn to the Father's house, for "in my Father's house are many mansions" (John 14:2). There is one for the angels, there is one for the glorified church and there is another not so high for the world of mankind.

Mark how the apostle points this out in the same connection, saying, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). The liberty of the children of God, fully attained, means everlasting life, without the blemishes and imperfections with which we are now acquainted. The children of God, the saints, will get their release in the first resurrection. But the groaning creation, the world in general, as the context shows, are also to have their share, but not until the saints are glorified. Then, during the millennium, the world may be released from all the bondage, all the restraints, all the limitations of corruption and death, and come back to all that was lost in Adam, redeemed by the precious blood of Jesus.

But, says one, will their conduct in the present life not have something to do with the condition of mankind during the millennial age? Will they get scot-free? We answer, dear friends, that we may judge somewhat of the Lord's dealing then by his dealing with the church now. Those of you who now are saints of God, and who once were aliens and strangers and enemies of God, and who at that time sowed your "wild oats," sowed to the wind—how did God deal with you when you were received into his family? Consider the matter for a moment. Although he freely forgave you your trespasses for Christ's sake, and permitted you to enter into blessings and joys, and to an appreciation of his glorious Word, nevertheless he permitted that some of the sting and smart and poison of your course of sin should continue with you. Doubtless many of this audience have aches and pains at this moment, the result of their sins and indiscretions before they came into the Lord's family, before their sins were forgiven. We see a principle here, a reconciliation, and also a permission of stripes, or punishments. From God's standpoint our responsibility is in proportion to our knowledge. Since all, except idiots and infants, have some knowledge, all have some responsibility, and for that responsibility they must expect stripes or punishments, few or many. This is the principle which applies to the world in the future. They will not be lost to all eternity, which would neither be few stripes or many, but would constitute interminable, unceasing stripes.

The legal obligation of the world will be entirely canceled before the Lord with the opening of the millennial age, for God has promised that under the new covenant he will forgive the sins and iniquities of Israel, and the apostle shows that the same principle will apply to all the Gentiles. It will be a gradual work to take away the stony hearts out of the flesh and to give them a heart of flesh. It will require a large share of the millennial age to bring mankind into that gracious condition in which they will have the heart of flesh—hearts proper to perfect mankind—hearts of love. But remember, dear friends, that these hearts of flesh, promised to the world under the new covenant, which will be inaugurated at the second coming of

our Lord, are totally different from the blessing that is granted to the church now. To us the Lord does not give a heart of flesh, but makes us new creatures in Christ Jesus, a new creation of God, to whom all old things are passed away and all things have become new; for we are to be spirit beings like unto our Lord and not flesh beings like Adam. (II. Cor. 5:17; I. John 3:2; I. Cor. 15:45-49.)

We see, then, that in proportion as any one at the present time is a transgressor against any measure of light, he is to that extent amenable to stripes or punishments. And we may say that each worldly person carries about in his own body the reward of his willful misdoings and an automatic measure of stripes, which he will receive during the world's judgment day.

If the world could have this, the Scriptural thought, it would have far more weight with it than all the not-believed theories about eternal torment. Because, like all the other features of the divine plan, this is reasonable, and it commends itself to all reasonable minds as at least probable.

Note how this harmonizes with the Scriptures. Daniel says (12:2) that "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." He is not referring to shame and contempt that they had when alive. He is not referring to shame and contempt which the world had for them while they were dead. He is referring to a shame and lasting contempt which they themselves will experience amongst mankind after they shall have been awakened from the sleep of death during the millennium. Some of them will have more shame and more contempt, others less. Each man's shame and contempt will be measured by his moral obliquity. At that time, in some manner not explained in the Scriptures (possibly by some power closely resembling mind reading), the weakness and contemptibility of each member of the race will be manifested to each other one, and in marked contrast with the perfect standards of righteousness which will then be uplifted before the whole world of mankind. Some will be there who in the present time have succeeded remarkably well in covering their really dark designs, selfishness and meanness. They will be opened as a book. Some whose dark deeds were all secreted will then be recognized, shunned and shamed.

If we would choose from amongst men an illustration of the basest of men, it would probably be the emperor Nero, the murderer of his own mother, the man whose perfidy triumphed in so many ways and who so cruelly burned many of the followers of Jesus, making torches of them by covering them with burning pitch. Nero was redeemed; Nero will be one of those, therefore, who will come forth among the unjust, among those who have done evil, with whom God was not pleased. Nero will come forth to a resurrection by judgment. The judgment of the Lord, the stripes, the experiences of shame and contempt, may, if he wills, work out for him a blessing, leading to a complete reformation and transformation of his character, and, if so, in proportion as the change progresses, his shame and the contempt of his fellows will decrease, and finally, should he come fully into

heart harmony with the Lord, the shame and contempt will all gradually fade out, and thereafter his fellows will all come to love him and appreciate him as an overcomer of sin, and as one to whom God will be pleased to grant eternal life because of such a change, and because of his coming to be a lover of righteousness and a hater of iniquity.

We have chosen an extreme example, but remember that the Lord also shows an extreme example when he mentions the Sodomites and declares that in his sight they were less guilty, less responsible, less deserving of shame and contempt and stripes than some to whom he preached in his day, and who thought themselves quite respectable, church-going people. (Matt. 11:23-24.)

Now, dear friends, we have before us the Scriptures on the subject of the resurrection of the just and of the unjust, of the good, approved of God, the saints, the little flock, those who at the conclusion of the present life are adjudged of God to be fit and prepared for eternal glory and joint-heirship with our Lord in his kingdom. We have shown you that these are few. The fact is indisputable. You know that many of your friends and neighbors are not walking after the spirit, but after the flesh, and that only these will be of the saints in the first resurrection. Consequently you see that the great majority of those you know to-day will be in this secondary resurrection, the resurrection to judgment. And it should rejoice your heart as it does mine to know that they only do not go to eternal torture when they die, but that even after they awake from the sleep of death God's provision for them, when they shall hear the voice of the Son of man and come forth from the graves, is that they might have a resurrection by judgment, by testing, by discipline, by the rewards and punishments which will be meted out to them during the whole of the world's judgment day, the millennial age.

L. S. WHITE'S FIRST REPLY.

Mr. Chairman, Ladies and Gentlemen:

It is due the public, as well as the important questions now in debate, that I should now state the fact that Elder Russell not only refused to have moderators in this discussion, but he also positively refused to be governed by the rules in Hedge's Logic, which were written for the purpose of governing men in controversy, and which are almost always used in religious debates. I did my best to get him to be governed by these rules, but he refused. One of these rules says: "As truth and not victory is the professed object of controversy, whatever proof may be advanced on either side should be examined with fairness and candor, and any attempt to answer the adversary by the arts of sophistry or to lessen the force of his reasoning by wit, caviling or ridicule is in violation of the rules of honorable controversy."

Elder Russell's course last night may contain the reason why he would not agree to be governed by these rules. If you remember, he not only violated the rule which requires a man to examine with fairness and candor his opponent's arguments, but he reserved all of his own main points last night until his closing speech, when he knew that I could have nothing to say in reply.

You will also remember that he could have easily avoided this course, for he spent much of the time of his first speech, to which I did have a reply, in telling about some man with whom he had corresponded, and then in his last speech, to which he knew I would not have a reply, he presented his main points.

Now we come to the word *krisis,* that was briefly considered last night. On the Greek word *krisis* I may not have expressed myself as fully and as clearly last night as the case demands. At any rate, the Greek word *krisis* and the English word "crisis" are originally the same word, but the application of the word as used in the English language to-day is not always the same that we find in the New Testament, and yet the two usages have a point in common. And so it is that when a physician says the course of a disease has reached the crisis he means that it has reached the decisive point. And when men continue to do evil to the end of this life it is said of them that they will be raised to crisis—judgment. That is, they will come to the decisive moment. Elder Russell attempted last night to make capital of my statement that "sheol" and "hades" do not in themselves teach anything about future punishment.

But I do not say, nor did my words either directly or remotely imply, that the place of punishment is not in Hades. On the contrary, it is in Hades. A man may be in Hades and not be in the place of punishment, but he can not be in the place of punishment without being in Hades. Just as a man might be in Columbus, Ohio, and not be in the penitentiary, but he could not be in the penitentiary there without being in Columbus.

He also made some capital out of the case of the rich man and Lazarus, and his brethren in the audience applauded him lustily. You will remember, among other things, that he declared that it was a parable, and not an actual occurrence, and said positively that the rich man was the Jewish nation, and that Lazarus represented the Gentile nation. That being true, I am going to read it, substituting "Jewish nation" for the rich man and "Gentile nation" for the poor man; that is what he said about it. Luke 16:19-31: "There was a certain Jewish nation which was clothed in purple and fine linen and fared sumptuously every day, and there was a certain Gentile nation which was laid at the Jewish nation's gate, full of sores, and the Gentile nation desired to be fed with the crumbs that fell from the Jewish nation's table. Moreover, the dogs came and licked the Gentile nation's sores, and it came to pass that the Gentile nation died and was carried by the angels into Abraham's bosom. The Jewish nation also died and was buried,

and in Hades he [the Jewish nation] lifted up his eyes, bringing torments, and seeth Abraham afar off and the Gentile nation in his bosom."

Now, then, as his brethren last night seemed to enjoy what he said about this so much, and applauded him so much, I want to say that in three minutes from now Elder Russell will be the laughing-stock of this audience; to-morrow morning, when this is read in the Cincinnati *Enquirer*, he will be the laughing-stock of the people of Cincinnati, and in a month from now, when this debate goes out in a book, he will then be the laughing-stock in religious circles throughout America.

You remember how he reached out and said that Lazarus was in Abraham's bosom, and Abraham gathered him in his arms; Lazarus filled Abraham's arms full, and there would not be any room for you and me, and how his folks laughed about it. And here he declared that the beggar represented the entire Gentile nation, and then when the Gentile nation died the Gentile nation was carried into Abraham's bosom. Thus we have Abraham extending his arms out and taking in the whole Gentile nation. Abraham was a bigger man, perhaps, than Elder Russell had any idea that he was, and, more than that, Abraham said unto the Jewish nation: "Remember that thou in thy lifetime receivedst thy good things and likewise the Gentile nation evil things, but now the Gentile nation is comforted and thou art tormented."

Then Abraham says that there is an impassable gulf between the two places, no passing over from one place to another. I want to ask the gentleman to tell us what the gulf represented. I want him to tell us whom Abraham represented, and why the rich man wanted Abraham to send Lazarus back to this earth to preach the word of the Lord unto his five brothers, that they might repent and escape that place of torment? He knew that there was no chance to prevent them from going into Hades. They all had to die, the good and the bad die alike, and go into Hades, the unseen world, but he recognized that they had to hear the word of God and repent in this life or they would go into the place of torment. So he wanted them to escape that awful place of torment. I want the gentleman to tell us who the five brethren of the rich man represent. I do not believe one word of this being a parable, but if it is a parable the lesson is identically the same. Jesus positively declares there was a certain rich man and certain things occurred in reference to him; he says there was a certain beggar, he gives us his name; his name was Lazarus, and then these two men were associated with Abraham. Abraham was a real character. No, sir, he can not get out of it in any such way as that.

But I propose to be both a Christian and a gentleman. I have a number of strong counter arguments that I am going to introduce on the negative side of the proposition he is affirming, and I am going to do this now that he may have the full benefit of them and study on them until he comes to his reply, and that he may have an opportunity of replying unto them this evening. I am not going to do with him as he did with me yesterday evening, wait until he has no reply, then bring in the strong negative argument.

In "Millennial Dawn," Volume III., page 305, Elder Russell says in part: "They (all the prophetic landmarks) have shown us since 1873 we have been living in the seventh millennium; . . . that the setting up of that kingdom has actually been in progress since the year 1878; that there the resurrection of all the dead in Christ was due; and that therefore, since that date, not only is our Lord and Head invisibly present in the world, but all these holy messengers are with him; . . . and that the resurrection of his body, the church, we have seen, was in the year 1878, three and a half years after his second advent in October, 1874."

Why all this change? When his third volume was published in 1891 he boldly declared that the resurrection of the saints, dead in Christ, was due in 1878, and since that date they have been invisibly present in the world. But now, seventeen years later, he is here affirming that the resurrection of both Christ and the saints is in the future, when seventeen years ago he boldly declared that both Jesus Christ and the saints were resurrected in 1878. He was either mistaken when he wrote the book, or he is mistaken in his present contention. Why the difference?

In 1891 Elder Russell was writing the book; in 1908 he is in Cincinnati with a Texas minister of the gospel after him, and he dare not take that position.

In "Millennial Dawn," Volume III., page 305, my opponent tells us that though Christ has returned and is present with us, "we should not expect to see him or the risen saints;" but the Bible teaches very differently indeed. Rev. 1:7: "Behold, he"—that is, Christ—"cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen."

Elder Russell said we need not expect to see him; the Bible says when he comes every eye shall see him. Which are you going to take, the word of God or the word of Elder Charles T. Russell, of Allegheny, Pa.? You will have to decide between the two.

I. John 3:2: "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."

The apostle John or Elder Russell, one or the other, is mistaken. John was guided by the Spirit, and Elder Russell is guided by this fake "Millennial Dawn" theory, hatched up by himself.

Acts 1:9-11: "And when he had spoken these words, while they beheld he was taken up." That is, Jesus Christ was taken up; "and a cloud received him out of their sight. And while they looked stedfastly toward heaven." And "as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand you gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That is, you have seen him go into heaven, and ye shall see him come back from heaven, and he will come back like he has gone into heaven. I tell you, either Elder Russell

or the word of God is mistaken; and, for my part, I propose to follow the word of God.

I will introduce a number of texts on the second coming of Christ. Elder Russell utterly failed to define one solitary term of his proposition. The difference between the gentleman and myself is not over the fact that Christ will come the second time, but the contention is over the object of his coming, and the manner in which he shall come, on both of which I will sum up the Scriptural teaching as follows:

1. He shall come literally as he went away. (Acts 1:11.)
2. Every one shall see him. (Rev. 1:7.)
3. He will come at a time when we are not looking for him. (Matt. 24:44.)
4. He will come suddenly, as a thief in the night. (I. Thess. 5:2.)
5. When he comes the elements shall melt with fervent heat, and the earth shall be burned up. (II. Pet. 3:10.)
6. He shall come in flaming fire, taking vengeance on the wicked. (II. Thess. 1:7-10.)
8. The living saints shall be changed and meet him. (I. Thess. 4:16.)
9. His second coming will be heralded by the trump of God, the shout of Christ and the voice of the archangel. (I. Thess. 4:16.)
10. He shall come with ten thousand saints. (Jude 14.)
11. He shall then execute judgment upon all. (Jude 15.)
12. The general resurrection will then occur. (I. Cor. 15:23-52.)
13. Death shall then be destroyed. (I. Cor. 15:26.)
14. The saints will then be like him, and see him as he is. (I. John 3:2.)
15. The saints shall then be with him. (I. Thess. 4:17.)
16. He shall then judge the quick and the dead. (II. Tim. 4:1.)
17. Paul and all other saints will then get their reward. (II. Tim. 4:6-8.)
18. Then Christ shall deliver up the kingdom, the mediatorial throne. (Zech. 6:34; I. Cor. 15:24.)
19. When all these things occur, and they will at the second coming of Christ, the unjust, unsaved, will necessarily be left out of gospel favor. So all this talk about people being given another opportunity of salvation, as Elder Russell teaches, after the second coming of Christ, is a travesty on the word of God. [Applause.]

[*Moderator Bonham:* Elder White, may I steal one minute of your time to request the audience, at the request of one of your friends, not to indulge in applause, as it was the agreement between Elder Russell and Elder White at the beginning of these debates that the audience were to be requested not to show their appreciation by applause?

Elder White: Before resuming the speech, I am glad to say that I am the man that first made that request. Now I ask your attention.]

That there are to be two resurrections of bodies, one of the righteous and

another of the unrighteous, with a thousand years, or a long period of time, intervening, is not true, for the following reasons; namely:

1. The righteous are to be rewarded when Christ comes. Rev. 22:12: "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." But the righteous are to be rewarded at the general resurrection. John 5:28-29: "Marvel not at this; for the hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Therefore Christ will come at the general resurrection.

2. The wicked will be punished when Christ comes. II. Thess. 1:7-10: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." But the wicked will be punished at the general resurrection. (John 5:28-29.) Therefore the second coming of Christ, the reward of the righteous and the punishment of the wicked, and the general resurrection, will all be at the same time.

3. But the reward of the righteous and the punishment of the wicked will be at the general judgment. Rev. 20:12-15: "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it. And death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire."

But we have seen that all of this is to be at the second coming of Christ, and after the thousand years are finished. (Rev. 22:12; II. Thess. 1:7-10.) Therefore it is certain that Christ will not come until the thousand years are over, neither can the bodies of any be resurrected until after the thousand years are finished. (John 5:29; Rev. 20:12-15.)

4. The Scriptures only recognize one return of Christ, but the second coming of Christ is always associated with the last judgment. Matt. 25:31-33: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left." I. Cor. 15:23: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (II. Thess. 1:8.) But the last judgment is

after the thousand years are finished. Therefore, the second coming of Christ will not take place until the last judgment.

5. But at the second coming of Christ, the last judgment and the general resurrection which we have already shown will occur at the same time, Christ will reward people for what they have done in this life, not according to what they may do in the next life. Rev. 22:12: "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Therefore it is certain that no one will be given an opportunity of salvation after the second advent of Christ. For he will come quickly and have his reward with him. And when he comes, then it will be that he will give every man his reward according as his works shall be.

6. In "Millennial Dawn," Volume V., page 365, Elder Russell denies the resurrection of the body. But at the second coming of Christ there will be the general resurrection, general judgment, the thousand years will be finished. (John 5:29; Rev. 20:12-15.) He not only denied it then, but denied it in his speech this evening by saying that when we are resurrected we will be spirit beings, not in our bodies. But Paul teaches that we must all appear before the judgment for what we do in our bodies, not for what we will do as spirit beings, but for what we will do while we are in our bodies. II. Cor. 5:10: "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Therefore, the only chance of salvation we will have will be while we are in the body—here in this present life.

7. Elder Russell denies the resurrection of our bodies. ("Millennial Dawn," Volume V., page 365.) But Paul teaches that we will be rewarded according to what we do while in the body. (II. Cor. 5:10.) And that rewarding will not be done until Christ comes again. But Christ will not come again until the final resurrection and judgment. (Matt. 25:31-46; Rev. 22:12; II. Thess. 1:7-10.) Therefore, there can be no possible chance of salvation after the resurrection. But I am asked, "What of the first resurrection spoken of in Rev. 20?" Answer: "It is the resurrection, standing up again, of soul, not body." The prophet Ezekiel advances the same idea (Ezek. 37:12-14) when speaking of the return of the captive Jews to their own land, says: "I will open your graves, O my people, and cause you to come up out of your graves, and bring you again into the land of Israel." The prophets predicted that Elias should come before the Christ. He did come, not in person, but in spirit and in power, in the person of John the Baptist. When the great reformer, Martin Luther, was waging war against Catholicism, the pope Adrian, say the historians, said: "The heretics Huss and Jerome are now alive again in the person of Martin Luther."

The second coming of Christ is placed by all the insipred writers at the great judgment day and after the period of the one thousand years. But

John did not see a resurrection of bodies, but the souls or spirits of martyrs reigning with Christ.

This is not a resurrection from the grave at all. They had been put to the death in the body, but their spirits had never died, but were with Christ. What, then, is the lesson? That as Christ will reign upon the earth by his truth during this period, so will the spirit of the martyrs be revived and live in the church of the living God. The souls of the marytrs lived in that period, because the church is composed of those who love Christ better than all things else. The souls of the martyrs live in this glorious reign of Christ, because of the general resurrection of the spirit of New Testament Christianity, not of bodies from the grave—and Christians are filled with the spirit of the martyrs or of the apostolic age. Then shall the knowledge of the Lord cover the earth as the waters cover the sea. This is the first resurrection; may God speed the day! But who are the rest of the dead who live not again until the thousand years are finished? Answer, those who are to have the souls, spirits of Nero, Herod, and other wicked characters, who put to death and otherwise persecuted the saints. I am glad my opponent brought up that contemptible character, Nero, who was so wicked that he even had his own mother put to death, and brought him up as one of the number who will have a chance of salvation after death, after he had rejected it; after he had the apostles killed, had thousands of Christians burned at the stake, had his own mother killed, and was said to be the meanest man that ever lived on this earth; and to talk about that man, after rejecting on such offered terms of mercy as that, to say that that man will have another chance of salvation is a travesty on common sense, to say nothing about the word of God.

I want it to go into the record in the book that is to be published, because his followers down in Texas all positively declare that he teaches that those who have a chance in this life will not have a chance in the life to come. Here we have it that he has given that contemptible wretch Nero, who had all kinds of chances, even after killing apostles, and killing his own mother, that he will have a chance, and he has him saved eternally in the millennial kingdom. This will be a resurrection of the old spirit of persecution, and will not take place until after the thousand years are finished, but will occur before the second coming of the Lord Jesus Christ.

I close at the present time on the negative argument, only as I shall introduce it in connection with the arguments he presented.

I want to remind you, now, that we are going to have some debating at this time.

The two nights I was in the affirmative I did my very best to get the gentleman to take up the arguments that I presented, and at least undertake to answer them, but he made no attempt at all. One of his brethren last night made the very feeble excuse that he did not have time to answer the eighteen questions that I wrote out and furnished him an exact copy of. He took enough time to answer those questions, if he could have done it,

which was doubted, by quoting about that fellow that sold whisky to the negroes down in Mississippi, and you will notice in this speech that Elder Russell has noticed that I presented a good many arguments in my first speeches and insisted upon his noticing them. He did not do it—did not even attempt it. Now he has tried to reel off a whole string of things and talk very fast, hoping to give me something to do. It is not how fast you talk, Elder, but it is what a man says in debate, that counts.

I am now going to take up your speech and follow it where you go. So far as fast talking is concerned, I don't know of anything that can talk much faster than a parrot; so it is what a fellow says, not how fast he may say it.

He quoted many Scriptures, and I am glad he did. I am glad he put a little enthusiasm in his speech this time; but not one of the Scriptures that he read or quoted even hint at the idea of anybody having a chance to be saved after the resurrection. If he will read one Scripture—just one—anywhere in the Book of God that says anybody will have a chance of salvation after the resurrection from the dead, I will surrender this debate, advise everybody in this audience to become a disciple of Mr. Russell, will go back to Texas on the first train that will take me back, and go to preaching the same doctrine there. Now you have the opportunity.

He said in the opening of his speech that it was the resurrection of the soul, not of the body. Notice that he positively declared that the resurrection was not a resurrection of the body. I. Cor. 15:42-44, I read in answer to that: "So also is the resurrection of the dead. It"—what? The body?—"is sown in coruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." It is the resurrection of the body. Elder Russell tells us this body is the church. I deny it. It is our physical body. If it was the church, then the church would be sown in corruption. Whatever "body" it is here that is sown, it is sown in corruption. I thank God that the church of the living God is not sown in corruption. Nay, verily! Did you know that nothing can be raised except that which dies? There has to be a death before there can be a resurrection. It is the body that dies; consequently it is the body that will be resurrected. The spirit does not die; consequently the spirit never will be resurrected.

Then he said that our bodies are completely changed every seven years. That being true, if Elder Russell has been married twenty-eight years, his wife has had four husbands. (She may not have any now.) Did you know that our spirits stay like they are all the time, that immortal principle within us never dies? These bodies may waste and go to decay, but it is the same person at last.

I take it that Elder Russell was C. T. Russell twenty-eight years ago; I take it that he was C. T. Russell fourteen years ago; I take it that he was C. T. Russell seven years ago, and I take it that he is C. T. Russell to-night.

But he told us in reference to death that the first step is death, and the second step is redemption, and the third is the resurrection. In your "Mil-

lennial Dawn" series, brother, you have it the first step is death, and then after Jesus Christ offered the little flock an opportunity of being saved, then will come the resurrection, and after the resurrection you will have the redemption. Why is it that you have changed? What brought about this change? Is it because you are in debate now, and because you have a man to answer you? God passed the sentence of death upon the human family, and then he offered redemption through the Lord Jesus Christ.

After that time we die; after death we are resurrected; then we go to stand before God as we went out of this life. If we die unprepared, we will go into the judgment unprepared. But he refers unto the resurrection of Jesus, which I have already called your attention to briefly; but I want to know of the gentleman what it was of Jesus that was raised up? He tells us in "Millennial Dawn," Volume II., pages 129-130, that Jesus was not raised from the dead—or, rather, that his body was spirited away somewhere, stored away, probably converted into gases; for he does not know just exactly what did become of him. Then I want to know, if the body of Jesus died, went down into the grave and was not resurrected, what part of Jesus was resurrected? You say it was not his body, for you say that was spirited away somewhere. It was not his spirit, for that became extinct, went into a state of non-existence, if you be correct. Yet the Bible positively declares in plain language that "this Jesus hath God raised up." Acts 2:32.

"The raising will be a gradual one," so says Elder Russell. In answer to that I read (I. Cor. 15:51-52), "Behold, I shew you a mystery; we shall not all sleep." That is, we shall not all die, 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." Elder Russell says the resurrection will be gradual. Paul, guided by the Spirit of God, says it shall be "in a moment, in the twinkling of an eye." Here stands Paul on one side, who says it will be in a moment, and here stands Elder Russell on the other side, and says it will be gradual. Which are you going to take? You know great men differ. Paul was one great character, who was guided by the Spirit, and he tells us that the dead shall be raised in a moment, and here is Elder Russell, another great character, who says it will be another way. I will leave it with you which you will take.

He tells us afterward that Christ was the first born from the dead. Certainly Christ was the first born from the dead. I wonder why he did not finish that verse (I. Cor. 15:22-23): "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits"—or the first one to rise from the dead to die no more—"afterward they that are Christ's at his coming." His resurrection is in the past; ours is in the future. Then he says that their resurrection life begins now. That is, the resurrection life of the saints. I deny every word of it, and demand of him to show the passage of Scripture that so teaches. My denial is equal unto his affirmation. Then he tells us that resurrection is salva-

tion. I want to give you a little syllogism on that. Just take his statement that resurrection is salvation:

1. Resurrection is salvation.
2. There shall be a resurrection of the just and the unjust. (Acts 24:15.)
3. Therefore, there will be a universal salvation at the resurrection.

And I have turned Elder Russell out of the "Millennial Dawn" Church this evening into the Universalist Church. He is now a Universalist. [Laughter.] He has been denying that everybody will be saved. He says some of them will not be saved, but, according to his own logic, he is teaching universal salvation.

Then he told us that Christ was to be testified in due time. He has one "due bill" that he seems anxious to have come due, and I am going to take up his due bill, that he is expecting to come due pretty soon, and show him that his due bill became due more than eighteen hundred years ago. You know the Jews are still looking for the first coming of Christ, and Elder Russell is looking for a due bill that is already past. I. Tim. 2:5-6: "For there is one God, and one mediator, between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

I want to read this also in the Revised Version: "For there is one God, and one mediator also between God and man; the man Christ Jesus, who gave himself a ransom for all, that testimony be borne in its own time."

And the seventh verse. "Whereunto," says Paul, "I was appointed a preacher and an apostle, and speak the truth, and lie not, a teacher of the Gentlies, in faith and in truth."

That due time was the due time of the fulfillment of the prophecy concerning the first advent of the Lord Jesus Christ in the world, and Paul was saying that that due time was fulfilled back there, and he was a preacher preaching that very thing. There is your due bill fulfilled over eighteen hundred years ago.

Elder Russell tells us that when Jesus Christ shall come, that we shall see him as he is, not as he was while he was here on earth. In answer to that I read the first chapter of the Acts of the Apostles, from the ninth unto the eleventh verses inclusive. This was after his resurrection and including his ascension to heaven: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And Jesus, after he arose from the dead, says: "Look at me; see my hands and my feet; see that it is I myself, for a spirit hath not flesh and bones, as ye see me have." He had the same body that he had before he was crucified. It was brought back from the grave. He met with his disciples in that body, and that body was taken up into heaven. Those disciples saw Jesus go up until a cloud took him out of their sight, and the

angels said unto them that they shall see him come in like manner as they have seen him go into heaven. Therefore, we shall see Jesus as he was. Thank God for it. And the apostle John says that "every eye shall see him, and they also that pierced him, and all kingdoms and nations of the earth shall wail because of him." (Rev. 1:7.)

Then he referred us to John 5:29, and said that that translation is seriously at fault, when Jesus told us that the wicked shall be resurrected unto eternal damnation. He thinks anything is at fault when it has damnation in it. It seems to me that he is about the scariest man about damnation that I ever saw. Why is this? John says that "perfect love casteth out fear, and that fear hath torment." (I. John 4:18.) That is the reason a fellow has fear in this life sometimes—it is lack of love, perfect love—tormented, you know, before the time. "And they shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

But take it "judgment," as he requested it shall be. All right; I showed you in the first part of this address that Jesus Christ would come at the general judgment, at the general resurrection, and there would be no chance of salvation at that particular time, for I showed you from various passages of Scripture that the wicked would be condemned when Jesus Christ comes back into this earth.

So he would be just as wrong to have that passage "judgment" as to have it "damnation," because they will be condemned anyway. Then he tells us that the Lord has appointed a day in which he will judge the world. I wonder why this change? He has been teaching us in his books that the Lord is going to have a thousand years in which to judge the world. Now he tells us, when he is in debate, that the Lord will have a day. Why is the change? If it is a day, it is not going to be a thousand years, and if it is a thousand years, it is not going to be a day.

The mere awakening of the dead, he tells us, is not a resurrection. I want you to be sure and get that point, that the mere awakening of the dead is not resurrection. Rev. 20:12-15: "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"—Hades—"delivered up the dead which were in them: and they were judged every man according to their works."

I want to ask the gentleman to tell us when the sea gave up the dead which were in it, and when death and Hades delivered up the dead which were in them. If it was not the awakening of their dead bodies, pray, then, tell us what it was. Will he answer that question?

Then he referred unto Dan. 12:2, that some shall awake unto everlasting life and some unto everlasting damnation. "Many of them," says Daniel,

"that sleep in the dust of the earth"—are dead—"shall awake, some to everlasting life and some to shame and everlasting contempt."

I am much obliged to you for that text, for it positively declares that some that are to be resurrected will be resurrected unto everlasting life, and some to everlasting shame and contempt, thus saying that those who are not prepared at the resurrection will have no opportunity of salvation after they are resurrected from the dead.

Then, in the next place, he calls your attention to Acts 3:19-21, where the apostle declares that the heavens must receive Jesus till the time of restitution of all things. I want to read just a little further on that, and show that he is teaching you the opposite from what we gather from this passage of Scripture. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive"—or retain—"until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." What was his argument? If I understood the argument that he intended to make from this passage of Scripture, it is that after awhile Jesus is going to come back to this earth, and there will be a thousand years of restitution; that Jesus Christ will restore all things lost. But Peter says that he is in heaven, and the heavens must receive (or retain) him until the restitution of all things, showing that after Jesus Christ has come back to this earth there will be no thousand years' restitution that he is talking unto you about. But what is the idea, as advanced by the apostle? It is this: These things were spoken of by the mouth of all his holy prophets since the world began. They prophesied the great work that should be done in the reign of the Lord Jesus Christ. He is now King of kings and Lord of lords. He has established his kingdom, notwithstanding Elder Russell teaches you that his kingdom is not yet established. I wrote him that I should affirm one proposition in this debate, stated in about this way: "The Scriptures teach that the kingdom of God was established on the first Pentecost after the ascension of the Lord Jesus Christ."

He wrote back to me and said he was not prepared to deny that proposition, for he said he admitted that in a sense the kingdom of God was established on the day of Pentecost. And so do I. And the time will come when the gospel of Jesus Christ will reach the remotest bounds of earth—not after the resurrection of bodies, but before the resurrection of bodies. Christ's resurrection, he tells us in "Millennial Dawn," took place in 1874—the latter part of October, he says. Then if Christ's resurrection took place in 1874, I insist that the heavens are not retaining him now. He told us in his speech that heaven was retaining Jesus Christ, and would retain him until this final time of restoration; but he tells us in his "Millennial Dawn" series that Jesus Christ came back to this earth in the latter part of October, 1874. Therefore, according to his statement, the heavens certainly are not retaining Jesus Christ until all things are restored.

Then he said the law that will be presented to the people in the thousand-year period will be the same as that presented unto us. That being true, folks who will not hear the gospel, and will not believe it and obey it in this life, will not accept it in the life to come. Jesus says, "Ye will not come to me, that ye might have life," and says that they have closed their eyes, and stopped their ears, and hardened their hearts, lest they should hear with their ears, and see with their eyes, and believe with their hearts, that the Lord should heal them—not because they did not have power to do it, but because they would not do it. That is the idea in this matter exactly.

The narrow way, he says, is the only way open to us in this life. In the millennial age the highway will be opened to us. But Jesus says (John 14:6), "I am the way, the truth and the life." In John 10:9, Jesus says he is the door; by him if any man enter in, he shall be saved. We have the way now; Jesus Christ is the way. I thank God we do not have to wait until the millennial age to find the way. Jesus Christ is this highway of holiness, and if you ever enter heaven at all it will be by this highway of holiness, by the way of the Lord Jesus Christ. I want to point you to the Lamb of God that taketh away the sin of the world. He is your only hope of salvation, by loving obedience unto him. Heb. 5:9, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Do not put the matter off until that long, dreamy something called the millennium to have a chance then, because you will not get that chance then. You have the chance now. Let me beg of you to accept it; love God; believe in Jesus Christ; obey him and be saved, and then we will go all over this country teaching the love of God, obedience to the gospel of Jesus Christ, salvation according to the plan established by the Lord Jesus Christ, and so God's promise will become true that the time will come when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

C. T. RUSSELL'S SECOND SPEECH.

I did not quite finish my argument. I will continue. Mark the Scriptural declarations on this subject: Rev. 15:4: "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

Phil. 2:9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Rev. 5:13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,

heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

How glad we should be that God will wipe away all tears from off all faces; that his tabernacle shall be with men, and that there shall be no more curse, no more dying, no more sighing, no more crying. How glad we shall be that the angel's message at the time of the Redeemer's birth shall be fulfilled: "Behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Saviour"—literally, a life-giver, one who will give life to the world—to so many of them as will receive it; but all the wicked will he destroy.

I am sorry, dear friends, in some respects, that my presentation of matters never seems to suit my opponent. I can not help this. I might perhaps return the compliment, and say that his presentations do not always suit me. But that perhaps may not be wondered at. I am sorry I have not pleased him all the way through in every particular. You will notice, dear friends, that the agreement of this debate is as you have it in the program in your hands. That is the ground upon which we are debating and discussing.

Our dear brother seems to think that I took some advantage of him last night, but I remind this audience, and remind the brother, that that is not my fault. He was in the affirmative; the subject was his affirmation, not mine. He made the affirmative, which I deny. Besides this, you will remember our dear brother seems to think he knows all that I believe a great deal better than I do myself. I do not know what he believes, except as he tells us here, but he says that he knows all that I believe. He says he has read "Millennial Dawn." I do not think he has. [Laughter.] I am willing, dear friends, to leave the matter as to how the brother treats "Millennial Dawn," and what kinds of things he gets out of it—I leave that to the intelligence of the people who have "Millennial Dawn," that have read it. There are about seven thousand volumes of "Millennial Dawn" in your city. Quite a good many of you have them, and there are over two million copies of "Millennial Dawn" in the hands of the people of the United States, and they are being printed at the rate of twelve thousand books every day; and they are printed in six languages and being prepared in four more. The people will find out what is in "Millennial Dawn" despite our dear brother. I wish he would open his eyes a little; I had some hope of him, as I suggested at the beginning, but I have not much hope of him now.

Our dear brother thought I said last night that Lazarus represented the Gentile nations and that I said that all the Gentile nations got into Abraham's bosom. I was not so foolish as that, my dear brethren. I was telling you if that was a literal statement—our dear brother does not take it as a parable—then if it was a literal statement, when Lazarus got into Abraham's bosom there would not be much room for the rest of us. There have been eighteen hundred years since, and some of us just as good as Lazarus have died since; some that did not have sores, or dogs to lick the sores, but some

just as good as Lazarus, and if this were a literal statement there would be no room for them in Abraham's bosom at all. We tried to show you that this was a parable. The rich man represented the Jewish nation, and Lazarus represented those Gentiles who were outcasts from the commonwealth of Israel, as the apostle put it—those who were outside the pale. You will remember that the apostle tells us on this subject that there was a middle wall, or partition, around the Jewish nation, for over sixteen hundred years. They, as a nation, from the time of the law down to the rejection of Jesus, had the special favor of God, and in this way they had the wall around them, so that the poor Gentiles could not get over or under that wall. You will remember the Syrophœnician woman. She was a Gentile. She came to Jesus; she wanted her daughter healed because she was afflicted with a demon. What did Jesus say to her? Jesus said, "It is not meet to take the bread from the children's table and give it unto dogs." He was classing her as one of the dogs. Jesus gives us this illustration himself. All Gentiles seeking the favor of God, yet unable to come to God, were in this sense of the word pictured by Lazarus, the companion of dogs, in this parable. Then the day came when there was a change of dispensation, and the Jewish nation died as respects the favor and privileges and blessing they had had for sixteen hundred years. Then God's favor turned and passed to those Jews ready to receive Christ, those "Israelites indeed in whom there was no guile," as we read in John 1:10: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

These were the ones that he received—all those Jews. After that the favor of God was sent amongst the Gentiles. You remember Cornelius was the first Gentile convert, and he was converted seven years after our Lord began his ministry. The favor was limited to the Jewish nation for a certain time. You remember the apostle Paul again says, "It was necessary that the gospel should be preached first unto you," then afterwards according to God's arrangement it turned so that the Jews were left outside as a nation and the Gentiles who were in the right condition to receive the Lord's favor became the children of Abraham. I have not the time to discuss this subject to-night; that will be part of our subject next Sunday afternoon, "The oath of God to Abraham and his seed."

I pass on to notice the rich man's five brethren. Our brother does not seem to see how there could be any five brethren if that rich man were the Jewish nation. I will remind you, dear friends, that the nation of Israel originally consisted of twelve tribes, and you will remember at the time of the dispersion in Babylon they were divided at that time; ten tribes constituted Israel, and the two tribes of Judah and Benjamin were called the tribe of Judah, and in the return from Babylon of the ten tribes very few came back, though representatives of them all came: but those who came

back were principally the two tribes. So, then, the rich man of our Lord's time represented the tribes of Judah and Benjamin especially, so that the two were represented by the one man, and the ten remaining were represented by the five brethren, the same proportion, you see—five representing ten and two representing one.

This was very appropriate, and shows that all the other Jews wanted to have the Lord's favor; must have it on the terms in harmony with the law and the prophets. Our brother referred to the last day—the judgment day—and said how many things were to take place there. And I answer, yes. The judgment day the dear brother does not seem to get the proper view of. "A day with the Lord is as a thousand years," says the apostle Peter, and he adds, "And I would not have you ignorant concerning it, brethren." Now, our dear brother is ignorant of it. He should not be. [Laughter.] Our brother tells us that he is waiting for the Lord Jesus to come quickly, and yet he tells us in the next breath that he can not come until a thousand years are completed. How does he know that he is to come quickly? A thousand years must come in between.

Our dear brother objects to another chance for Nero in the millennium. He says he has a chance. I do not think he ever had a chance, from God's standpoint under Christ, but I do not know. If he ever had a chance, he will never get another. But if he has had no chance because, blinded and weakened by depravity and unable to appreciate the principle of the truth along with the world in general, in harmony with what the apostle Paul tells us, "the god of this world has blinded the eyes of them that believe not," then he is entitled to a chance in the future. Whoever is of that class of blinded ones, whether they live in heathen lands or Christian lands, they are to have the blessing expressed by the apostle, "Jesus Christ, the mediator between God and man, who gave himself a ransom for all, to be testified in due time" to every man.

Our brother reminds us about Sodom, and I remind him again that the Lord says that in that day of judgment, the thousand years, it will be more tolerable for Sodom and Gomorrah than for Bethsaida and Chorazin.

Our brother speaks of bodies in the resurrection. I answer yes, of course they will come forth with bodies, but not with the same matter that was in their bodies before. You bury a man out there in the graveyard and plant an apple-tree over him, and the roots grow down and appropriate the matter in that body, and after awhile that matter goes into the apples, the apples fall on the ground, the pigs eat the apples and you eat the pigs, and thus the atoms constituting that body are distributed all over the world. You do not know where that matter has gone to. The Lord never tells us we will get the same particles of matter back. The same atoms are not needed, but they will have bodies when they come forth, similar to the ones that went down into the tomb.

Our brother said there was nothing about the resurrection of the soul. I replied to that. You will remember I quoted you several times on this

subject. The Lord says, respecting his experience: "Thou wilt not leave my soul in Hades, the grave."

L. S. WHITE'S SECOND REPLY.

Mr. Chairman, Ladies and Gentlemen:

Elder Russell says that I am ignorant. I am not going to take issue with him on that question. I remember when I was a boy that I read a story out of my mother's Bible where a great man named Goliath went out and defied the armies of God for a long time. It was some time before any one could be found with courage enough to meet this brave Goliath. Finally poor, little, weak, ignorant David, with strong faith in God, decided he would meet the great Goliath—and the world knows the result! As the poor little David, I came all the way from Texas unto Cincinnati to be the little, weak, ignorant David, with strong faith in God, in the hands of God, to meet the giant Goliath on this field of battle. [Applause.] And at least the American people will know the result. [Applause.] And if he is not satisfied with this, if he will ever be able for another one, I kindly invite him to meet me in my own home in Dallas, Texas, in a twelve-days' discussion on these same propositions. [Applause.]

After that is over, I want to meet him in a twelve-days' discussion on these propositions in his own home city, in Allegheny, Pa., where, after I complete the job, bury him as a debater, and preach his funeral, he will have plenty of friends to put flowers on his grave. [Applause.]

There were two or three things in his first speech to-night that I did not get to when I was called down. He referred us to Rev. 21:3-5, about where the Lord said "that the tabernacle of God would be among men," and tried to prove from that, if I understood him, that the time would come in the millennial age that the tabernacle of God would be among men, and all people would have an opportunity of being saved. I turn your attention unto a statement in that same twenty-first chapter of Revelation, seventh and eighth verses. After reading the statement that he wrote I wondered why he did not read it. Simply because it was diametrically opposed to his theory. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death"—Elder Russell to the contrary notwithstanding. [Applause.]

Elder Russell teaches us that there will be eternal death of the body. The Bible says that these wicked people will be cast into the lake of fire which burneth with brimstone. I read you last night several passages of Scripture that said that in that lake of fire and brimstone there shall be weeping and gnashing of teeth, where their worm dieth not. I asked Brother Russell to tell

us what the "worm" was that did not die in the fire after the people died. Why, he says, "it is the worm that eats the carcasses." What is the worm? We call them "maggots" down South. What are they? The people die; the people are mortal, they die, fall into a state of non-existence, and the only thing immortal that Brother Russell has left is IMMORTAL MAGGOTS.

Then he referred to Rom. 8:19, "The manifestation of the sons of God," and undertook to make the impression upon our minds that this manifestation of the sons of God will be the glory of God's people in the millennial kingdom. Paul says, "For the earnest expectation of the creature waited for the manifestation of the sons of God."

Elder Russell is mistaken. The "manifestation of the sons of God" spoken of here is the resurrection of our bodies from the grave. As I will show you in the twenty-second and twenty-third verses. "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit"—which is Jesus Christ, who is the first-born from the dead, the firstfruits of the Spirit—"even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." What is the adoption spoken of in this particular passage? "The redemption of our body." Elder Russell tells us that our bodies will not be redeemed from the grave, but Paul teaches us that this manifestation of the sons of God is the redemption of our bodies; that is, the redemption of our bodies from the grave.

But he tells us that there shall be "good tidings" to all people, announced at the birth of Jesus Christ. (Luke 2:-10.) Elder Russell tried to make the point that this would finally go unto all people, and that all people would hear the good tidings and accept the good tidings, but he tells us in his "Millennial Dawn" series that there will be some of them who will not be saved. Some of them will be lost, some of them will die eternally. I want to ask, will this be good tidings unto those who are lost in the millennial age? Certainly not. Then he tells us that there are twelve thousand "Millennial Dawns" printed every day. I take his word for it; I believe it is true. Then I read in the nineteenth chapter of Acts of the Apostles, nineteenth verse, in reply to that, that there were some people in the apostolic age that were using "curious arts," circulating many books and deceiving many people; and many of them were converted, and "many of those which used curious arts brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver;" so those folks that had many books and curious arts in the apostolic age were even greater than those folks who have many books and curious arts now. [Laughter.]

Then he referred to the rich man and Lazarus again and said, "If Lazarus went into Abraham's bosom, there was not much room for the rest of us." I wonder, great man that he is, if he is not well enough informed to know that "Abraham's bosom" was a common expression among the Jews

in that age of the world, referring to paradise as the place where the departed spirits of the righteous dead were, and that was where Lazarus had gone? I thank God for this example.

Thursday Evening, February 27, 1908.

(*Chairman,* STANLEY E. BOWDLE, Attorney, Cincinnati, Ohio.)

FIFTH PROPOSITION.

The Scriptures clearly teach that immersion in water, "in the name of the Father and of the Son and of the Holy Spirit," of a believing penitent is for, in order to, the remission of sins.

L. S. White, affirmative.
C. T. Russell, negative.

L. S. WHITE'S FIRST SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I esteem it a happy privilege, indeed, to stand before you in defense of the proposition, "The Scriptures clearly teach that immersion in water, in the name of the Father, and of the Son, and of the Holy Spirit, of a believing penitent, is for or in order to the remission of sins."

The teaching of God's word on this question of baptism has withstood the storm of shot and shell, of the opposers of God's truth, for more than eighteen hundred years; and God's word on this great question, as on all others, will be standing the test of such opposition as it will have on this occasion, at the time that the angel of God stands with one foot on the land and the other on the sea and cries with a loud voice that time shall be no more.

In order that we may understand the precise point at issue, so that there can be no room for caviling, it becomes necessary that I should define the terms of this proposition. You will remember the course of my honorable opponent, two nights ago, in wandering around in his first reply, and then presenting his main points in his second reply, when I had no opportunity to say anything. Now I am going to give him the benefit of all the arguments I have time for in this first speech and trust that he will at least undertake to

reply to them in his first reply, that I can say afterwards what I may have to say.

Definiton of terms—"Immersion:" By immersion in water I mean what might otherwise be termed baptism—that is, a burial in water of a proper subject in obedience to Jesus Christ.

"In the Name:" By this I mean into the name of the Father, Son and Holy Spirit.

"Believing Penitent:" By "believing penitent" I mean a believer in Christ who has repented of his sins.

"For, in Order To:" By this term, "For, in order to," I mean that baptism is a condition of remission of sins as stipulated in the gospel of Jesus Christ.

"Remission of Sins:" By "remission of sins" I simply mean forgiveness of sins. The way this proposition is stated does not require of me that I affirm anything on immersion. The point at issue is as to what baptism is for.

Elder Russell, I understand, practices immersion. I want him to tell this audience, was he baptized by immersion? Does he immerse people when he baptizes them? The point is not as to whether baptism is immersion or not, but what is baptism for? I am affirming that the Scriptures teach that it is in order to the remission of sins.

But we will call your attention unto a few things concerning immersion before we proceed unto the design. Certainly every person desires to be a follower of the Lord Jesus Christ, especially when Jesus said, "Come, follow me." Then it is necessary that we follow him in this great question of baptism, but how was Jesus Christ baptized?

Matt. 3:16: "And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were open unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." You ask me, how was Jesus baptized? The Bible says, "He went up straightway out of the water." I care very little about any construction that you might put upon the use of the word "straightway." There is one thing certain, you can not go up out of anything without first going down into it. Then, regardless of what construction you might put on it, there is one thing sure, that when you were baptized if you did not go up out of the water you have not been baptized like Christ was baptized.

Matt. 3:11, John the Baptist says: "I indeed baptize you with water." I read this now from the American Revised Version, standard edition, "I indeed baptize you in water." But how did John baptize these people with water? Mark 1:5: "And there went out unto him all the land of Judea, and they of Jerusalem and round about Jordan, and were all baptized of him in the river of Jordan, confessing their sins." That is the way John baptized those people, with water; he baptized them in the river Jordan.

Rom. 6:4-5: "Therefore, we are buried with him"—that is, with Christ —"by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Col. 2:12: "Buried with him"—that is, with Christ—"in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

There is not a six-year-old child in this audience but that knows perfectly well that a person is not buried until he is covered up. The Bible represents people as being buried with Jesus Christ in baptism, then when we were baptized, if we were not buried in that baptism we were not with Jesus Christ in baptism, and it is just as easy to be right as it is to be wrong; and we had just as well be right as to be wrong; then why not do the very thing that everybody would say is right?

Persons thus manifest their faith in the burial and resurrection of Christ. Eph. 1:18-20: "The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places." But how do people believe according to the working of the great power of God? Col. 2:12: "We are buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead."

Through the faith of what operation of God? Through the faith of the operation of God, who hath raised him from the dead. It is faith, then, in the burial and the resurrection of Jesus Christ that you manifest when you are buried with Jesus Christ in baptism and raised from the watery grave, to walk a new life.

But the word "baptize" is translated from the Greek word *baptizo*. and we want to call your attention unto the definition of that word as given by standard lexicons. I give you the definition of *baptizo* by Dr. Thayer:

"First, to dip repeatedly, to immerge, to submerge.

"Second, to cleanse by dipping or submerging, to wash, to make clean with water.

"Third, metaphorically, to overwhelm."

Bagster—*Bapto:* To dip, to dye. *Baptizo:* To dip, immerse, to cleanse or purify by washing; to administer the rite of baptism; to baptize.

Bloomfield—*Baptizo:* To immerse or sink anything in water or other liquid.

Dunbar—*Baptizo:* To dip, immerse, submerge, plunge, sink, overwhelm.

Ewing—*Baptizo:* In its primary and radical sense, I cover with water or some other fluid, in whatever manner this is done, whether by immersion or affusion, wholly or partially, permanently or for a moment; and in the passive voice, I am covered with water or some other fluid, in some manner or other.

Green—*Bapto:* To dip, to dye. *Baptizo:* To dip, immerse, to cleanse or purify by washing; to administer the rite of baptism; to baptize. *Baptisma:* Immersion, baptism, ordinance of baptism. (Matt. 3:7; Rom. 6:4.) *Baptismos:* An act of dipping or immersion; a baptism. (Heb. 6:2.)

Greenfield—*Baptizo:* To immerse, immerge, submerge, sink; in the New Testament, to wash, perform ablution, cleanse, to immerse, baptize, administer the rite of baptism. *Baptisma:* What is immersed, hence immersion, baptism, ordinance of baptism. *Baptismos:* Immersion, baptism; a washing, ablution. *Bapto:* To dip, plunge, to dye.

Liddell and Scott—*Baptizo:* To dip in or under water. *Baptisma:* Baptism, the usual form in New Testament both of John's and of Christian baptism. *Baptismos:* A dipping in water, ablution. *Baptistes:* One that dips, a baptizer. *Bapto:* 1. To dip in water; Latin, *immergere.* 2. To dip in dye. 3. To draw water by dipping a vessel.

Pickering—*Bapto:* To dip, to dip under, to plunge. *Baptizo:* To dip immerse, submerge, plunge, sink, overwhelm. *Baptisma:* That which is dipped or steeped, immersion, dipping, plunging. In New Testament, the rite of baptism.

Robinson—*Baptizo:* To immerse, to sink.

But this is enough. I could give you a number more, but I challenge the gentleman to show one standard lexicon in all the world that defines the Greek word *baptizo* as a word signifying to sprinkle or pour. Will he come unto the issue?

Now we come to the design of baptism. I want to call your attention to the fact that baptism is an expression of faith. Without faith it is impossible to please God. (Heb. 11:6.)

But will faith benefit people unless it is a living, working, trusting faith? Certainly not. (Gal. 5:6.)

"For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love."

Here I want to ask my able opponent two questions. The Bible speaks of a living and a dead faith. First, what makes faith alive? Second, how is the sinner made alive?

Justification. We are not justified by any one thing alone. (Isa. 53:11.) Justified by knowledge. (Acts 13:38-39.) Justified by Christ. (Rom. 5:9.) Justified by the blood of Christ. (Rom. 5:1.) Justified by faith. (Jas. 2:24.) Justified by works and not by faith only. (Tit. 3:7.) Justified by the grace of God. (I. Cor. 6:11.) Justified in the name of the Lord Jesus. (I. Cor. 6:11.) Justified by the Spirit of God.

What are the causes of salvation? The love of God is the moving cause. The blood of Christ is the procuring cause, and faith the appropriating cause. But it must be a faith that works by love. You can never be justified and stand free in the sight of God but by a loving, working and obedient faith. Gal. 3:26-27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

How do we become children of God by faith in Christ Jesus? "For as many of you as have been baptized into Christ have put on Christ." That is the way that people become children of God by faith. Their faith leads them to obey the gospel of the Lord Jesus Christ. Heb. 5:9: "And being made perfect, he became the author of eternal salvation unto all that obey him."

The commission, Matt. 28:18-20. After Jesus arose from the dead, just before he ascended to heaven, he "came and spake unto them," unto his disciples, saying: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

Here we find that all nations are to be taught and the taught are to be baptized.

Mark 16:15-16: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Luke 24:46-47: And Jesus "said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Thus we have, in the great commission given by Jesus Christ, the gospel to be preached to all nations, to every creature in all the world. The people are to believe on Christ. They are to repent of their sins, and they are to be baptized. The penitent believer, then, is one who has heard the gospel, and has acepted it, believes on Jesus Christ with all his heart and repented of his sins. Baptism, to such a character, I maintain that the word of God teaches, is in order to the remission of sins. But let us see. The apostle, acting under this great commission, guided by the Spirit of God, preached the gospel unto the Pentecostians, as we read in the second chapter of Acts of the Apostles, and when these people heard the gospel they cried out, "Men and brethren, what shall we do?" In the thirty-eighth verse the Holy Spirit guided the apostle Peter to say unto them, "Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." But you say that does not mean "for the remission of sins." Well, if it does not mean for the remission of sins, what does it mean? If Peter, guided by the Spirit of God, did not mean what he said, how are you going to find out what he did mean?

Jesus said (Matt. 26:28), "For this is my blood which is shed for the remission of sins." Did Jesus mean what He said, when he said his blood was shed for the remission of sins?

Luke 3:3: John preached "the baptism of repentance for the remission of sins." Just as surely as Jesus Christ shed his blood, looking forward to

the time the people could receive remission of sins, just that sure did the apostle Peter tell the people to repent and be baptized for the remission of sins.

We have in Greek a prepositional phrase, ***eis aphesin hamartion,*** that occurs three times in the New Testament. (Matt. 26:28; Luke 3:3; Acts 2:38). The English phrase that is translated from that Greek phrase is, "for the remission of sins." The scholarship of the world tells us that it is identically the same, both in Greek and in English. Then, whatever Jesus Christ shed his blood for, Peter told the Pentecostians to repent and be baptized for. But we are going to give you some standard authorities, the finest in the world, on this prepositional phrase that we have just quoted.

Adam Clarke, the great Methodist commentator, in his commentary on Acts 2:38, says: "For remission of sins, *Eis aphesin hamartion.* In reference to the remission or removal of sins."

1. Dr. Ditzler, the greatest living debater and scholar in the Methodist Church, in the Wilkes-Ditzler debate, page 295, says: "No, neither repentance nor baptism is for remission, but conditions precedent to doing that which is for remission."

2. Goodwin. You remember Goodwin is the author of one of the finest Greek grammars that we have. In a letter to J. W. Shepherd, July 27, 1893, he says: I think *eis,* in Acts 2:38, expresses purpose or tendency, and is rightly translated for or unto (in the sense of for)."

3. Harkness, the author of another very fine Greek grammar, in his letter to R. T. Matthews, Feb. 24, 1876, says: "In my opinion *eis* in Acts 2:38, denotes purpose, and may be rendered in order to, or for the purpose of receiving, or, as in our English version, for. *Eis aphesin harmartion* suggests the motive or object contemplated in the action of the two preceding verbs."

4. Hovey, a great Baptist commentator, in his commentary on John, appendix, page 420, says: " 'Repent, and be baptized every one of you in [or upon] the name of Jesus Christ unto the remission [or, forgiveness] of your sins" (Acts 2:38, Rev. Ver.). Here repentance and baptism are represented as leading to the forgiveness of sins."

5. Thayer says: I accept the rendering of the Revised Version "unto the remission of your sins," the *eis* expressing the end aimed at and secured by repentance and baptism, just previously enjoined. Letter to J. W. Shepherd.

6. Willmarth, one of the greatest and most representative men in the Baptist Church of America, in the *Baptist Quarterly,* July, 1877, pages 304-5, on this disputed question says:

"It is feared that if we give to *eis* its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render *eis* in Acts 2:38, in order to, we give up the battle and must forthwith become Campbellites; whereas, if

we translate it on account of, or in token of, it will yet be possible for us to remain Baptists. Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question, 'What ought Peter to have said in the interest of orthodoxy?' The real question is, 'What did Peter say, what did he mean when he spoke on the day of Pentecost under the inspiration of the Holy Spirit?'"

But having entered this caveat, as a lawyer might say, it may do no harm to show that dogmatic dangers here exist only in imagination. The natural and obvious interpretation can not give undue importance to baptism, for baptism is here united with repentance and faith. It can not undervalue the atonement, for baptism is one resting upon and deriving all its value from the name of the Lamb of God, and this is distinctly understood by the person baptized who submits to the rite as a believer in that name. It can not disparage the work of the Spirit, since he alone effectually calls men to repentance and faith, and it is by (Greek, *en—in*, with the influence of) one Spirit that we are all baptized into one body; *i. e.*, the Spirit leads the penitent sinner to baptism and blesses the rite. And as to Campbellism, that specter which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites upon the *eis* will break through—there is no footing there for the evolutions of the theological skater. Shall we never learn that truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain from a false one?

The truth will suffer nothing by giving to *eis* its true signification. When Campbellites translate it "in order to," in Acts 2:38, they translate correctly. Is a translation false because Campbellites indorse it?

I have given you the scholarship of the world on this question. I challenge the gentleman to meet me on it. I have the Bible on my side; I have the scholarship of the world on my side. I challenge him to produce you the testimony from one man living to-day who will risk his reputation as a scholar to say that that phrase means anything else besides what those scholars say it does. I have shown you at this time what they say.

But I proceed with the Scriptural argument. In John 3:5, we find Nicodemus was in conversation with Jesus; and among other things, Jesus answered: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God"—showing that it was the condition of entering into the kingdom of God.

Dr. J. R. Graves, one of the greatest Baptist scholars of his day, said as to "born of water," that "no person ever understood anything else of it besides baptism until Alexander Campbell frightened them away by an inter-

pretation that is sustained by the consensus of all scholars of all denominations in all ages."

In the ninth and twenty-second chapters of Acts, we read where the Lord appeared to Saul of Tarsus to make an apostle of him, and he fell down before the Lord, and said, "Lord, what wilt thou have me do?" And the Lord said unto him, "Arise, and go into Damascus; and there it shall be told thee what thou must do." Not what he could do if he wanted to, but what he *must do.* He came to Damascus, and the Lord sent Ananias unto him, and Ananias found him, a praying, penitent believer, yet unsaved, and he said to him (verse 16): "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I want to ask Elder Russell, Does he teach the people to arise and be baptized and wash away their sins, calling on the name of the Lord, as Ananias did to Saul of Tarsus?

Acts 8:35-39: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more; and he went on his way rejoicing."

He "went down into the water;" then he was *baptized,* and they "came up out of the water." And where does God place the remission of sins? In Ex. 20:24, God said: "In all places where I record my name I will come unto thee and I will bless thee." In Old Testament times God recorded his name in the temple in the city of Jerusalem, and required his people to come there and worship; if they could not, they were to pray with their faces turned toward Jerusalem; but where did God record his name in New Testament times? (Matt. 18:18-20.) Jesus Christ by all the authority of heaven and earth recorded the name of God, of Jesus, and of the Holy Spirit, in baptism. No wonder, then, Peter said, guided by the Spirit of God, to the Pentecostians to repent and to be baptized in the name of Jesus Christ, for the remission of sins, for when you are baptized you come into the awfully sublime names of Father, Son and Holy Spirit, and God said in all places where he records his name, there he will come to the people, and there he will bless them.

Gal. 3:26-27: "For ye are all the children of God by faith in Christ Jesus." How did they become children of God by faith? "For as many of you as have been baptized into Christ have put on Christ." But we must come to the blessing of the blood of Christ. How do we get this. Eph. 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Col. 1:13-14: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of

his dear Son, in whom we have redemption through his blood, even the forgiveness of sins."

How do we get into Christ? Paul says: "We are baptized into Christ." But suppose a person rejects baptism, will he be saved? Luke 7:29-30: "And all the people that heard him, and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

CHAS. T. RUSSELL'S FIRST REPLY.

With some of my opponent's presentations just set forth I can heartily concur. I agree that baptism is a divine institution; that it was taught by our Lord and his apostles, and practiced by the early church. I agree that nothing in the Bible indicates that either sprinkling or pouring constitute baptism. I agree that the Greek word *baptizo* has in it the thought of submergence, burial. I agree, further, that this ordinance was never intended nor commanded for impenitent sinners, but only for those professedly lovers of God and of his righteousness. But otherwise I can not concur with Brother White and the large and intelligent body of people his utterances represent, styled "Christians" and "Disciples"—names which I very much admire and claim also for myself and for all true followers of our Lord. And here let me remark that while Elder White is said to belong to the "radical wing" of his denomination, as distinguished from the "progressive wing," the difference between these wings is not along doctrinal lines, but chiefly in respect to the use of musical instruments in divine worship. I am sure that Elder White's position on the topic of this evening is the one held by both the "wings" and considered the fundamental tenet of their church since the days of its separate establishment by Elder Alexander Campbell, a half century ago.

I take this opportunity to assure my opponent and his coadjutors of both "wings" that what I am about to say in the negative must not be understood to signify personal antagonism. On the contrary, many of them I number among my warm personal friends, and as a denomination I specially appreciate the evident endeavor to stick closely to the Bible and their repudiation of traditions and titles of men. I ask them to remember that I concede them to be honest and conscientious in their view of baptism; that I concede that many of the views of Christendom respecting baptism and other doctrines were in a horrible condition of disorder during the "dark ages," and that reformation along these lines could only be expected to come gradually, and that their practice of water immersion was one of the advance steps away from the error of infant sprinkling. But we have approached a half century nearer to the "perfect day," and more of the shadows and clouds of ignorance

are passing, and the true light upon God's word, the proper understanding of the Bible, should be more apparent to us—especially as we are living in the very dawning of the millennial morning, when all of the Lord's true people are awakening. That which is perfect has not yet come, but to the wise virgins who have been wakened by the Master's knock and the message, "Behold the bridegroom," and who are trimming their lamps, examining the word of God carefully, and who have oil in their vessels, the Holy Spirit in their hearts, now is the time to obtain clearer views on baptism, as well as on other Bible subjects.

Raised a Presbyterian, sprinkled in infancy and with all my early prejudices in its favor and its arguments in my mind, I had my own experiences, too, along the lines of getting free from the errors of the past. I therefore know how to sympathize with others who have more or less error to unlearn and truth to appreciate more clearly. I forewarn, however, that the tests that come upon us to prove our loyalty to the Lord and to the truth frequently come upon lines upon which we had supposed ourselves to be most thoroughly fixed. Nevertheless, this is the character of the tests which the Lord permits to come to those who are his. If we love sect or party, theory or creed, more than we love the Lord and the truth, we are unworthy, and can not continue to be counted as his disciples, but as the disciples of error. I shall never forget the look and tone of a Baptist minister who had read but the first volume of "Millennial Dawn," which only indirectly refers to baptism. He remarked: "Well, Brother Russell, I see that you agree with us on baptism, and I am glad of it." I answered, "Partly, brother." With a look of consternation and distressed voice he said: "What! Are we not right in that, either?" I realized at once that his hardest test in respect to faithfulness to the Lord would be along the lines of the strongest peculiarity of his creed—baptism. And similarly I realize that the truth of God's word respecting baptism will be a special trial or test to Elder White and the Christian denomination which he represents; for his name, I understand, is published in the printed lists of ministers of both wings of the Christian or Disciple Church. But, notwithstanding my sympathy for them and my desire not to hurt their feelings, it is my duty to God, to the truth, to my opponent and the denomination which he represents in both wings, to my auditors this evening, and to whomsoever the Lord may send my message, to tell the truth, the whole truth and nothing but the truth on this subject, whose importance is recognized by all Christendom, and very particularly by my opponent and his church fellowship.

Elder White has already set forth something respecting the history of baptism and general views on the subject. I call your attention to some points that he has not covered. He did not bring to your attention the fact that he and his denomination are in accord with the great mass of Christians in respect to the object and necessity of baptism. Catholics also believe in baptism for the remission of sins, and history tells us that in the third century they practiced immersion, and this account for the fact that the ruins of the

great churches at that time show large baptisteries connected with them. The doctrine gained such emphasis under the teaching of one of the so-called "fathers" that it led to infant baptism for the remission of sins. With greater consistency than our Disciple or "Christian" brethren, Catholics acknowledge "original sin," that we are all "born in sin, shapen in iniquity," hence they say "our infants need to be baptized for the remission of sins." As a matter of fact, history tells us that it became very popular to immerse infants. Subsequently the Roman Catholic Church decided that it had the authority from God to change the institution from immersion to sprinkling, which has since been their vogue. However, the same thought suggests that children, because of "original sin," need baptism for its remission and for the introduction into the household of faith, because, as the Scriptures declare, we are all "born in sin and shapen in iniquity, in sin did my mother conceive me" (Ps. 51:5).

The Reformation of the fifteenth century brought with it the custom of infant sprinkling which had prevailed for centuries among their forefathers. They had become so accustomed to it that it did not occur to them to look to the Scriptures on the subject. They had been taught that baptism in this age corresponds to circumcision practiced upon children during the Jewish age; a gross mistake which should be readily detected by the fact that only the males were circumcised under the law, and their age at the time for the circumcision was clearly stated; whereas Christian baptism, on the contrary, is never referred to in the Scriptures as for infants, but always for believers. Nor is this fact entirely overlooked either by Catholics or by Protestants, for it is the custom with Lutherans and Episcopalians, as well as with the Catholics, to have "godfathers" and "godmothers" to undertake for the unbelieving infants and to guarantee to God and man that they shall be believers when they grow up, and thus to apparently harmonize the incorrect practice of infant baptism with the direction of the Word—"believe and be baptized." As an evidence of how strict are Catholics on this subject, we note that although that denomination carefully holds every authority and prerogative in the hands of the clergy, it makes an exception in the baptism of infants if there is danger of death of the infant before the priest arrives. In such an event anybody, good or bad, is permitted to sprinkle a few drops of water in the name of the Trinity to preserve the infant from hell. Some Protestants, indeed, do not carry this thought so far; their intelligence rebels. Nevertheless, there is a lurking fear if the child be ill and in danger of death without baptism. More than this, the Catholics have a special arrangement by which if a doctor finds at the time of the birth of a child that it can not be delivered alive, a special baptism *in utero* is provided.

Such ignorance of God and his gracious arrangements for his creatures is pitiable, indeed. Nevertheless, through the gross superstitions we are glad to note the sympathy which would endeavor to shield the little infant from the supposedly malevolent God and his pernicious arrangements for its torture.

I was shocked on Tuesday evening, when my opponent, introducing Proposition 3, declared that he had pleasure in affirming that the Scriptures teach that the "punishment of the wicked will consist of conscious, painful suffering eternal in duration." Apparently he has pleasure this evening in insisting that immersion in water is necessary for the remission of sins, although the gentleman's argument shows that this will mean eternal torment for 999 out of every 1,000 of God's creatures. I looked into his face to see whether or not it looked so hard as that, and it seemed to me that it did not; that the gentleman was allowing his theory to dominate his tongue, giving his heart an anesthetic. And yet reflect that such has been the power of false doctrine all through the past. When, centuries ago, our forefathers burned one another at the stake, or plucked out each other's tongues by the root, they said: "The Lord be glorified. According to our theory, God is going to roast and fry and torture these people who have different opinions from ours, throughout all eternity, and we will copy our conception of God and have some of his pleasure in tormenting them now."

Undoubtedly, dear friends, false doctrines have made men a great deal worse than they would be without them naturally. Things have been done in the name of religion that the perpetrators would otherwise have shunned and even rebelled against. So I take it that Brother White and many others to-day would have far more of the love of God shed abroad in their hearts if they could get rid entirely of some of their errors of doctrine, their misunderstanding of the divine word and character. It is since the doctrines of the dark ages have ceased to be promulgated, since people have come to be ashamed of them, that we find a larger measure of benevolence and courtesy among civilized peoples. But, dear friends, if the mere abandonment of these false doctrines has worked a blessing, what would not the promulgation of the true doctrine of Christ's work among men in the way of uplift of heart and head and character?

Let not my point be misunderstood. It is this: The doctrine of the Christian denomination, as voiced through its religious press and books, and as represented this evening by my opponent, tells us practically (though he does not have the courage to use the words) that all heathendom is condemned to eternal torture, and that nearly all of Christendom is in a similar condition; that Roman Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, are all, or nearly all, bound to go to hell, to eternal torment. Why? How? Because they have not been immersed in water, and because our brother tells us, in harmony with his affirmation of this evening's topic, that baptism is for the remission of sins—which means, beyond a question, that sins can not be remitted without baptism. If, therefore, Episcopalians, for instance, have not been immersed, according to my opinion, they are yet in their sins, and the penalty of their sin is yet against them. And he has told us repeatedly during these debates that his conception of the penalty for sin is eternal torture. And so all others not immersed for the remission of their sins. This is hard to swallow, and we shall show it is unscriptural.

Practically the same is the view of our Baptist friends, for, although they agree with us that baptism is not "for the remission of sins," they claim that water baptism is the door into the church, and they claim that the church alone will be saved and go to heaven, and they claim, further, that all who do not come into the church through the door are unsaved; and they claim, further, that the penalty of God against all the unsaved is eternal torment.

The Baptist minister to whom I referred a few moments ago as saying, "What! Are we not right on baptism, either?" objected when I brought this matter to his attention, that Baptist doctrine condemned all not immersed in water as being outside of the pale of the church of Christ, and, therefore, outside the pale of salvation and inside the limits of damnation and eternal torment, according to general Baptist doctrine. He said: "Oh, Brother Russell, we do not preach that." I said: "No, my brother, you do not preach it, because you know that it would bring down upon you the wrath of the other denominations like a thousand of brick. But it is your theory. You can not deny that." He attempted to dodge the question by saying: "Well, what are you going to do with the Scripture that says, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned'?" I have every reason to believe that Elder White and the school of thought he represents would answer me similarly, and my reply to this is what it was to that Baptist minister, namely: "I am examining what you believe now, and attempting to show up its weaknesses and faults. After I have done that, I will produce to you what the Scriptures say on the subject of baptism, and you will find it reasonable, logical and satisfactory, to both heart and head."

I fear I shall greatly shock my Disciple friends and my opponents when I now declare that the baptism which they teach and practice is not only not so exclusive as they had supposed, so that all others who do not practice it will go to eternal torment, but, on the other hand, that they are not practicing the baptism which the Lord enjoined. My present effort is to show my opponent and others that baptism for the remission of sins was John's baptism, and not Christ's baptism. In a word, those dear friends, while seeking to hold fast to the Scriptures and to be guided by their expression, have unconsciously fallen into a serious error through not discerning the dispensational changes that came when the favor to the Jewish nation ended at the death of Christ, and when a new dispensation, a new age under new conditions, was then ushered in.

The baptism of John, the baptism to which our dear friends so frequently refer, was never meant for the Christian age. John, as our Lord declares, was the last of the prophets, and was sent to the Jewish people and preached to them alone, and his message would not have been appropriate to any others.

Let us review the situation. The Jews did not practice baptism. The whole nation was recognized as baptized into Moses in the sea and in the cloud. John's mission in the end of their age was to prepare for Messiah,

to arouse the people to thought on the subject, to lead them to a renouncement of their sins against the law, and to a reformation of life. He did not go to sinners, in the ordinary sense of that term, those outside the pale of divine influence, but he appealed to the sinner class, the renegade class, of the Jews, "publicans and sinners," who, although baptized unto Moses in the sea and in the cloud, and children of the promises, and related to God through that law covenant, had been living carelessly.

John's announcement was, "The kingdom of heaven is at hand; believe the good news and repent," and get ready for it; for if you do not get ready you can have no share as a member of that kingdom for which our whole nation has been waiting for centuries. Those of you who acknowledge that you have been living in neglect of the law of Moses should now repent of the same and come back into harmony with that law, and should show your repentance and reformation by a washing away of your sins—a cleansing of yourselves.

Numbers of the Jews were influenced by John's preaching, and were baptized—not the "Israelites indeed," but those who conceded that they had been living in open sin. Thus we have no record that John himself was ever baptized, nor that his disciples were baptized. When Jesus went to him for baptism John at first declined, declaring that he had no sins, and that if either of the two needed to confess sin and to profess a washing away of sin, it would be John himself rather than the Master. It was after Jesus had assured him that His baptism meant something different that he would not then explain, that John performed the service for him.

This baptism of John was not appropriate to any but Jews. Gentiles could not repent or come back again into harmony with Moses' law, because Gentiles were never under the law of Moses, but were counted as aliens, strangers and foreigners, without hope and without God in the world. (Eph. 2:12.) We remember that the first Gentile convert was Cornelius, and that his baptism was three years after our Lord's death, and his baptism was not John's baptism, but of a different kind, as we shall show presently.

As illustrating what I have just said, namely, that the baptism practiced by the Christian denomination is John's baptism and not Christ's baptism, and that there is quite a distinction between the two, which our dear friends have not recognized, I call your attention to the record of Acts 19:1-7, where we are informed that a certain Jew, named Apollos, had made converts amongst the Ephesians, twelve in number, and that when St. Paul was passing through Ephesus he became acquainted with these, but noted that they were deficient as respects the evidences of their discipleship. The evidence of discipleship at that time consisted in miraculous "gifts" of the Spirit, as, later and since, the evidence of discipleship has been the possession and manifestation of the "fruits of the Spirit"—love, joy, peace, etc.

The apostle inquired respecting their deficiency and said, "Unto what, then, were ye baptized?" And they said, "Unto John's baptism." Then said Paul, "John verily baptized with a baptism of repentance, saying unto the

people that they should believe upon him which should come after him; that is, Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." I quote this as evidencing the fact that there is a decided difference between John's baptism of repentance and Christ's baptism.

The various Scriptures which my opponent has quoted as proving the necessity for repentance and washing away of sins, etc., we agree with fully, but we call to his attention the fact that all these persons who thus "washed away their sins," and practiced baptism for the "remission of sins," were Jews who were already baptized into Moses "in the sea and in the cloud," who were already children of God and heirs of the covenants and promises, and their washing away of their sins meant their coming near again to God, and into closer touch with all the promises and the blessings thereof.

Never is it said of any Gentile that he was baptized unto repentance and remission of sins, that he got back into Moses and in accord with the law. On the contrary, the apostle shows that we and all spiritual Israelites coming from among the Gentiles, come into Christ in a different way from that in which the Jews became related to him. I call your attention to the apostle's argument in Rom. 11 : 17-24, where he uses an olive-tree as a symbol or picture. He tells us that that olive-tree was primarily the Jewish nation; that its root was the Abrahamic promise; its branches were the individual Jews. It was to those branches that John preached the baptism of repentance. Many of them were defiled, living in sin, and he urged them to repent and be washed, cleansed; that otherwise they would be broken off. And so it was when Messiah was manifest; the prepared ones, Israelites indeed, in whom was no guile, were ready for him, received him and he received them, and they continued to be branches of that olive-tree.

But the great mass of the branches, as the apostle goes on to explain, were broken off because they did not receive our Lord, because they were not in the right condition of heart, not "Israelites indeed, without guile."

In the harvest time of the Jewish age that tree, that nation, was transferred from Moses to Christ, and those branches which were permitted to remain were thenceforth branches or members of Christ, and did not need to be baptized into Christ. Or, according to this figure, they did not need to be engrafted into the tree, for they were in it already, and merely the new name came to them, the name of Christ as instead of Moses—Christ, the antitypical Moses. And the other branches were all broken off from relationship with this antitypical Moses, Christ, whom the tree now represented.

It is into that tree that you and I and all Christians of this gospel age are invited to be baptized, or, in this figure, engrafted. The apostle explains this, and says that by nature we were wild olives, and had no part or lot in this tree, but that God in great mercy has permitted us to be engrafted, to be united to our Lord, and with him, and with those faithful Israelites of the Jewish nation, we are permitted now to have the blessing that comes from the root of this tree, the Abrahamic promise. In other words, we are the children of Abraham, or, as in the parable of the rich man and Lazarus, we

belong to the Lazarus class, the little flock, who have come to be inheritors of the blessing of God, provided through him as the father of the faithful.

I trust, dear friends, that this, the apostle's illustration, helps us to grasp the fact that a great change of dispensation occurred at the time of our Lord's first advent. But all of the Jews were not broken off at once, and hence, wherever the apostles went preaching the gospel throughout Galatia, etc., they went to the Jews first, saying, "That is was necessary that the gospel should be first preached to you, but seeing ye cast it from you, lo, we turn to the Gentiles."

I feel confident that Brother White will not claim that we are Jews or descendants of Jews; but even if we were, having been once broken off from that olive-tree, as all Jews were with the ending of their harvest time in A. D. 70, it follows that there would be no way for us, even if we were Jews, to now enter into relationship with Christ except by being re-engrafted, or, according to the other expression, "baptized into Christ."

My dear brother remarked in connection with his discourse on this subject, that it is as easy to be right as it is to be wrong. Under some circumstances, dear friends, that might be true, but not under all circumstances. Does it not seem to be more easy to be wrong than to be right? Look out over the sixteen hundred millions of the world to-day; are they more right than wrong? How about the heathen with their various classes of error? When we come down to Christendom how is it? We have our Greek Catholics and Roman Catholics, large denominations; then amongst Protestants we have large denominations also. I tell you, dear friends, it does not seem to be as easy to be right as it is to be wrong. The wrong seems to have something or other pushing it all the time, does it not? The wrong has been getting along splendidly all the way down, has it not? It is a fact and what is the reason? The Scriptures tell us why. The apostle tells us that we wrestle not with flesh and blood, but with wicked spirits in high positions. What does he mean? He means to say that your adversary, the devil, and my adversary, the devil, is busy continually trying to get us confused, to bring in false doctrines; and, as I said before during these debates, he is the author of that first great lie, which has been the foundation of all the after disaster, theological, that has come upon the world. When our God said "Ye shall surely die" is the penalty of sin, Satan promptly answered, "Ye shall not surely die." And he has succeeded, you see, dear friends, in making all the heathen believe his way. Some of these heathen will say, "Yes, we believe when we die we go over the river Styx." But they do not know where the river Styx is. But they go over that. There is somehow or other a transmigration of souls, they say; "we do not know whether we will be an ant, or a toad, or an elephant in the next life," and therefore they are afraid to walk on the ground for fear they may tramp on some poor ant, which might be a relative of theirs, not that they have so much sympathy for the ants, but they are afraid some day, through transmigration of souls, they might become ants and somebody might ruthlessly trample on them.

But you see, dear friends, that all of these errors of the heathen are traceable directly to this original lie of Satan. Now, then, it is not as easy to be right as to be wrong. It is very much easier to be wrong. Satan and all the demons are assisting, and the work of them all over the world is manifest. The apostles warned us, saying, "We are not ignorant of his devices. We know how he works. We see the operation of Satan all around." And now, dear friends, when I charge that Satan has had a great deal to do with all of our Christian religion, I am not saying a word unkind about any particular Christian.

The apostle says that Satan is the god of this world, who blinds the minds of all them that believe not. Some of us are more blinded and some of us are less blinded; some of us are getting our eyes opened. You remember, the apostle had that same thought, too, for in addressing the church on one occasion he says: "I pray God for you" (for the church) "that the eyes of your understanding opening" (that is, continuing to open), "that the eyes of your understanding continuing to open, ye may be able to comprehend with all saints the length and breadth, height and depth, and to know the love of God, which passeth all understanding." It is the love of God, dear friends, that Satan tries to keep hidden from our eyes. He would have us think of God as the greatest of all demons; he would try to make us misunderstand every teaching of the Divine Word, that we might think this was the record and we might be more thoroughly deluded. Now I am calling on you to wake up. It is time that we were examining the word of God to see that we have a God who is infinite in wisdom, love, justice and in power; that we come to an understanding of his truth. It is time that we begin to find out that in the early part of this Christian dispensation, when the apostles had fallen asleep, as Jesus said, there came in a great flood of error. You remember the parable of the wheat and the tares: He said that God sowed the good seed, and afterward Satan sowed the evil seed—that is, the seed of error—until the whole field changed practically to be a tare field. And he tells us that at the end of this age there will be a harvest time—a separating time—separating the wheat from the tares, the truth from the error; and it is for you and for me to see that we are trying to get in harmony with the truth. And he tells us that when the wheat shall be gathered it will be gathered to the heavenly kingdom. "Then shall the righteous shine forth as the sun in the kingdom of their Father." "He that hath an ear to hear let him hear" is what our Lord says. Alas! we have not all got ears to hear; we have not all got eyes to see; but we should be praying and seeking to have our eyes opened and our ears opened, that we may understand the mystery of our God.

L. S. WHITE'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I assure my distinguished opponent that he should not have made any apologies for being afraid of offending me or my brethren, or in any way hurting us, because he most certainly never touched the proposition at issue this evening.

It was amusing indeed, to me, to see him, and to hear him, read a speech that he had prepared in answer to another before he had heard that other's speech. He reminds me of a lawyer—not our honorable Chairman, however—that prepared his speech to argue in a certain case; he had an idea that the evidence would be given a certain way; but the evidence did not turn out as he expected, and he had his speech prepared, and had to make it anyway; it was all he had. So Brother Russell had his speech written out; it was all he had, it did not fit the case, but he had to read it anyway. But the most amusing part of it all was that he thought that he knew just about how much he could say in reading that little piece like a school-boy or schoolgirl; but it gave out, he got through about five minutes before his time was out, and then he just had to wiggle around, scatter around to think of something to say the best way he could after he got through reading his "piece." You better write your speech a little longer, Elder, next time!

Here is Volume VI. of "Millennial Dawn." In an article on "the baptism of the new creation" I read this speech this afternoon that he wrote several years ago. The most that he said in that speech I read about three hours ago, and had it all about by heart; was satisfied he would say it here this evening, and consequently I had but little trouble in keeping up with him. He said in the beginning of his speech that I belonged to the "radical wing of the church" and not the "progressive wing." I am glad, for his beenefit in particular and for the benefit of this audience in general, to say that I do not belong to either "wing" of it. I belong to the thing itself; I belong to the church that we read about in the Bible—not to either wing of it. The church of God has no wings.

He spoke at some length, it occurred to me, to try to create sympathy because there are so few people in the world that are baptized. We are not discussing about whether there are many people in the world that are baptized or not, but this proposition says, "the Scriptures teach that baptism is for, or in order to, the remission of sins." I am simply presenting to you what the word of God says; I have shown you what the word of God teaches; I have maintained my proposition. He has not shown that my arguments are untrue, but he tries to go afar off and get up a little sympathy because there are so many people that are not baptized. Such teaching as he is giving is more calculated to keep people from obeying the gospel of the Lord Jesus Christ than to induce them to accept it. The idea is, put the matter off, and after awhile you will have a thousand years' trial; it will be

easier, it will be better, than it is at the present time. The people will begin to say, "Well, if that be true, let us just put it off until that time." But he referred to the Lutherans, and the Methodists, and the Episcopalians, and the Presbyterians, and the Baptists, and said that if this proposition be true, that the greater part of them would be damned in eternal torment. I never saw a man in my life that dreads torment as bad as he does. There is an old proverb that says "a burned child dreads the fire." He has been tormented since last Sunday evening; he has had torment beforehand for several months looking forward unto this time, and it is hurting him, and he does not want anybody else tormented. But as he has brought up about the Methodists and Presbyterians, and many others, I want to read to you what he says in "Millennial Dawn," Volume VI., page 430, about that: "We must include our Baptist friends, our Disciple friends, our Presbyterians, Methodists and Lutherans, Episcopal and Roman Catholic friends, as being part of the one general Christendom, otherwise in the Scriptures termed Babylon." I understand that the Bible teaches that people who will not come out of Babylon will be cast off after awhile into the dark world of everlasting woe and misery. Thus you see that according to Elder Russell's theory, the last one of the various denominations will be lost; and yet, while he is in debate, he is trying to court their sympathy.

Thus Elder Russell himself, in his own writings, teaches that you Methodists, Presbyterians, Baptists and Episcopalians, all outside of the kingdom of God—lost, lost! Why does he not do it here in this debate? He is debating now; he was writing a book then. I want to keep it prominently before this audience that the proposition to-night is not the consequences of baptism for the remission of sins, but what do the Scriptures teach on this question. Let us see what the word of God says, and leave the result with God. But he referred us unto the nineteenth chapter of the Acts of the Apostles, the first five verses. "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples he said to them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." What was his point on this? If John's baptism was a different baptism from that authorized by the Lord Jesus Christ, why had not these people heard of the Holy Spirit if Jesus Christ authorized people to be baptized in the name of the Father, and of the Son, and of the Holy Spirit, the very soul almost of the proposition that I am defending this evening? John the Baptist baptized people before Jesus Christ gave this great commission; consequently John did not baptize in the name of Jesus Christ. But when Jesus Christ gave this commission, then that commission came

into force, and for people to be baptized acceptably in the sight of God, they had to be baptized in the name of the Lord, or, as Jesus puts it, in the name of the Father, the Son, and the Holy Spirit; and when Paul taught them this they were baptized in the name of the Lord. But he tells us it is not the same. I want to show you that it is exactly the same in design (Luke 3:3): John "came into all the country about Jordan, preaching baptism of repentance for the remission of sins." (Acts 2:38.) The Spirit of God guided the apostle Peter to say, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." God certainly looked down the stream of time and anticipated that there would be somebody who would love the praise of men more than that of God, and would take the false position that the baptism authorized by Jesus Christ was a different kind from that practiced by John the Baptist. And so he had recorded in the divine volume that John the Baptist baptized people for the remission of sins, and the Spirit of God guided the apostle Peter after the great commission had gone into force to tell the people to repent and be baptized in the name of Jesus Christ for the remission of sins.

We have in the Greek prepositional phrase *eis aphesin hamartion*, the same thing in Greek and the same thing in English. In English it is "for the remission of sins." I gave you the testimony of the scholarship of the world on this. Why did he not come up to the issue? Just simply because he could not do it. He knows he can not do it, and consequently he has decided that he will wander around on something else that scarcely touches this proposition.

But he tells us that the olive-tree in Romans 11 represents the Jews, and the Jews did not have to be baptized into Christ. That the Gentiles came in in a different way from that of the Jews. Great men, you know, sometimes differ. Jesus Christ, a great character, on one side, differs very seriously from Elder Russell, a great character on the other side. (John 3:5.) Jesus was talking unto a Jew, Nicodemus, a ruler among the Jews, a great and powerful character among the Jews, who thought about it in one respect just like Elder Russell thinks about it now; that because he was in the Jewish kingdom that he was all right; it did not matter whether he did anything else or not. Jesus read his heart and saw the proud, haughty, pharisaical disposition in him, and, answering, said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He was talking unto a Jew when he made that statement. Rom. 6:4, I read this statement. Paul says: "Therefore, we"—Paul was a Jew himself and included himself in this statement—"therefore, we are buried with him"—that is, with Christ—"by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Paul was a Jew and a Pharisee, and he himself had to be baptized before he could enter into the kingdom of Jesus Christ. And he said to him, "What wilt thou have me to do?" Jesus said, "Arise and go into the city, and it shall be told thee what thou

must do"—not what you can do if you want to, it is non-essential anyway. God has no non-essentials; God does not talk that way; but he said, "Arise and go into the city, and it shall be told thee what thou must do" (Acts 22:16). "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." You remember the questions I asked him, Did he ever tell a person to arise and be baptized and wash away his sins, as Ananias did Saul, and how he utterly failed to say anything about it?

A little further, in reference to the Gentiles coming in in a different way from that of the Jews:

Eph. 4:4-6: "There is one body"—if they come in a different way, then they get into different bodies; but Paul says "there is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." I insist that the Spirit of God will not lead me to do one thing and Elder Russell another thing when the two things we are doing are diametrically opposed unto each other. There is unity, there is oneness in the Spirit of God, and two people can not differ and both be right. People may differ and both be wrong, but the very fact that the people differ shows that they are wrong. In reference to its being just as easy to be right as it is to be wrong, I insist that it is. And the reason that people are not right is just simply because they are being led off by a lot of false teachings. "Oh, the Bible can not be understood, it is only addressed to the little flock; it does not go unto the great majority of the human family. God has closed our eyes and stopped our ears that we can not hear." Jesus Christ said that the people had "closed their eyes and stopped their ears and would not hear." Jesus Christ said: "Ye will not come unto me that ye might have life." He did not say that you can not come, but he said, "Ye will not come that ye might have life." Just such teaching as you have listened to in the speech that my honorable opponent made awhile ago is calculated to lead people into darkness rather than to light; is calculated to lead them away from the simplicity of the gospel of Jesus Christ instead of bringing them back into the word of God, where people can see alike, and where they can teach and practice the things there are in the word of the living God.

But furthermore, in reference to the Jews and Gentiles coming in in a different way, God did not say that; Paul did not say that; Jesus Christ did not say it. Who did say it? Elder Russell said it—he is preaching the gospel differently from that recorded in the word of God. And let us see what will be the result. Gal. 1:8-9, Paul says: "But though we" (that is, we, the apostles) "or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed." He is preaching another gospel that is not authorized in the word of God.

Furthermore, in reference to the Gentiles having come in in a different way from that of the Jews, he says there is a difference. Rom. 10:12, Paul, guided by the Spirit of God, says: "For there is no difference between the Jew and the Greek. And the Greek includes the Gentile, "for the same Lord over all is rich unto all that call upon him"—not merely the little flock, but all that call upon him. God's book says there is no difference between the Jew and the Gentile; Elder Russell says there is a difference—that they have come into the kingdom of God in a different way. Now, which will you take?

Then, a little further on the question of baptism. I. Pet. 3:20-21, in speaking of the disobedience of the wicked people, just before the flood, Peter says: "Which some time were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." That is a type of our real salvation in Christ. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Those people over there had an idea that baptism was for washing the dirt off the body, and they never would have had that idea on earth had baptism not been performed wholly in that age by immersion. So they give us that idea, and Peter says the like figure, whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.

He said many things, and there were a great many things that he said in his speech that I could agree with certainly, but the question is, he did not take up the Scriptural and scholarly and logical arguments that I presented in my investigation and show that they did not teach the things that I showed you from the word of God that they did teach, so I want to call your attention to them. He could not touch them. He could not do anything with them. Now, I am going to impress this thing on the minds of this audience.

In giving the great commission unto the disciples that they should go to the world (Mark 16:15-16.) Jesus Christ said unto his disciples: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He made it world-wide; every one of them in all the world; everywhere the gospel had to be preached, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

But I am aware of the fact that Elder Russell teaches that the last part of the sixteenth chapter of Mark is spurious, and I believe he intends to bring that up this evening at a time when I have no reply; so I will anticipate him by saying that this preaching such as he does on that line is more inclined to make infidels than Christians. He says the scholarship of the world says that the last part of the sixteenth chapter of Mark is an interpolation. I deny it. The scholarship of the world says no such thing.

Here is the American Revised Version, standard edition, that does not put it in as an interpolation; here is the Emphatic Diaglott that does not put it in as an interpolation; here is the Critical Greek and English Testament that does not put it in as an interpolation; here is the revision of 1881 that does not put it in as an interpolation; here are the Living Oracles that do not put it in as an interpolation. [Elder White walks to Pastor Russell's table and lays down the stack of books above referred to.]

Even Elder Russell appreciates the truth of my statement, for he actually forgot himself and applauded me on it. Now if he wants to come to the scholarship of the world on that question, let him come. "He that believeth and is baptized shall be saved," says the Lord Jesus Christ. Now, what about these people that will not be baptized? That is not what we are discussing at this particular time, but the proposition that says the Scriptures teach that baptism to a penitent believer is for, or in order to, the remission of sins. (Acts 2:38.) Peter said that people who believed the gospel, believed on Jesus Christ and asked what to do. He said to repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. And I piled up more lexicons upon him almost than he could pack, showing this was exactly what I said, and the scholarship of the world is on my side, and he dared not touch it. I maintain that my proposition stands and he can not meet it, and this audience knows that he can not meet it. But he went off to something else. Matt. 26:28: Jesus Christ shed his blood "for the remission of sins." The same prepositional phrase in Greek and English in the passage of Scripture given by Jesus Christ, and as used by the apostle Peter in Acts 2:38, they are exactly the same thing. John 3:5, where Jesus said: "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." I showed from the best scholarship in the world that that had reference to people being baptized, and he did not touch it. He did not say one solitary word about it. I have showed you two or three times that the Lord told Saul to go to the city and it should be told him what he must do, and the Lord sent Ananias to him, and Ananias found him a believing, praying penitent, yet unsaved, and Ananias said to him: "Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." And he did that and went at once to preaching Christ.

And when I stand before you and preach to you the same things that the apostles preached, when I practice the same things that the apostles practiced, I know that I am right and can not be mistaken. When he presents his theory that is not authorized in the word of God, I know from the word of God that he is wrong, that he is mistaken; and with the hope that I may benefit him, and if not him, others, I am thus earnestly presenting the word of the living God, because I know that I am right on this question. The proposition is that the Scriptures teach these certain things, not the sympathy of the heathen or the sympathy of the various denominations who teach differently. The great question is not what are they doing, but what

does the word of God say on these great things and these important questions? If I was going to discuss men, if I was going to discuss denominations, I could have found plenty of them in Texas without coming to the great city of Cincinnati; but I came here not to discuss men, not to discuss denominations, but to measure what I understand to be the false doctrine on the other side, by the word of the living God. We are here measuring great principles by the word of the living God, and I thank God that he is blessing me as an instrument in his hands to stand in defense of this great Scriptural question on the design of baptism—that infidels, that sectarians, and all character of persons on earth, from the lowest even to the highest, Elder Russell himself, having shot their fiery darts of skepticism against the Scriptural doctrines, but yet they stand, and will be standing when Jesus Christ comes back into this earth to reward his servants. But do you ask me what about people who reject baptism? I know about it just exactly what God's book says about it. Luke 7:29-30: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." That is what God's book says about it. God's book teaches us that. Pharisees and lawyers would include anybody else that would do the same—who reject baptism, reject the counsel of God against themselves. I am pleading with you to accept the counsel of God. I am pleading with you to do what God says. I am aware of the fact that something else is more popular, but I am not seeking popularity. I did not come to Cincinnati to please the people of Cincinnati, but I came to Cincinnati to preach the word of the living God unto you, and you are aware of the fact that I am doing it, and you are aware of the fact that it is not being met in the person of my distinguished and honorable opponent, who has a world-wide reputation for scholarship. He put so much of his scholarship in his books when he was not meeting a man in debate, why does he not meet me on the scholarship now? I would have been glad to meet him. I am just anxious to meet him on this scholarship question, showing the teaching of the word of God on this great question of the design of baptism. Will he come to the issue? Will he try to answer it? No, sir; he will not risk his scholarship on it. He knows I am right, and he knows he is wrong so far as this scholarship question is concerned, and he dare not touch it himself. He dare not touch it. He is afraid of it.

Then I call your attention to Gal. 3:26-27, where Paul says: "For ye are all the children of God by faith in Christ Jesus." How did they become the children of God? By faith in Christ Jesus. "For as many of you as have been baptized into Christ have put on Christ." What benefit did these people get by being baptized into Christ? We read the two following verses: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male or female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." He shows that this is addressed to both Jews and Gentiles; both are in-

cluded, by being baptized into Christ, and are heirs according unto the promise God made to Abraham, when we are baptized in Christ. Then I call your attention to Eph. 1:7, that in Christ we "have redemption through his blood, the forgiveness of sins according to the riches of his grace." We come to the blood of Christ by coming into his body. What is the body of Christ? Eph. 1:22-23: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all"—the great spiritual body of the Lord Jesus Christ. How do we get into Christ? We receive remission of sins through the blood of the Lord Jesus Christ, and Paul teaches us, as already quoted, that we are baptized into Christ—in Christ, where we reach remission of sins, where we become heirs of God and joint-heirs with our Lord Jesus Christ. Sometimes people say: "Oh, well, I do not understand how it is that being baptized has anything to do with a person being saved." It is not so much a question of understanding as it is a question of faith.

The great question is not so much do you understand it, but do you believe that Jesus Christ told the truth when he said, "He that believeth and is baptized shall be saved"? If you do believe that Jesus Christ told the truth, then why not accept it? I want to say to you that God has given us these promises; has confirmed these promises; if we do these things we shall be saved. He has confirmed them by his oath and they are sealed by the blood of Jesus Christ, written by the Spirit of God, and if Jesus Christ were to come into our midst and shed his blood for us again, and God was to be in our midst and to give us that promise and confirm it by his oath, and it was written out and given us by the Spirit of God that we are saved, it would not be any stronger than it is; for that is exactly the kind of testimony that we have. It is the oath of God, sealed by the blood of Jesus Christ, written out by the Spirit of God, that people are saved when they hear the gospel, believe on Jesus Christ, repent of their sins, are baptized in the name of Jesus Christ for the remission of sins, they then become heirs of God and joint-heirs with the Lord Jesus Christ. Let me beg of you, one and all, to accept the gospel of Jesus Christ as taught in the word of the living God; then there will be no further need of any division, or any strife, or any contention, or anything of the kind. If we just simply accept the word of God as it is, there is not need of any division, for there is unity when we come to the word of God. There will never be unity as long as people get up some theory, like my opponent, separate and apart from the word of God, and try to sustain that theory by the word of God.

We should never—

* * * *

At this point the Moderator called time, and Elder White immediately ceased speaking. At the same instant, Mr. Russell having handed the Chairman some different translations of the Bible which Elder White had given him, and which the Chairman appeared to be about to read, Elder White said: Mr. Chairman, I will be Chairman for a moment. I put that in my speech. It is to go in the record. If there is anything to be said in reply to it, Mr. Russell himself must read it, and count it on his time.

Chairman Bowdle: I was just finding out what it was.

Elder White: I heard him ask you to read it. He has those Bibles there that I handed him, and he can read them himself.

Pastor Russell: I was afraid that my opponent might think I was not reading it right. He seems to think that I read things wrong.

C. T. RUSSELL'S SECOND REPLY.

I will read it, but any of you who like can get your Bibles and read it at your leisure. These are the authorities for my statement that the passage in Mark 16:9 to the end of the chapter, is an interpolation. This is the Holy Bible, American standard version. It says: "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end."

The Emphatic Diaglott says: "From this verse (9), to the end of the chapter, is wanting in the Vatican manuscript and in many other ancient copies."

New Testament, Revised Version, says: "(Verse 9 to the end) the two oldest Greek manuscripts and some other authorities omit from verse 9 to the end." [Applause.]

I might remark, dear friends, that our brother was surprised that I knew what he would say. I knew that he did not have anything else to say. [Laughter.] I knew what the doctrines of the Christian denominations are; have known for a long time. Now our brother had Volume VI. of "Millennial Dawn," but he does not know what is in it now, although he read it, he says, this afternoon, three hours ago.

In the brief time at my disposal I do not know that I can better reply to Elder White's strictures than by proceeding to lay before him and you all what I understand to be the Scriptural teaching respecting baptism. First, then, I remind you that the baptism of John is not the baptism that is enjoined upon us—baptism into Christ. I remind you that our Lord's baptism could not have been the baptism unto repentance, which our "Disciple" friends claim; it could not have been the baptism for the remission of sins. That was John's baptism, as is most unequivocally stated in the Scriptures. Of our Lord it is said, "In him was not sin;" "He was holy, harmless, unde-

filed and separate from sinners." When he came to John the latter refused on this score, and our Lord indicated what he was doing was something distinctly new, but it was not appropriate that he should explain to John, except "Suffer it to be so now." He did not dispute John's argument, but insisted on being baptized.

Incidentally we remark, for the benefit of our Baptist friends, that he was not baptized into the church of Christ, either, for there was no church of Christ as yet. The church of Christ, "which is his body," was not established until Pentecost. Besides this, it was eminently proper that the head should precede the body, and that they, the members, should be gathered to him, the head.

Our Lord's baptism, therefore, should be considered the beginning of a new institution in every sense of the word. It represented in symbol the consecration he made at that time, as he began his three and a half years of ministry. He consecrated his life—even unto death—even the death of the cross, and his baptism into water, his burial, there symbolized this laying down, immersion, burial of "the man Christ Jesus, a ransom for all." His raising up from the water symbolized his resurrection from death on the third day after Calvary. In the dying he represented the sacrificed bullock of the Jewish Atonement Day. In the rising from the water he represented the antitypical High Priest, who thenceforth went into the holiest, there to appear in the presence of God for us. (Heb. 9:24.) Hence, Paul refers to this transaction and quoted as applicable to Jesus the words of the prophet: "Lo, I come (in the volume of the book it is written of me.) to do thy will, O my God." (Heb. 10:7-9.) Then said the apostle: "He taketh away the first that he may establish the second." At the time of his baptism, at the beginning of his ministry, began the setting aside—"the first," the typical atonement matters, and the establishment of the "second," the antitypical, himself representing the bullock of the atonement of Leviticus 16. So, then, our Lord's baptism in water was not his real baptism, but merely a symbol or picture of it. His real baptism was into death, and his real raising up was his resurrection. He was "put to death in the flesh, but quickened by the Spirit" (I. Pet. 3:18). Keep this thought in mind while we examine what the Scriptures say respecting the church's baptism.

I call your attention to a passage of Scripture quoted by my opponent—the passage of all passages in the Bible relied upon by Baptists and Disciples as most distinctly setting forth the importance of water immersion (Rom. 6:3-5). I will quote it: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." From this passage my opponent, and Disciples and Baptists in general, gather the thought that water immersion is all-important, really necessary, to relationship with Christ.

I wish to call your attention, dear friends, to the fact that nothing in this Scripture passage says one word about water baptism. I will proceed to show you that this text, generally supposed by our friends to refer to water baptism, has no reference to it at all, but refers instead to the same kind of a baptism that our Lord had—a baptism into death. You will understand that we are not combating water baptism, for we believe that it is enjoined in the Scripture, as we have already stated, but we recognize it as merely a symbol—a picture of the real baptism—just as our Lord's baptism in the waters of Jordan was not his actual death and resurrection, but a symbol of his death and resurrection. That which he symbolized in water he had already done in his heart, as the prophet declares: "Lo, I come (in the volume it is written,) to do thy will, O my God." His full surrender had already taken place, and during the three and a half years of his earthly ministry he was laying down his life in his preaching, in his journeying and in his healing of the sick, when "virtue" or life went out from him to heal them. And his laying down of his life he completed at Calvary; then his baptism was finished. Note that this is our Lord's own explanation of the matter. Just before his crucifixion he said: "My soul is exceeding sorrowful—even unto death. I have a baptism to be baptized with, and how am I straitened until it be accomplished." It was accomplished the very next day, when, on the cross, our Master cried, "It is finished" (John 19: 30). What was finished? His sacrifice was finished, his baptism into death was finished.

Now, my dear friends and brethren, you have before your minds what constituted the baptism of Christ, and see how the water symbol represented it, and I ask you to notice that this is exactly what the apostle says respecting the baptism of the church of Christ, "which is his body," "members in particular." The apostle urges that you and I, and all who would be members of the body of Christ in glory, all who would share with him in his death—must be baptized into his death. Now let me read this passage of Scripture with comments: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" What is it to be baptized into Jesus Christ? Our Disciple friends and our Baptist friends view this as being a water baptism, but, my dear friends, one is baptized in the water every time he takes a bath, and many are baptized into water who are not baptized into Christ, and the text says nothing about water anyway. Surely every one can see that it is one thing to be baptized into water, and another matter entirely to be "baptized into Jesus Christ." The expression "into Jesus Christ" signifies "membership in the body of Christ," which is the church.

Keep before your minds the thought that our Lord Jesus is to be the appointed King of the world, who will shortly take his great power and reign, but meantime, according to the divine plan, a bride-class is to be selected for him from among those that have been redeemed by his precious blood. This same class is elsewhere spoken of as under-priests, brethren, and again

as members in particular of the body of Christ. Using the figure of "members," the apostle says, "The hand cannot say to the foot, I have no need of thee."

When the whole membership in this body of Christ shall have been gathered out of the world and glorified in the first resurrection, it will never be added to, therefore no further chance of gaining membership in it. Hence the apostle says, "Now is the acceptable time."

Now is the time when God is willing to accept some into membership into this body of Christ; and the terms or conditions upon which he will accept them is that they shall walk in his footsteps, be baptized with his baptism into death. Those who will so do will be accepted as the very elect. Those who fear so to do will fail to be of the very elect, fail to make their calling and election sure. (II. Pet. 1:10.) What we have just stated is what the apostle mentions in the very next sentence; namely, that baptism into Jesus Christ, into membership in the anointed body, is baptism into his death. All such make a consecration unto death, after the same manner that our Lord consecrated his life at the beginning of his ministry. This is urged by the apostle in so many words in this same epistle. Rom. 12:1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In a word, there are two priesthoods—the one a sacrificing priesthood, the other a glorious priesthood. Aaron and his sons, during the Jewish dispensation, typified the sacrificing priesthood, Christ in the flesh and all the under priesthood, Melchisedec typifying the glorified priest, head and body, "a priest were ordained to offer sacrifices, and whoever fails to offer sacrifices is not fulfilling this function of this priestly office. By nature they have nothing to present, being sinners, but our Lord's death being imputed to us, we are counted as justified by faith, and as such we have something to offer in sacrifice; namely, our justified selves. Therefore, says the apostle, I beseech you, brethren, present your bodies, holy and acceptable, your reasonable service. The priesthood of glory is not the Aaronic, but the Melchisedec priesthood, Melchisedec typifying the glorified priest, head and body, "a priest upon his throne." So the Scriptures tell us that our calling as the church, the body of Christ, is to membership in the royal priesthood, and our Lord assures us that those who are faithful in the priesthood of the present time, in their work of sacrifice, as members of his body, who will be accorded a place in the Melchisedec priesthood of glory, the privilege of sitting with him in his throne, they "shall reign with him a thousand years" (Rev. 20:6).

Note the next verse (4) of Rom. 6: "Therefore, we are buried with him by baptism into death." What does the "therefore" refer to? Answer: To the statement of the preceding verse, that we would want to be immersed into Jesus Christ, into membership in the body of the anointed, not merely the body of humiliation, but specially the body of glory. This is our reason for desiring to be united to Christ by baptism into his death. And all such

as will share with him by and by will give evidence in the present life of this great change by the sacrifices of the justified earthly nature in the interest of membership in the spiritual body of Christ. As the apostle proceeds to say: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And this newness of life, if persisted in, will ultimately mean to us the resurrection change and its perfection of life, its crown of life, which the apostle said shall be granted at our Lord's second coming, not only to him, but to all who are in this proper attitude to love his appearing.

Coming to the next verse, which has seemed to so many to strongly emphasize their position respecting water baptism: "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." How many "Baptists" and "Disciples" have considered this verse a very Gibraltar for their faith! They state that their baptism into water was their "planting" in the likeness of Christ's death, and then reason from this that surely they shall also be in his likeness in the resurrection. But, dear friends, that interpretation is all wrong. That verse has no reference whatever to water baptism, and any who have been deceiving themselves along that line should take it kindly that I awakened them from such delusive hopes.

Think for a moment what it would mean if we applied it to water baptism. It would imply that any one buried into water in the likeness of Christ's death would surely be in his resurrection. That would be a very cheap guarantee to a place in the kingdom and joint-heirship with our Lord—simply water baptism. Surely, dear friends, you know very many who perform the symbol, the water picture of Christ's death, who have never shown any particularly saintly qualities nor manifested as much of the development of the fruits and graces of the Spirit, nor that the love of God was shed abroad in their hearts, nor that they were in any sense of the word of the elect, who are declared to be, in heart at least, copies of God's dear Son. (Rom. 8:29.)

Alas, my dear friends, those who hope to get a place in the kingdom, to sit with the Lord in his throne, merely through an immersion in water; those who believe that baptism is the door into the church, which is the body of Christ, and the guarantee of a part with him in his millennial reign, will be sadly mistaken. I want to assist in awakening all the wise virgins from the lethargy which misunderstandings of God's word have induced. As the apostle says: "It is high time to awake out of sleep, for now is our salvation nearer than when we first believed." It is getting nearer and nearer every day, whether, as claimed by Brother White, there is a thousand years' millennium in between us and that glorious event, or whether, as I believe and teach, our Lord's manifestation in glory is nigh, even at the door.

Permit me to show you that this verse is in full harmony with the preceding verses, and does not in the remotest degree refer to water immersion, but does, in its every particular, refer to immersion into Christ's death—to

our fellowship with Christ in his sufferings of this present time, to the extent that we may also be glorified with him.

This expression, "planted together," is a mistranslation which has caused a considerable amount of the prevalent confusion. It should read thus: "For if we have been united with him in the likeness of his death we shall be also (united with him) in his resurrection." Nor is this my own unsupported translation. You will find it thus rendered in the Revised Version, the translators of which held nothing in common with my interpretation of the passage.

This increased force, meaning, in respect to the thought of baptism, may be startling to some, and I trust that it will be sufficiently startling to lead you to a fresh examination of the whole subject, and to make sure you have the right baptism which the Lord will be pleased to reward with a share in his kingdom and glory and in the likeness of his Son.

I remind you that our Lord with his own lips gave this interpretation to baptism. Two of his most zealous disciples, James and John, were brought by their mother to Jesus, with the request, "Grant that these, my two sons, may sit, the one on thy right hand and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:20-22). Let us note particularly that our Lord could not have referred here to water baptism, for these two disciples had been with John before our Lord's ministry began, and, again, as Jesus' representatives, they baptized multitudes (John 4:1-2). Oh, no, dear friends; unquestionably the Lord referred to their share in the baptism of death, just as we have already shown you he spoke of his own baptism into death as being not yet accomplished. The symbol was in the past; the actuality was nearly ended, but was not finished until Calvary. So with your baptism and mine into Christ's death, by which we became identified with him and counted as members of his body. It began at the time you made a full consecration of your life with no reservation. It will continue day by day, for, as the apostle says, we are to "die daily" (I. Cor. 15:31). It will finish when you have made a completion of your course with joy and the sacrifices wholly consumed upon the Lord's altar. In a word, the road to heavenly royalty is through faithfulness to the Lord, to the truth; to the brethren, to the degree of suffering and death. "If we suffer with him we shall also reign with him; if we be dead with him we shall also live with him." Let us not forget the conditions. It is because the Lord is seeking this little elect company, as the bride of Christ and joint-heir of his Son, that he has invited us, and the necessities of the case make the way a narrow one—so narrow that those who love the world, or father or mother or houses or lands or wife or children more than they love the Lord, will not be counted worthy of him, and those who are ashamed of him and his word of such would he be ashamed.

Hence, as our Lord's faithfulness was tested by his being misunderstood,

misrepresented, so it will be with his disciples, for the disciple is not above his Lord. And, again, as the apostle declares, "The world knoweth us not [understands us not, appreciates us not], even as it knew him not."

I remind you again, however, dear friends, that both by our Lord's example and the teachings of the apostles, it is both our privilege and duty to symbolize our consecration to death by a water baptism, in which the administrator represents the Lord. As the candidate gives himself into the hands of the administrator to be buried, and then to be raised, so in our consecration we realize our own insufficiency to either sacrifice ourselves or to bury ourselves in any sense of the word, and we give ourselves and our cause into the hands of our Redeemer, who promises us that he will see to our having the experiences necessary, so long as our hearts are in full consecration to him, and if we are thus faithful unto death he will raise us up at the last day, the millennial day. (John 6:40.)

It was thus with the two disciples to whom the Lord spoke: He said: "Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?" Evidently meaning: "Are you willing to take of the cup and be baptized with the baptism that I am baptized with?" They said: "Yea, Lord, we are willing, we are able." And Jesus said unto them: "Ye shall indeed drink of my cup, and be baptized with my baptism, but whether you shall sit on the right hand or the left hand is not for me to give. That shall be given to the one who is tested and prepared by my Father." But let us see the point the Lord was guaranteeing: He promised these disciples their seat in the kingdom if they should prove faithful. They wanted to be near their Lord in the kingdom. He told them the conditions on which they could be in the kingdom. They could be in the kingdom by being baptized with his baptism—the baptism he was baptized with—not a baptism for a remission of sins, for, as we have already seen, Jesus had no sins to be washed away. No one, I think, would claim that he had sins to wash away. Therefore, if he referred to water baptism, it could not be thought Jesus should say that they should be baptized with him, because it was a baptism for the remission of sins.

I think it will give great encouragement to us, too, dear friends, when we feel the great importance of this matter; when we see how narrow the way is; when we see how difficult it is; when we see that the Lord says that any one who will be his disciple must be prepared to take up his cross and follow him, or he can not be his disciple.

This would be impossible were it not that the Lord tells us his grace is sufficient for us. He tells us when we present ourselves for baptism we are thus putting ourselves in the Lord's hands. We are laying the matter in his hands. He undertakes to do for us as represented by the administrator in the symbolical water baptism; being buried with him, he buries us and he will raise us up by his own power in the resurrection. What a glorious thing it is, dear friends, that we can indeed put our little all into the hands of our glorious Master, and realize

he is sufficient where we are insufficient. But he requires that we shall have the right spirit in the matter; that we shall be full of desire to be baptized in his death, and that those who are not so desiring can not have a share with him in his kingdom.

With this view of the Scriptural teaching on the subject of baptism, that membership in the body of Christ is gained through a full consecration unto death, you will perceive, dear friends, that there may have been, and may be now, some Christian people in or out of the various denominations who have had this, the real baptism into Christ's death, and, therefore, been acceptable to him as members of the church in glory—the Melchisedec priesthood.

You can readily see how there might be many Methodists or Lutherans who had never been immersed in water because of ignorance, through some misunderstanding, perhaps such as we have heard this evening, enough to turn people away from the Bible altogether and all thought of God and all thought of immersion. That is the difficulty with our friends, the Presbyterians and the Methodist denomination. They can not understand preaching of this kind—that if they are not immersed in water they can not get a place in the resurrection. We can see how they may have the real baptism of consecration. Such we advise that their ignorance of the symbol has not worked a vitiation of their true baptism, but that so soon as their eyes open to see the proper symbol of death which the Lord has appointed in an immersion in water, the duty and responsibility of obedience will be upon them; and thereafter they shall not expect to make further progress in growth, in grace and knowledge and character-likeness of the Lord, or preparation for the kingdom, except as they shall yield obedience also to the outward form of water baptism. For, if their consecration unto death be genuine, nothing stands in the way of performing the symbol of this after they have realized the symbol to be the will of the Lord and the teaching of his word.

On the other hand, I suggest to all who find themselves deficient in the fruits of the Spirit of love, joy, peace, Christlikeness of character, that they make diligent inquiry within as to whether there is a possibility that theirs was merely the baptism of John and not the baptism into Christ's death. And if they shall so find, my advice would be that they lose no time, but present their bodies living sacrifices to God, holy and acceptable through Christ, and their reasonable service; and that subsequently they symbolize this great transaction and consider that any baptism previously was merely a misunderstood form, of no value whatever.

One Disciple minister said to me some years ago, after hearing my explanation of the Scriptures on this subject, "Brother Russell, I am going to tell you that I have baptized at least two thousand persons in the last twenty years, and I never understood baptism till ten minutes ago." I was glad for him, and I would hope it might be so with some others.

Friday Evening, February 28, 1908.

(*Chairman*, STANLEY E. BOWDLE, Attorney, Cincinnati, O.)

SIXTH PROPOSITION.

The Scriptures clearly teach that the second coming of Christ will precede the millennium, and the object of both—the Second Coming and the Millennium—is the blessing of all the families of the earth.

C. T. Russell, affirmative.
L. S. White, negative.

CHAS. T. RUSSELL'S FIRST SPEECH.

The second coming of Christ is unpopular for two reasons: First, there are many who are not living up to the dictates of their own consciences, and who realize that the Lord's presence and kingdom would mean the overturning of many of their plans, schemes and practices. Second, amongst good people the subject is unpopular because of certain unscriptural theories which have become fixed or fastened upon their minds, and which we will examine later. However, no one familiar with the Bible will for one moment question that the second coming of Christ is one of its most pronounced and explicit conditions.

The question of the evening accepts as Scriptural the two propositions: First, that the second coming of Christ is clearly revealed, and is to be expected; and, second, that the millennial reign of Christ is clearly revealed and to be expected. Neither of these propositions, therefore, requires proof text, or other setting forth. The only question before us is: Which of these will be first? Will we have a reign of Christ without the King, and will he come at the close of the millennium, and examine our work, and say: "You have done well; I could not have improved upon these matters myself;" or will the King come first and inaugurate his own reign, and accomplish the objects thereof?

The latter, dear friends, you will understand to be my affirmation on this question—that the second coming of Christ, according to the Scriptures, as well as according to reason and logic, must precede his reign, and the glorious results predicted to be accomplished during the millennium.

Every one familiar with church history will concede that for the first two centuries of the Christian era the faith of the church was in harmony with my affirmation; namely, in the pre-millennial advent of the Lord. It

was in the third century that the post-millennial doctrine began to be advocated, and took root as a doctrine of the church. Since then it has spread wonderfully, and to-day practically dominates Christian thought. My opponent is strictly on the popular side in his declaration of last evening that the second coming of Christ can not take place for at least one thousand years yet, and the millennium must precede it. His view, the popular view, is termed the post-millennial view. We assert without fear that not a single passage of Scripture can be adduced to prove or even indirectly imply that the millennial kingdom of Christ, the thousand-years' reign of blessing, will occur before our Lord's second coming.

We may properly be asked why the admitted change in the third century? By that time Grecian philosophy had begun to permeate the doctrines of the church, and to teach that the dead are not dead when they die, but more alive somewhere—in heaven, hell or purgatory. This error offsets or negatives the teachings of our Lord and the apostles, that the reward of the church and the judgment or trial of the world awaited the second coming of our Redeemer and the establishment of his kingdom. Gradually the force of these Scriptures faded from the mind of the church and lost their significance.

For instance, the following: If I go away "I will come again and receive you unto myself" (John 14:3). This Scripture clearly teaching the second coming of Christ as the time for the church's reward was rendered meaningless by the acceptance of the theory that each member of the church at death passed immediately into glory, as the creeds still declare. Similarly this same error makes negative the statement: "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Thus the hope of "the resurrection of the dead, both of the just and the unjust," was made meaningless as a hope when the idea prevailed that the church was to gain her reward at death, and when the judgment day came to be considered a twenty-four-hour period for a formal damning of the world, instead of, as the Scriptures teach, and as we showed on Wednesday night, its true meaning, as originally understood, was that there would be a thousand-year day of judgment, trial or testing of the world, which would demonstrate the goat-like or sheep-like character of each, as described in Matt. 25:31-33.

The thought that the dead had already been judged and condemned to suffering in torture naturally enough beclouded the true and legitimate thought that the world in general had never yet had its judgment or trial secured by the death of Jesus and provided for in God's plan by the millennial reign, the reign of righteousness, in which all should be brought to a knowledge of the truth, and to an opportunity to obtain life everlasting, or, by rejecting it, to come under the sentence of death everlasting. "The wages of sin is death." The soul that intelligently, willfully sins against light and

opportunity, shall die—be utterly destroyed from amongst the people. (Acts 3:23.)

An additional matter and a contributory error which contributed to this change of view—from expecting Christ to come and to establish his millennial kingdom—to the belief that the church is to bring about the millennium before the second coming of Christ—was the fact that a spirit of worldliness and ambition came in and overspread the church in the second century. The humility of Jesus and the apostles, his early disciples, began to fade before the ambitions of the clerical class, which separated itself from the generality of the church, which it styled the laity. As these clerics began to see that the incorporation of the platonic philosophy into the gospel of Christ was making Christianity more popular (by the addition of the error) their ambitions began to take shape. First came a suggestion that possibly a wrong view of matters had been entertained; that instead of the Lord meaning that his church was to bear witness in the world, and to gather out a little flock to be heirs of the kingdom to come, he possibly had meant that the church was to convert the world, and that the measure of their prosperity, associated with their errors, encouraged this thought and assisted to justify it. By and by it was accepted as the proper and correct doctrine or faith of the church, and thus it stands to-day, established for sixteen hundred years, and firmly fastened upon the mind of the masses—contrary to all teachings of the word of God—established merely upon the *ipse dixit* of human speculation and ambition.

Let us trace this error and see to what it has led. Under its influence the early church more and more gathered itself to leaders, and gradually four bishops rose up into special prominence—the bishop of Jerusalem, the bishop of Alexandria, the bishop of Constantinople and the bishop of Rome. Gradually this spirit of human leadership progressed, and the question of authority with it, so that the four bishops were competitors for the primacy or chief place of authority in the church.

It is common history, which you all know, that the bishop of Rome gradually succeeded in obtaining the highest place, and became known as "Pontifex Maximus," the chief priest in the church of Christ, and later pope, papa or father. Meantime, with the growth of these selfish ambitions and pride, the theory that the church was intended to conquer the world, without waiting for her Lord, the King, developed, and the pope became recognized as Christ's vicegerent, which means the one who reigns instead of Christ. And since our Lord declared that when he would reign the little flock, the church, would reign with him, it seemed consistent that the pope should have a little flock associated with him and his vicegerency, or in his reign instead of Christ. Accordingly a college of cardinals was established, as representing that little flock, associated with the pope in the reign of Christ, which was then reckoned as begun.

The work of conquering the world began, and the history of it is written in blood. Since the claim was that the hierarchy constituted the kingdom,

the popes, as the successive heads of that hierarchy, applied to themselves the various prophecies of the Scriptures which refer to the reign of Christ and his victory over the heathen, the dashing of the nations to pieces, the breaking of them as a potter's vessel, the ruling of them with a rod of iron, etc. All of these the popes understood that they were to fulfill, and they have sought to do so, and have done so to the extent that they were able, using cunning and craft such as have no equal on the pages of history.

We are not claiming, mind you, that the popes and cardinals and Christian people of that time were fraudulent in their claims and in their attempts. We are conceding to them full honesty of intention and charging the wrong to the error, and charging the error to our great adversary, who has made it his business continually to put darkness for light and light for darkness, and who has deceived all nations, as the Scriptures declare. (Rev. 20:3.) As an illustration of how the papacy honestly and conscientiously and deludedly acted along the lines of this post-millennial view, I note its application of the second Psalm to the popes. This is the Messianic Psalm, intended prophetically to set forth the work of Christ, his conquering power at his second advent.

Claiming to be the vicegerent of Christ, the pope applied these various statements of the millennial kingdom to himself. He was God's king set upon the holy hill of Zion; he would declare that he was set there by divine decree; the heavenly Father said of him, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Hence the expectation of the papacy was the conquering of the world, and endeavors along that line were put forth. The emissaries of the church at that time went among the heathen and gradually introduced changes from heathen festivals to Christian ones, from heathen names to Christian names, and in some instances even preserved the heathen names, as in our word "Easter," which originally was Estero, the name of a heathen goddess, in whose honor the festival was kept, but it happened appropriately as to season and was adopted as a Christian name.

Thus in a seductive manner many of the heathen were brought out of a grosser heathenism, not into the light and truth of the true religion, but into sympathy with a corruption of the truth, which was of no real advantage to them as respects the divine call of this gospel age. It did not make of them saints; it did not sanctify them in the truth; it did not bring them into heart relationship with the Lord; it did not bring them into the true discipleship and baptism into the death of Christ.

It galvanized or whitewashed their heathenism and called it Christianity, and substituted images of the saints and of the Virgin for the demigods previously reverenced, or, as our Lord said to the Pharisees in his time, it made many of its converts twofold more the children of Gehenna than they were before. Because if they had been left in their heathenism they would

have been much more ready to have accepted the true light than after they had been deceived by the false doctrines of misrepresentations of God and his word.

This is true to-day. The heathen mind is more ready to receive the pure gospel of Christ that the "wages of sin is death"; that transgressions against light and knowledge will be sure to bring stripes and punishment either in the present life or in the future life; that Christ has redeemed the world from original sin by his death; that the Lord is now selecting a church to be the bride of Christ, and that the millennial age is to follow, in which all the families of the earth will be brought to a knowledge of the truth and to an opportunity for accepting it, and thus regaining eternal life, or, rejecting it, be destroyed in the second death. This, the true message of God's word, appeals much more strongly to the simple heathen mind than to those minds more intellectual, but corrupted by false doctrines respecting the condemnation of the race to eternal torment or to purgatory, except the comparatively few saints who will be accounted worthy of heaven.

Note the application of Ps. 2:9-12, as it was carried out by the papacy, as recorded on the pages of history. King Henry IV. of Germany had offended Gregory VII., and, as the people believed that the pope was God's representative in the world and reigned instead of Christ, his word with them was powerful, and the German king understood this. Hence, when the threat was made that his conduct against the papacy was so offensive that his throne would be declared vacant and a new king would be appointed by the papacy, the king of Germany hastened to Rome to make an apology and to receive forgiveness, and to thus maintain his throne. History tells us that for three days he was obliged to do penance walking barefoot around the palace of the pope at Rome; that subsequently he was admitted to the papal presence, where the latter was sitting on a throne decked with gold and jewels and surrounded by his cardinals, the whole scene illuminated by colored lights which threw a rainbow effect. The king crawled on his knees to the feet of the pope. The silk stocking of the latter was removed, and the king of Germany kissed the pope's great toe in fulfillment of the declaration of this Psalm, which I will read: "Be wise, now, therefore, all ye kings; be instructed, ye judges of the earth; serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The pope had concluded to allow the king of Germany to continue on the throne of Germany on his promise of loyalty to the papacy, the kingdom of God, in which the pope was Christ's vicegerent. The crown of the king of Germany was there, and he raised it by his feet and placed it upon the king's head as he bent at his footstool. Then, the king still prostrated, the pope knocked the crown off his head with his foot, and thus indicated his power to crown or uncrown kings, and finally he let him go, the lesson being considered a sufficient one for him and a warning to all other kings.

One of the popes, Martin V., took this matter of his vicegerency of Christ so much in earnest that, according to the records, he on one occasion declared, "Am I not a very God on earth?" and then he proceeded to reason the matter out, and to show that in some respects he held a higher position than Christ ever held. Christ had never sat in such glory and dignity as he; Christ had never ruled such a spiritual empire over the kingdoms of the earth as he; and, more than this, referring to the power that priests exercise in the saying of mass, namely, the power of first turning the bread into the actual Christ, and then, after worshiping the host and calling it a living God, they break it afresh, or sacrifice Christ afresh for the sins for which that mass may be intended. The pope said: "Have I not the power to create Christ, and is not the creator greater than the thing created? Therefore, am I not in some respects superior to Christ?" These are indeed astounding words, yet there is reason and logic connected with them. Most evidently the difficulty lay with the false doctrines which were at the foundation, and not with the reasoning of the moment, built upon those false premises. Pope Martin was no doubt as honest as others of the popes, though more boastful. They all, however, as a whole, were boastful. As the Scriptures declare, this "little horn" or power that sprang out of the Roman Empire had an eye that signified great wisdom, and a mouth which spake great, swelling words, contrary to the Most High. (Dan. 7:8.)

But I must hasten. Suffice it to say that at that time the various kingdoms of Europe became known as the kingdoms of God because they received their authority from the pope, who claimed that he was the vicegerent of Christ and was reigning over the kingdoms of the earth by divine authority, the millennial kingdom being claimed to have begun. And, by the way, dear friends, be it noted that according to the view of the papacy the thousand-years' reign of Christ is measured from the eighth to the eighteenth centuries. The disaster which came upon that system at the hands of Napoleon and the prosperity of the Protestants since is set forth as the loosening of Satan for a little season as a fulfillment of Rev. 20:7-8.

In the Psalms and Revelation some statements are made respecting Messiah's kingdom in highly figurative language; for instance, a two-edged sword goeth forth from his mouth and with it he shall smite the nations. And again, he shall ride prosperously and that his arrows shall be sharp in the hearts of the King's enemies, by which the people shall fall under him, when the glory and majesty of his kingdom shall prevail over the earth. (Rev. 19:15; Ps. 45:4-5.) These passages rightly understood refer to the sharp truths and righteous judgment of the Lord, which shall prevail during the millennial age and which will smite the people, the world, before him in the same sense that the words of the apostle Peter on the day of Pentecost cut his hearers to the heart. (Acts 2:37.)

That was a blessed cutting for those people, and similarly the arrows of divine truth entering the hearts of mankind during the millennium will cause them to fall before the Messiah, and that will be a blessed falling. He

shall break many hearts, but we are to remember the Scriptural declaration that he "wounds to heal," and that many of our own hearts were wounded, and that it is the wounded heart that is ready to be bound up and to be healed and to be transformed. But the papacy, full of wrong ideas respecting the claimed kingdom of God and the rights of the popes as the claimed vicegerents of Christ, exercising its authority often, did so in the most evil, most pernicious manner. Who has not read of the atrocious things done in the name of God and by the authority of the papacy—than which, we trust, the present representatives of papacy under the more enlightened conditions would not authorize, sanction or command—which were authorized and commanded during the dark ages and during the papal millennium? Matters which are not allowed to be known by Catholics, and which are carefully excluded from their carefully edited histories of the past, and of which all are ashamed to-day. Respecting the atrocities committed in the name of the kingdom of God was the massacre of the Huguenots in St. Bartholomew's Day in France. We are aware that the papacy denies that it urged, yea, commanded the king of France to perpetrate that horror, but the evidence of it is in the British Museum, represented by a special medal coined in the mint of Rome and sent to the French king as an indication of the papal approval and appreciation of his loyalty to the kingdom of God and the vicegerent of Christ.

Times have changed. Protestantism came in the fifteenth century and denounced papacy and denied its claims as the kingdom of God. Nevertheless, the great adversary succeeded in maintaining the same original principles of error in the minds of Protestants, so that the same kingdom which the pope authorized and called the kingdom of God Protestants recognize and also call the kingdom of God. So that to-day we have Germany still called the kingdom of God and recognized by Protestants and supporting a state church; while in Austria we have another German empire sanctioned as the kingdom of God by the papacy; and in Great Britain we have another kingdom originally recognized by the papacy which claims to still be a separate kingdom of God, the Protestant king being the head of the Church of England, as the czar of Russia is the head of the Greek Church in Russia.

We are not quarreling with these governments, which are doubtless as good as the masses of the people under them are capable of appreciating. Our complaint is that these are such as the Scriptures term the kingdoms of this world, and considered by themselves and considered by Catholics and Protestants to be the kingdom of God or parts of the kingdom of God, called "Christendom," which signifies Christ's kingdom. Our claim, dear friends, is that this whole matter is an error of Satan perpetrated in opposition to God and to the truth and to the interest of the church, but permitted of the Lord because he will eventually cause this and all other permitted evil to redound to the glory of his name and to serve as valuable lessons to the world; and because in the present time these errors serve to make the way narrow and those who find it few, and to test and perfect the "little flock"

for the heavenly kingdom, which God has promised and which shall shortly be established, and be a very different kingdom to what the world has ever yet known.

When our Lord taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," he surely never referred to such a reign as that which papacy recognized as the millennial past. He certainly could not have meant to refer to the kingdoms of the present as being his kingdom. As we read in history of these kingdoms, they war with each other, and their records of selfishness and sin are all too conspicuous to require comment, and are in full harmony with the apostle's statement "that Satan is the prince of this age," and hence the over-lord of all present kingdoms. The histories of these kingdoms prove that they are not the kingdom of God's dear Son, but far more in accord with the reign of the Prince of Darkness. Every shred of liberty and blessing and privilege which these kingdoms have accorded to the people under them have had to be insisted upon and in many instances fought for and bought with blood. In no sense can it be claimed that they have been the kingdoms such as our Lord promised, such as would lift up and bless the people and equalize their affairs, lifting up the lowly and humbling the great and proud.

But, some one will say, Brother Russell, Protestants have a slightly different view of the kingdom of God. Yes, I answer; I am glad of it, too, but the Protestant view is built upon the same errors as the papal view. It is more moderate, even as the present epoch is in every way more enlightened and more moderate than the dark ages. Less virulence of error is not what we want. We want the truth, and hence we want to get back to the teachings of Jesus and of the apostles and the early teachings of the church respecting the millennium.

The moderate Protestant view is that Christ established his kingdom at Pentecost, and that it has had a mild, beneficent reign ever since, and that it has been perfecting the world gradually, bringing in love instead of selfishness, righteousness instead of sin, and as it progresses it will finally conquer the world for Jesus. This sentiment is expressed in the hymn:

"Onward, Christian soldier;
Storm the world for Jesus,
Conquering in his name."

Many dear children of God are greatly confused by this erroneous view, and hindered from appreciating the divine plan and understanding the Bible. They give millions yearly for the conversion of the heathen, and hope and pray that soon the Lord's kingdom will fill the whole earth. Poor, deluded souls! why can they not see the truth? Is it because error has so blinded the eyes of their understanding? The facts are these: That more than eighteen centuries have passed since the church got her commission. Her commission, indeed, was that she should go into all the world and preach

the gospel, not to the Jews merely, but to every creature. But the message does not say that the preaching of the gospel will convert the world, but merely that it would be a witness, and, as the apostle declared, it would gather out of the world a people for the Lord's name, the bride class, the "little flock," the "elect," who will be glorified with Jesus at his second coming and made joint-heirs with him in his kingdom of glory. But overlooking this, our dear friends are impressed with the thought that God commissioned them to convert the world and not merely to gather the elect out of every nation, people, kindred and tongue.

What do we see? What are the facts? These: After eighteen hundred years of effort there are one billion two hundred million of heathen to-day, and four hundred million of nominal Christians. Dear friends, these latter include all the population of the United States, of Great Britain, of Germany, of France, Russia, Spain, Portugal, etc., because all these are counted as Christian countries, and their populations counted as sheep. Those, as Bishop Foster remarked, include black, ring-streaked and speckled, as well as white sheep, and when we remember the terms and condition of discipleship of Christ, we are forced to the conclusion that the white sheep, those that the Lord will be willing to associate with himself in the kingdom, are very few. We do not wonder then that our Lord said, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom" (Luke 12:32). It will be after the "little flock," the "bride class," has been gathered out and glorified with the heavenly Bridegroom and associated with him in his throne that through these the blessings of the Lord shall come to all families of the earth, and under more powerful influence than mere preaching will cause every knee to bow and every tongue confess to the glory of God. It will be in the enlightenment of that glorious millennial day and its light of righteousness that will dispel the ignorance and superstition and selfishness and vice of this present time of the reign of sin and death under the prince of this world, Satan.

It is a fact, according to statistics, with which you and I have nothing to do, that one century ago the world's population showed six hundred million heathen, while the present census shows twelve hundred and twenty million—just twice as many. At that rate, dear friends, how long would it take to convert the world? Think of this. Remember, too, that the century just past is recognized by all Christians as having been one of the greatest of missionary activity in the history of the world. If, therefore, the conversion of the world is dependent upon the puny efforts of you and me, upon the efforts of Christendom, we are sure it will never be accomplished, and God's kingdom will never come, and his will never be done on earth as it is done in heaven. But suppose, dear friends, that the heathen outlook was not so bad. Suppose the record showed the very contrary to what it does show; that the heathen world would be all Christianized in the ordinary sense of the word—that is, civilized—what then?

Is God's will done in Christendom, "on earth as it is done in heaven"?

Surely not, if we have a proper conception of heaven. Cincinnati is probably a fair example of Christendom—probably above the average, yet none of you would for a moment think that vice and crime and selfishness and sorrow and pain and dying prevail in heaven as they prevail in Cincinnati. And hence, if the whole world could be converted to-morrow to an equally favorable and Christian condition to that which now prevails here, it would simply mean that the world would be as far as ever from the fulfillment of our Lord's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Who can not see that a great mistake has been made by us all in our expectations along these lines? Is it not time for us to return to the teachings of the word of God, to the faith of Jesus and the apostles and the early church, respecting the second coming of Jesus and his millennial reign of righteousness then to be introduced for the blessing of all the families of the earth? It surely is.

But some one will say: "Was there not a sense in which God's kingdom was established at Pentecost, and do not our Lord's parables frequently speak of the church as the kingdom of heaven?" We answer, yes; our Lord speaks of his church as a kingdom class, called to be heirs, promised an association in his kingdom. And he speaks of us now being submissive to his will, and seeking in our hearts to be in harmony with all the laws of the kingdom which shall ultimately be introduced and made operative to all the world.

Thus, he says the kingdom of heaven is likened to good seed, which a man took and sowed in his field, after which the enemy came and oversowed it with tares, which sprang up and choked the wheat and made it unfruitful, so that the wheat-field more resembled a tare-field, and no separation was made until the harvest time. This is a picture of the church throughout the gospel age. The oversowing of the tares is that which we have described, the error, false doctrines, respecting the nature of man—that he is alive when dead, and needs no resurrection; and respecting the kingdom of God—that it came in papacy. The harvest is the end of this age—no millennium in between is shown. In the time of harvest the master of the parable says he will separate the wheat and gather it to the heavenly barn, while upon the tares will come a time of fiery tribulation, a world-wide trouble, such as was not since there was a nation. Meantime, we are told that the gathered wheat constitutes the kingdom class: "Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath an ear to hear, let him hear" (Matt. 13:43).

Another of these parables of the kingdom shows a woman, in symbolical language, a church-system, putting leaven into the family flour, until the whole mass was leavened; thus representing that the entire testimony of God's word, the food for his family, will be corrupted with the error of Satan. This is a parable of the kingdom, in the sense that it shows one of

the experiences which the church would pass through in its present time of selection and preparation for the kingdom glories.

In another parable of the kingdom our Lord represents himself as the prospective King going into heaven itself, there to be invested with the legal authority and to return. On leaving his followers he gave them charge of certain pounds and talents, saying, "Occupy till I come." And we read that on his return his first work will be to reckon with his servants—the church. Subsequently he will begin his kingdom reign, and call for all those who refuse to recognize him as King, saying, "Bring them hither and slay them before me." Other Scriptures show us that when he shall assume government of the world, and when the clouds and darkness of error shall pass away, and the clear light of truth shall shine forth, and the glory of the Lord be revealed, and all flesh see it together (Isa. 40:2; 11:9; John 1:9; Isa. 60:5), then every knee shall bow, and every tongue confess. His enemies will fall before him. They will be enemies no more. It is the error that has made them enemies—the falsehood.

But if some shall be copies of Satan, and in spite of the light they will then be granted, if they will maintain opposition to God and to righteousness, the edict of that great prophet, priest and king, Jesus, the head, and the church, the body, will be that they shall be utterly destroyed from amongst the people. (Acts 3:23.)

While numerous parables represent the church as the kingdom class in embryo, getting ready for exaltation with the Lord, to sit with him in his throne, there is one parable which represents the kingdom in operation, and it shows that its reign is not before the second advent of Christ, but after it. I refer to the parable of the sheep and the goats, and I quote you the inspired record. Matt. 25:31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." We are all witnesses that this great advent has not yet transpired. Let us read further and see what will be the condition of things when the Lord of glory shall take his throne—what will follow. The narrative continues: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

The wrong thought foisted upon our minds by the adversary, that the day of judgment is a twenty-four-hour day, has blinded us to the beauty of this parable. When we recognize that the day of the Lord, the day of Christ, the millennial day, is a thousand years, set apart for judging the world, this parable of the sheep and goats is full of meaning. Let us, therefore, hearken to the apostle's words: "Be not ignorant, brethren, of this one thing, that a day with the Lord is as a thousand years" (II. Pet. 3:8). Let us keep this in memory always in thinking of the day of judgment: God "hath appointed a day" (a thousand-year day) "in the which he will judge the world in righteousness" (grant the world a righteous trial for life eternal or death eternal) "by that man whom he hath ordained"—the Christ, Jesus the head, the

church, his body—the elect of God. "Know ye not that the saints shall judge the world?" (Acts 17:31; I. Cor. 6:2).

If the day of judgment were a twenty-four-hour day, and if the population of the world be estimated (as it reasonably may be) at twenty thousand millions, it would mean that the Lord must judge more than two hundred and fifty thousand every second. What kind of a righteous trial would that imply? Keep in memory the fact that the whole world has been tried once, representatively, in Adam, that the whole world has been under condemnation ever since, and is under it now, and that it is a death condemnation. Keep in mind that it needs no more condemnation on account of original sin. Keep in mind that the very object of his redeeming the world with his precious blood was to give to every creature another judgment, another trial, another testing of obedience or disobedience. Keep in mind that only by knowledge and faith can any be tested. Keep in mind that this means that only the church class is now tested fully, decisively. Keep in mind that the heathen who have never heard of the only name have never had a trial for life. Keep in mind this is what the Lord has promised them as a blessing, that they shall have a judgment day. Let me quote it again: "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained"—the Christ, head and body.

Of that glorious judgment day, or trial day, for the world, when the knowledge of the Lord shall fill the whole earth, and the blessing of a glorious opportunity for each of our race who has not yet enjoyed it, the prophet David wrote in triumphant exultation, which he certainly would not have used had he thought of the day of judgment with the ordinary misconception of the majority of Christian people to-day—as a day of damnation, or, as some say, doomsday. The prophet says:

Ps. 96:9-13: "O worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice. And let the earth be glad. Let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth."

God's promise was that the seed of Abraham should be the great King, who would bless Israel, and through Israel bless the world—"all the families of the earth." Our Lord at his first advent gave the opportunity to the natural seed of Abraham to become associates with him in the fulfillment of this promise. As the Lord had foreseen, only a few Israelites indeed were fit to be of the kingdom class, and the divine purpose proceeded, and during this gospel age he has been gathering the saints, in all a "little flock," calling them from darkness to light, from sin to righteousness, from business and social cares and earthly pursuits to heavenly ones, in exhorting them to lay aside every weight and every besetting sin, and to run with pa-

tience the race for the great prize of joint-heirship with Christ in his kingdom. He has assured them that only by taking up his cross can they be truly his disciples. He has told them that they must drink of his cup, and be baptized with his baptism, if they would sit with him in his throne. He has exhorted them to present their bodies living sacrifices, holy and acceptable to God, and their reasonable service. He has told them that such overcomers shall sit with him in his throne, and he will give them power over the nations, and they shall judge the world. He has told these, through the apostle, that they are the bride of Christ, and, as such, joint-heirs with him in the original promise made to Abraham. The apostle's words are: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." And that promise is that through this seed all families of the earth shall be blessed. Comparatively few of the living are blessed in this most favored day. Two-thirds of the world know not the Lord at all, and of the other third very few have the eyes of their understanding opened, and, looking through the past, we find that the proportion of those enlightened has been less and less back to our Lord's first advent, and that prior to that time God's favor and revelations were all confined to the rich man, Dives, the Jewish nation.

So, then, dear friends, the blessing of all the families of the earth waits until the spiritual seed of Abraham is complete, and I say it with much joy, to my understanding the Scriptures teach that the selection of the church is nearly complete, that the bride, the Lamb's wife, will soon have made herself ready; that the marriage of the Lamb will then take place, and that following that the blessing of God will be poured out upon the world of mankind.

I have time to remind you of only one of these on this occasion. Through the prophet Joel the Lord said: "After those days" (after the days of this gospel age) "I will pour out my Spirit upon all flesh; but in those days" (during this gospel age) "I will pour out my Spirit on my servants and handmaidens." We know how a part of this has already been fulfilled; that God has given his Holy Spirit to his servants and handmaidens from Pentecost down to the present time, and the remainder of the prophecy is equally sure of fulfillment; namely, that after these days, when the new dispensation shall have been fully ushered in, when the new covenant shall become operative to the world, when Messiah shall take the stony heart out of their flesh and give them all a heart of flesh, then he will pour out the Spirit upon all flesh.

And what will be the result? Those of that new time will see in reality the things which the ancients, the prophets, saw obscurely, as in a dream. It was for this glorious kingdom to be introduced by our beloved Master as King of glory that the apostle waited. He did not expect to enter it at death, but by a resurrection. He said: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give

me at that day; and not to me only, but unto all them also that love his appearing."

Similarly the apostle John looked with loving longing to the kingdom and to the second coming of our Lord, and knew nothing about an intermediate millennial reign, but prayed: "Even so come, Lord Jesus" (II. Tim. 4:7-8; Rev. 22:20).

It is for this the apostle declares the whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God. These sons of God are now being selected, joint-heirs with their Master in his kingdom, and not until they shall be glorified in the first resurrection can the groaning creation receive the blessing of the Lord. Because it is the kingdom of God that is to bless, rule, instruct and uplift all the willing and obedient in that day, the millennial day—in the day of Christ—when the faithful of this present age shall be priests unto God and Christ, and shall reign with him a thousand years.

I have a little time, dear friends, at my disposal, and I will endeavor to answer our dear brother's question respecting "the mystery hidden from ages and dispensations now made known unto the saints." What is this mystery? is the question our dear brother asks. [Referring to the opening remarks of the chairman of the evening.]

The apostle Paul tells us it is "Christ in you, the hope of glory." What does that mean? It means, dear friends, that the Jews in the past had the thought of Messiah; God had given them that thought through the promise to Abraham, through the promises in the law and the prophets. He had told them that Messiah should come, and that Messiah would grant a blessing to Israel, and through Israel to all the families of the earth. And when Jesus came there was a disappointment. He was not the great one that they were expecting. They said: "This is not the king that we looked for." What could this man do, traveling through the country with twelve disciples, no influence, no wealth, no fame, no power, apparently, to establish a kingdom? And so they hid as it were their faces from him. They said: "We are ashamed of him. If he be the Messiah, we would not recognize him. We are looking for a great commander, for a great king, to establish Israel as a great empire of earth, and through Israel to bless the nations."

The apostle tells us that the secret of the matter is that the time for the establishment of the Messiah's kingdom had not yet come; that instead of setting up his kingdom then, he would first gather out of Israel all who were Israelites indeed, a royal priesthood, a holy nation, a peculiar people; he would gather these out, and these would constitute the church, his body, the Messiah, as God had intended, and which the prophets had more or less veiled in their statements, and that the whole Messiah would be not only Jesus, the Lord, the Redeemer, the head of the glorious kingdom, but also the church, his body, members in particular of the body of Christ, and this was the mystery that was greater than they had supposeed.

This was the Messiah, composed of many members, of which the Lord

Jesus was the head; that was the mystery hidden from past ages and generations, but now revealed unto the saints; namely, "Christ in you the hope of glory"—your hope of glory as members in his body; and it is for this very purpose, dear friends, that the gospel has been preached during this gospel age. How silly it would be to preach the gospel as a means of turning the hearts of men; and so the apostle says the preaching of the gospel is to the Greeks foolishness, and to the old world. They can not understand it; they say, If your God has power, why don't your God exercise his power? Why does he not manifest his ability to remedy evil conditions? Why does he permit blasphemy? If you have a God who loves us, why does he not come forward and put down the wrong? Why does he not put down distilleries, dramshops? Why does he allow war and all these other miseries, evils and afflictions? The answer, dear friends, is, "God's time to act has not yet come. He is taking out from the Gentiles a people for his name. He is not trying to take in all the Gentiles. The time to deal with the Gentiles, the heathen nations, has not yet come. He is finding out a very select class. When he came to the Jewish nation, although it was the best nation on earth, the highest developed nation in the world, he set them aside, merely taking from them such as were Israelites; indeed, those who were the most earnest and zealous, those who wanted to walk in the footsteps of the Master; and having set aside the Jewish nation in general, the work of this gospel age has been to take out the remainder of the required number, and he has been doing this according to his wisdom, and the gospel has been manifest here and there for the purpose of finding the class that he especially desires at this time, and giving this blessed message of joy with Christ.

It is a blessed message of joint-heirship with Christ, getting into his mysterious, glorious body, and the time is fast approaching when the mystery of God shall be finished. As we are told in Revelation, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." I am glad it is not finished yet; I want to get a share in that mysterious body, that wonderful body, that glorious body of Christ, for we are to be in Christ, heirs with him of the glory that shall be revealed, also with him as his bride. That is the thought, you remember, in that statement of the apostle Peter in Acts 15:14-17. God has visited the Gentiles "to take out of them a people for his name." What does that mean? A young man comes to Cincinnati to get a bride for his name. She takes his name when she becomes his bride. And so the Lord is taking out a bride class for his name. And so we have the statement by the prophet Jeremiah: "This is his name whereby he shall be called the Lord our Righteousness;" "and this is the name which she shall be called, the Lord, our Righteousness" (Jer. 23:6; 33:16).

The word "Christ," dear friends, means "Messiah," and you and I are invited to be members of the Christ, members of the Messiah, who is going to accomplish this great work.

Notice what the apostle Peter says further in speaking about the work: "God did visit the Gentiles to take out of them a people for his name." And after this—what after this? Why, some of our friends tell us—after this the burning of the world. No, dear friends, that burning of the world is a symbolical burning. If we had that for our subject, and had the opportunity to show it, we would be very pleased to show from the apostles and prophets that it is a smybolical fire, going to burn down the institutions of the present time and prepare the world for the coming of the kingdom of Christ.

"But after this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth these things." What does that mean? That the Jews are going to have further favors? Yes, as you will read in Rom. 11:25-27: "I would not, brethren, that ye should be ignorant of this mystery, lest ye would be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them and I shall take away their sins." He has not taken away their sins yet. They are still in blindness; but after the second coming of our Lord, their sins are to be blotted out. The sins of the whole world are to be blotted out. The new dispensation will be ushered in, and the people will be held responsible only for those things they have done in their ignorance in proportion as they knew better than they did. And the things they may have done in ignorance will be forgiven and blotted out. Then the blessing and favor of the Lord will come again upon the Jewish nation. You read that eleventh chapter of Romans, from verse 25 to verse 32, when you go home. You will find wonderful promises of blessings there for the Jews and through the Jewish nation a blessing intended for all the families of the earth. The first favor came to the Jews, God's favored nation, according to the flesh; and then when Christ came after the Israelites indeed were selected the rest of the nation was set aside in order that the spiritual favor could go to the Gentiles, and then the favor will return to the Jews. Then the whole world is to have a blessing. This is the mystery.

The world's hope of glory is the glorified church. You and I, dear friends, are members of that seed of Abraham. If we be in Christ, then are we Abraham's seed. That is the mystery. The seed was supposed to be one person, but Paul shows the seed includes the church; that God is now selecting the bride, the Lamb's wife.

L. S. WHITE'S FIRST REPLY.

Mr. Chairman, Ladies and Gentlemen:

Before entering directly upon my reply to the speech which you have just heard I deem it proper to state some facts which have transpired in connection with this debate. It has been in this discussion just as it always is with those who stand simply upon the New Testament and refuse to follow the inventions of man's wisdom in the work and worship of God's people. They not only have to fight for these principles and contend earnestly for every inch of ground gained, but they have to do so in most instances against the combined opposition of sectarianism in all its forms. For instance, seemingly afraid that those who originated this debate might gain a foothold in the city of Cincinnati, or at least that undue influence might be given to them, the Christian preachers of Cincinnati, Covington and Newport, who use organs and man-made societies in the service of God, rushed into the secular papers just before this debate with the following resolutions published to the world:

"We, the ministers of the Christian Churches of Cincinnati and vicinity, publicly state that we knew nothing of the proposed discussion until we read the announcement made through the secular papers. The Rev. L. S. White is unknown to any of us, save one, either personally or by reputation. We are now informed that he belongs to a small 'anti'-wing of the church and in no way represents the great brotherhood of which we are a part." (As I told you, last night, I do not belong to any wing; I belong to the church itself. The church you read about in the New Testament has no wings.) "The questions to be affirmed by Rev. White are not peculiar tenets of the Christian Church, and upon most of these questions, as in nearly every religious body, there is no unanimity of belief among the disciples."

"Since so many vital problems press upon the attention of Christian people in the present, demanding solution; since so much practical Christian work calls with unprecedented necessity for laborers, and waits for willing hands, we deplore the proposed discussion of some of the questions named. We feel confident that the whole undertaking will prove barren of any permanent results which could be termed beneficial."

Thus these preachers seemed to feel it necessary to wash their hands of all responsibility for, or connection with, this debate.

This presents a strange inconsistency; when the Christian Church wants to appear before the world with great numbers, it counts me and all other preachers who stand with me, among its preachers, and even prints our names in its "year book;" but when we come into their midst to contend for the simple truth of the New Testament, they repudiate us and publish their repudiation to the world. I am glad to state, however, that Brother J. L. Hill, of the Central Christian Church of Cincinnati, repudiated the resolutions which had been passed in his absence, and made a strong effort to have

them set aside and others which he could indorse passed in their stead. I have been informed that after a warm contest he succeeded in getting other resolutions passed, but they have never been given to the public, and I know not what they were.

It is also a significant fact that the *Christian Standard* of this city, one of the most largely circulated papers in the Christian Church, has never in any way lent its influence to the debate, except to refer to it once in a four-line statement several weeks ago, notwithstanding the fact that a copy of the propositions and a personal letter were sent to that paper.

I want it distinctly understood that, no difference who may be against us, we are here to contend for the truth, not simply as it may be opposed by Elder Russell, but against man's teaching in any form which dares to go beyond the New Testament order of things.

One thing I will call your attention to in reference to Elder Russell's speech last night. The last part of Mark, sixteenth chapter, from the ninth unto the twentieth verses, inclusive, he teaches is an interpolation, that it is a spurious Scripture. I presented to him the Authorized Version, the American Revised Version, standard edition, the revision of 1881, the Living Oracles, and the Emphatic Diaglott, together with the Critical Greek Testament, with the original Greek in itself, and asked him to show from one of these where either one of them repudiated the latter part of the sixteenth chapter of Mark as an interpolation. And he read a statement from two or three of them where the Vatican manuscripts and some other old manuscripts omitted the latter part of the sixteenth chapter of Mark, and his brethren seemed perfectly satisfied over it. Did you know that the Vatican manuscripts and some other manuscripts omit the entire Book of Revelation, together with some other parts of the New Testament?

Yet Elder Russell does not repudiate those Scriptures. Why? It does not suit him to repudiate them. It suits his purpose to repudiate Mark 16:16, where Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Of all the translators not one of them has ever been willing to risk his scholarship in leaving out the latter part of the Book of Mark. While some of them say that some of the old manuscripts leave it out, they are uniform in the fact that the weight of testimony is in favor of retaining it as divine, and as statements from the Son of God himself. Thus I have met his objection unto the latter part of the sixteenth chapter of Mark being an interpolation. And I want to tell you now that whenever you begin to try to figure out that certain parts of the word of God are interpolations, or spurious, you are more calculated to make infidels than Christians, and I will never hold to any theory while God gives me the right exercise of my mind, that I have to reject part of the word of God to that theory.

I have some very strong counter arguments that I want to introduce against the proposition he has been affirming, before I take up his speech and follow him in the wanderings where he went. He is undertaking to prove

to us that the second coming of Christ will precede the millennium. I gave you some reasons the other night why the second coming of Christ would not precede the millennium, and I am going to repeat some of these reasons at this time, because he could not answer them then, and he can not answer them now.

The idea that there are to be two resurrections of bodies, one of the righteous and another of the unrighteous, with a thousand years or a long time intervening, is not true for the following reasons, namely:

1. The righteous are to be rewarded when Christ comes. Rev. 22:12, "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." But the righteous are to be rewarded at the general resurrection: John 5:28-29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Therefore, Christ will not come until the general resurrection.

2. The wicked will be punished when Christ comes. II. Thess. 1:7-10, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." You see great men differ. Elder Russell says that Christ is coming to save the world at that time, but Paul teaches us that when Jesus Christ comes he will come in flaming fire, taking vengeance upon people who have not obeyed the gospel here in this life. Which are you going to take, Paul or Elder Russell? But the wicked will be punished at the general resurrection. (John 5:28-29.) Therefore, the second coming of Christ and the reward of the righteous and the punishment of the wicked and the general resurrection will all be at the same time.

3. But the reward of the righteous and punishment of the wicked will be at the general judgment. Rev. 20:12-15: "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 Hades delivered up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." But we have seen that all of this is at the second coming of Christ, and after the thousand years are finished. (Rev. 22:12; II. Thess. 1:7-10.) Therefore, it is certain that Christ will not come until the thousand years are finished. Neither can the bodies of any be resurrected until after the thousand years are finished. (John 5:29; Rev. 20:12-15.)

4. The Scriptures only recognize one return of Christ. The second coming

of Christ, is always associated with the last judgment. Matt. 25:31-33: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

"But every man in his own order." I. Cor. 15:23: "But every man in his own order; Christ the firstfruits; afterward, they that are Christ's at his coming." But the last judgment is after the thousand years are finished Therefore, the second coming of Christ will not take place until the last judgment. But at the second coming of Christ, the last judgment and the general resurrection which we have already shown, will occur at the same time. Christ will reward his people for what they have done in this life, not according to what they do in the next life. Rev. 22:12: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Therefore, it is certain that no one will be given an opportunity of salvation after the second coming of Christ.

In "Millennial Dawn," Volume V., page 365, Elder Russell denies the resurrection of the body, but at the second coming of Christ there will be the general resurrection, general judgment, the thousand years will be finished. (John 5:29; Rev. 20:12-15.) But Paul teaches that we must all appear before the judgment-seat of Christ to receive the things done in our bodies. II. Cor. 5:10: "For we must all appear before the judgment-seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Therefore, the only chance of salvation we will ever have will be while we are in the body here in this present life.

I want now to call your attention to the fact that the *judgment* comes after death, and not salvation after death. Heb. 9:27-28: "It is appointed unto man once to die, but after this the judgment." Elder Russell says after this is a thousand years' trial, and after this a thousand years' chance of salvation; but God does not talk that way. "So Christ was once offered to bear the sins of many, and to them that look for him shall he apper the second time without sin unto salvation," or without a sin offering. And if people can be saved at the second coming of Christ, then they can be saved without a sin offering. Christ will come without a sin offering, consequently not to save the people. Now, let us notice that twentieth chapter of Revelation and the first eight verses, on which Elder Russell undertakes to build that vague, visionary, dreamy, imaginary, long-drawn-out something, that he himself can not tell anything about that is tangible and clear. And let us get the lesson from this statement in the Book of God: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up and set a seal upon him, that

he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season; 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 which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And when the thousand years are expired Satan shall be loosed out of his prison, and he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

The chain that is to bind the devil, I understand to be the word of God. The bottomless pit, where he is to be cast for a thousand years, is not the lake of fire, but the present abode of Satan and his evil spirits. There will be no escape from the lake of fire when he goes there. In verse 10, the record says, "the devil that deceived them was cast in the lake of fire and brimstone, where the beast and false prophets are, and shall be tormented day and night, forever and forever." Elder Russell represented the other night that when people are cast into hell, that there are demons there with pitchforks ready to shovel up coals of fire upon them. I want to say to you that the word of God teaches no such thing. That is an imaginary creature in his brain, and that is what he is fighting instead of the teaching of the word of God.

The Bible plainly teaches that in the final wind-up of time, the devil himself, with his angels, will be cast into hell and they themselves will be tormented day and night, forever and forever. They will be among the number then that will be suffering this awful torment. The word of God in this thousand years' time will have such influence in this period over the human family that it will hold Satan in check and he will lose his power over them. It represents certain characters sitting upon their thrones. Thrones are symbols of rule. The people who sit on these thrones are to exercise a moral rule over the human family—not to compel them—but a moral rule through the influence of the gospel of Jesus Christ. They reign with Christ a thousand years, or a long period of time. John saw souls, not bodies—the thought is that the time will come some time in the history of the world when the spirit of New Testament Christianity will be so revived among the human family, through the church of the living God, that there will be a long period of peace and happiness here on this earth, designated as a thousand years in the word of the living God, and that is designated as the first resurrection. These souls that John saw, the souls of the martyrs that had been beheaded for the testimony of the Lord Jesus Christ, they were resurrected among

the people—not their bodies, but their spirits, among the people, influencing them, or rather the spirit of the New Testament Christianity revived or resurrected among them and they are overcoming sin; overcoming the devil; he is overcome by the word of God, and after this long reign of peace, the devil will be loosed again and will go out to fight against the Lord's people, and that will be the time that there will be a resurrection of the souls of such characters as Nero, Herod and other wicked characters of New Testament times.

And there will be then a great persecution against the church of the living God after these thousand years of the reign of peace, and I want you to notice right carefully at the beginning of the millennium the number of the unsaved was innumerable as the sands of the seashore, and that at the close of the millennium the number of the unsaved will be still innumerable as the sands of the seashore, thus showing us that Elder Russell's idea of the millennium is utterly out of harmony with the Book of God.

But I will enlarge just a little bit on some of his teachings. Does not Elder Russell teach in his writings that "faith in the ransom" will be a condition of millennial salvation? Let us see. Jesus, in his glorified condition, surrounded by his saints, in glory, will be seen when Christ comes. The scenes of that age will be a psychological bar to the presence or existence of faith, and at the time will command the presence of absolute knowledge. That will be an age of absolute knowledge concerning the claims of Christ; and where the domain of knowledge locates, faith dare not go. In fact, faith can not live for one moment in the realm of absolute knowledge. It is nonsense to talk about faith in the presence of ocular demonstration. Knowledge in the future age will take the place of faith of the present age. Then faith will be changed to sight. Now, since faith can not cross the border line of the golden age, none can be saved by it in that age, and hence that is not an age of salvation at all. If faith comes into existence in that age, the law of its production would have to change. It now comes by hearing the word of God. (Rom. 10:17.) It would then be faith cometh by seeing, and seeing by the presence of Jesus and all his saints in glory. If faith could exist in the glory age, it would be coercive and so rob men of all moral worth.

Think of the idea of an unsaved man, having just heard the voice of the Son of God (John 5:28-29), coming forth from his grave, and being immediately introduced into the presence of Jesus and his multitude of saints, whose glories outshine the sun a thousand-fold. Think of such a man standing in the presence of such an environment, poring over any kind of testimony to the claims of Christ, however strong, and then you will think of at least one idiot in Elder Russell's "golden age." When Jesus comes in his glory we shall know (not believe), even as we are known. (I. Cor. 13:12, and I. John 3:2.)

(Matt. 25:31-46.) The sheep and the goats that Elder Russell told us about in his speech, where Jesus is represented as placing the righteous on his right hand and the wicked as the goats on his left hand, Elder Russell

tells us that this takes place in the millennial period, and he tells us that when people are resurrected they are spirit beings and not in their bodies. That being true, I want to investigate it. But first to show you that scene in Matt. 25:31-46; the parable of the sheep and the goats is laid in the resurrection at the second coming of Christ. Elder Russell thinks this will all be in the millennial trial, but he is wrong in this. Some of these people are *sheep* for what they have done, and others are *goats* for what they have not done. The blessing and the curse are pronounced on the basis of the actions of their past lives. The chance of their salvation ended with this present life. But my opponent teaches that we are spirit beings after the resurrection. What then? These spirit beings are sick; maybe they have the measles, needing a visit from the goats. Some of them are hungry. What! a spirit being hungry? A spirit being needing food to supply the waste material cast off by a perishing spirit nature? My dear brother, will you tell us what kind of food the GOATS have which is suited to spirit beings? What sort of clothing will a naked spirit being need that a GOAT may put on him? That is a scene laid down in the resurrection, and at that time those goats are wicked people on the left. Well, hear the statement of Jesus Christ. And I will just turn for a moment and read the same to you; the forty-sixth verse of the twenty-fifth chapter of Matthew reads: "And these"—the wicked, the goats—"shall go away into everlasting punishment, but the righteous into life eternal." The Greek word *aionios* is used here and applied to the duration of the punishment of the wicked, also to the duration of the joy of the righteous, that the punishment of the wicked is to last as long as the joy of the righteous. So Elder Russell is utterly mistaken on his interpretation of that.

My distinguished opponent teaches in the chapters on the "Two Natures Distinct," in "Millennial Dawn," Volume I., pages 173 to 204, that the converts of the millennial age will not be born of the spirit, will not be spirit beings, but pure human nature only. But he is at variance with the apostle John on this (I. John 5:1): "Whosoever believeth that Jesus is the Christ is born of God, and every one that loveth him that begat loveth him also that is begotten of him." This makes them spiritual beings and not distinct from the little flock. But in "Millennial Dawn," Volume I., page 278, my opponent tells us that this should be "begotten" instead of "born." Agreed. Then if this doctrine be true, he is teaching that God begets the millennial converts with a divine determination that they should never be born. Any one who is not born of God is certainly not a son of God. Will he answer this question? Then whose sons will these millennial converts be? His own teachings seem to indicate that he thinks nature is conferred by birth. Many schoolboys know that nature is conferred by begetting, but that it takes birth to confer sonship. I. John 3:2: "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."

We will not have to wait for a future birth at the resurrection to make

us such as my opponent falsely teaches in "Millennial Dawn," Volume I., page 197. But we are told that we are sons in prospect by reason of our begetting, but real sons by future birth. But John teaches that believers are begotten; then, they, too, are only sons in prospect. Will he answer these two questions:

1. Will Elder Russell tell us how God planted prospects and yet failed to give them a maturing date?

2. If our faith in the ransom begets us to prospective sonship in this life, why will begetting by faith in the same ransom fall below sonship in the millennial age?

According to my distinguished opponent, the very best product in the golden age will be human nature, and that, too, under the uninterrupted rule of right, but in this present age, when right and wrong mingle their forces, is the foundation of divine nature. According to Elder Russell, then, in the gospel age, when the devil is loosed, they make man like Christ in glory, but when the devil is chained in the bottomless pit, during the so-called millennium, and Christ is then assisted by his saints in glory, they are only able to elevate man to where Adam was at the beginning, and he sinned and fell the very first opportunity he had. If Elder Russell be right, it seems to me that the angel had better let the devil alone for the sake of better results.

Now I take up his speech where he began and follow him where he leads. He said that the second coming of Christ and the millennium are both revealed. Certainly we are both agreed upon that, but the question is, "What will be done in the second coming of Christ? What will be done in the millennium?" That is the issue, not an issue as to whether there will be a millennium or whether there will be a second coming or not, but what will be done when it does take place? He said then in the next place that the second coming of Christ must precede the millennium. I gave you the Scriptural reasons in the first part of this speech why the second coming of Christ will not and can not precede the millennium.

"The second coming of Christ is made meaningless by the idea of people being rewarded at death." Who says the people are rewarded at death? The Bible teaches that they will be rewarded at the second coming of Christ. Rev. 22:12: "My reward is with me, to give every man according as his work shall be." That is, at his coming. Then he tells us that Christ is to take out a little flock, and that it is a false idea that he was to convert the world.

Well, if we had to take just what he says about it, I suppose we would have the same idea, but let us see. Mark 16:15-16, Jesus said unto them: "Go ye into all the world." What! to go into all the world? Well, Elder Russell says: "It is just to take out a little flock here. Jesus, you have that thing wrong. I have established a theory here in Allegheny, Pa., in the United States of Ameerica, the most intelligent place in the world. Jesus, you are a back number; you have that thing wrong; I am teaching my people that you are only to take out a little flock, and you must not go

contrary to me; I am Charles T. Russell, of Allegheny, Pa." But Jesus said unto them: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." That is why Elder Russell wanted to impress upon your mind that this Scripture is an interpolation, is spurious, because it does not suit his theory. But suppose we try again.

Matt. 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations" (not merely the little flock, but teach all nations), "baptizing them" (that is, the taught) "in the name of the Father and of the Son and of the Holy Ghost." There never have been but three sources of authority, and they are heaven, earth and hell. Jesus Christ, backed by all the authority of heaven and earth, told his disciples to go and teach all nations and baptize the taught. Any authority, then, that says the teaching of Jesus Christ is not for the world, not for all nations, came from hell, and not from earth or from God.

But I follow his teaching just a little further on this same thought. I want to sap the foundation of that false idea so utterly out of your minds that it will never sprout again. Acts 1:8, just a moment before Jesus Christ ascended to heaven he said to his disciples: "But ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Immediately after that Jesus Christ ascended into heaven.

He told us quite a number of things about the Popes and the Cardinals and the Archbishops. We are not debating about Catholicism or about the popes and the cardinals or the archbishops, or anything of the kind, but the question is, What do the Scriptures teach? What is the teaching of the word of God upon this question? I am not interested in what popes and cardinals teach, but what does Jesus teach, what does Paul teach, what do Peter, James and John teach? He said the heathen mind to-day is more ready to receive the truth than some others who have heard it. What is the matter? Because the heathen mind is not beclouded with such false theories as my opponent and many other people are constantly teaching over this country. In this country it takes ten times as much preaching of the gospel to preach the error out of the minds of the people as it does to preach the truth into their minds. When you go among the heathen with the word of God, the first important thing is to teach them that there is a God, and that Jesus Christ is his Son, and get them convinced of that fact, and it takes but little trouble to show them what to do to be saved.

But he told us something about the kingdom of God, that the kingdom of God was not yet set up. I will show you from the word of God that it is. And I will show you the very day and the very hour of the day in which the kingdom of God was set up here on this earth. Luke 12:32, Jesus said to his disciples: "Fear not, little flock, for it is your Father's

good pleasure to give you the kingdom"—not this little flock here, of Elder Russell's, but the little flock that Jesus was talking to more than eighteen hundred years ago. "It is your Father's good pleasure to give you the kingdom." It was to be given to the disciples of Jesus Christ, but when was it to be given? Was it to come in the millennium, or when? Mark 9:1, Jesus said unto them: "Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." There is one of three things true. The kingdom of God was either set up and came with power during the lifetime of those men that heard Jesus Christ make this statement, or some of them are living till the present time, or Jesus Christ was mistaken, or, as the fourth thing true, the kingdom of God is set up. One of these four things is bound to be true. But we follow the record on down to the crucifixion of Jesus Christ. We find him dead on the cross, Mark 15:43: "Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus." Notice this word "also," that he in common with others was waiting for the kingdom of God. Jesus said, when the power comes, the kingdom will come. But when was the power to come? Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you." When did the Holy Ghost come? He says in the fifth verse, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Then the power was to come in a few days after that. Acts 2:1-4: "And when the day of Pentecost was fully come" (fifty days after the resurrection of Jesus Christ, fifty-three days after his crucifixion), "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." At that time the multitudes came together, and the Spirit of God guided Peter to preach the gospel; and Peter announced to them the claims of Jesus Christ; and they asked what they should do, and they were told to "repent, and be baptized in the name of Jesus Christ for the remission of sins." And we find in the last verse of that chapter that the Lord added to the church daily such as should be saved. But is that the beginning? I turn your attention to Acts 11:15, when, comparing the baptism of the Holy Spirit upon the Gentiles at the house of Cornelius with that of the disciples on the day of Pentecost, Peter says: "And as I began to speak the Holy Ghost fell on them" (that is, on the Gentiles) "as on us" (the Jews) "at the beginning." He points back to the day of Pentecost as the beginning. What hour in the day was it? Peter tells us that it was the "third hour of the day." The third hour of the day, according to the way we count time, is nine o'clock in the morning. Thus the kingdom of God had its beginning here on this earth as an actual institution at nine o'clock in the

morning on the first Pentecost after the ascension and glorification of the Lord Jesus Christ; and from that time on the kingdom of God has been spoken of as in actual existence—not a future institution, but a present institution—and I want to show you how utterly mistaken my opponent is in teaching that the kingdom of God is yet to be established.

In Col. 1:13, but a few years after the day of Pentecost, Paul says: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." There we find the kingdom in actual existence and people being translated into it. Heb. 12:28, Paul says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." Rev. 1:9, John says: "I, John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ." The kingdom was established back there and people were in it. And Elder Russell's idea of the kingdom being a future institution, yet to be established, is as much out of harmony with the teaching of God's word as the light of an old-fashioned brass lamp would be out of harmony with the light of God in heaven.

But he tells us in his speech that the preaching was not done to convert the world, but merely to gather out a little flock, and the people are not saved now in the gospel age by the gospel; that is not the mission of the gospel, further than to gather out the little flock. Rom. 1:16, Paul says: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Paul did not say that the gospel is a power, some power, or a part of a power, but he said it is the power of God unto salvation. I want you to notice carefully that the gospel is the one and only power that God puts forth to save the human family. I. Cor. 1:18, Paul says: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." Verses 21-24, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (it pleased God by the foolishness of preaching to save them that believe, not the foolish preaching which you are continually hearing all over this country, but what man would designate as foolishness was the wisdom of God), "for the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

But he tells us it is not the mission of the gospel in this world to save. Let me see. I. Cor. 15:1-2: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." So this gospel is something that people are saved by.

But he tells us that there are twelve hundred million of heathen to-day, groping their way in darkness, without hope and without God in the world. Why is this? Because the gospel has not been carried unto them, and such preaching as he is doing is calculated to cause them to stay in darkness. But what about it at the present time? Acts 17:30, Paul says: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." Go thou, is the gospel of Jesus Christ, and preach the message of life and salvation; tell them in the language of the word of God that God commands them to repent of their sins. But he tells us that there were six hundred million of heathen fifty years ago, and that now there are twelve hundred millions of them, and wants to know at that rate how long it would take to convert the heathen? Why has there been such a marvelous increase in the number of heathen in the last fifty years? [Elder Russell: "A century."] One reason is especially for the last forty years because this theory that Elder Russell has hatched up in his brain has been presented to the human family, and they have become more or less indifferent to it. Oh, well, they say, it does not matter, the heathen will have another opportunity anyhow; and his theory is more responsible for that than anything else on earth. [Applause.]

Then he says if the Lord was to judge the world in twenty-four hours, he would have to judge two hundred and fifty thousand ever second. What was his point? He did not say so, but intimated that it would be utterly impossible for God to do that. Jesus says, in Mark 14:36, that "with God all things are possible." It is not with me whether it is impossible for God to judge the world or not, but the question with me is, will I be ready for that judgment, and will others be ready for that judgment? He wants us to keep in mind the heathen who have never heard the gospel of Jesus Christ. But if you have in mind the heathen that have never heard the gospel of Jesus Christ, why are you going around all over this country then teaching people that they will have another chance of salvation after this life, instead of going over there and teaching them the gospel plan of salvation, and encouraging them to be saved here in this life? You are partly responsible for it, sir!

I want to give you the teaching of God's word on this question of the heathen, the statement in the word of God that teaches us about what will become of them. Rom. 2:14-16: "For when the Gentiles" (or heathen) "which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another. In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."

Then he tells us that Joel said: "After those days" (Second chapter of Joel). After the gospel age, he says that God will pour out his Spirit upon all flesh. In the second chapter of the Acts of the Apostles, we find

the fulfillment of this, beginning at the fourteenth verse: "But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the prophet Joel." And then Peter proceeded to quote the identical prophecy of Joel. This is too plain to be misunderstood. Peter says, "This is that which was spoken by the prophet Joel." Transpose that sentence: "That which was spoken by the prophet Joel is this," or, "This thing which you now see on the day of Pentecost is that which was spoken by the prophet Joel." And whatever construction you may put upon that prophecy in the third chapter of Joel, Peter tells us it was fulfilled there on the day of Pentecost—not some time yet to come, but this is that, that which was spoken by the prophet Joel is this, which those people saw there on the day of Pentecost.

Well, he said that I said that I did not know when Christ was coming, and when the millennial age will be set up. Jesus said, in Mark 13:33, that no man knows it, no, not even the angels of heaven. No man knows it. Does he know it? He is undertaking to tell you it is in 1914. According to that, then, Elder Russell knows more than Jesus Christ, for Christ does not know when that day is coming.

CHAS. T. RUSSELL'S SECOND SPEECH.

Beginning with the last of our brother's objections, I note his statement respecting my statement that he had said that he did not know when Christ was coming. My objection was a different one from that. He said Christ could not come until after the millennium. I want to know how he knows that there is a definite time before Christ can come, and why the apostle said, "Even so, Lord Jesus, come quickly." And the apostle did not know about a millennium to come first.

Our brother mentions the passage in Romans, in which the apostle says that the heathen, not having the law, are a law unto themselves. I remind you, dear friends, of what the apostle there is discussing. He is saying, you Jews have the Mosaic law and it did not save you, and likewise the heathen, while they have not a Mosaic law, but they have a law in their consciences, and they are condemned by the law in their consciences, and they are condemned by the law of their consciences, as you Jews are condemned by the law of Moses, and then he winds up the argument by saying that "Every mouth must be stopped and the whole world become guilty before God." And then he proceeds to show that neither could the Jew be released by keeping Moses' law, neither could the heathen be released by keeping the law of conscience. That the whole world must accept Christ because

there is none other name under heaven among men whereby we must be saved.

The command to repent: "God has commanded all men everywhere to repent, because he hath appointed a day in which he will judge the world." That is the reason he commanded them to repent, and until that day was appointed nobody was commanded to repent. That day was made sure when our Lord died. There could be no promise of a judgment to the world until the world first was redeemed from the original judgment. The first judgment came by the disobedience of man, and reached every member of the race, and God could not consistently talk about another judgment of the world until he had provided a ransom, and Christ had given himself a ransom for all, paying the penalty for the first judgment, and then the apostle says, as a result of that "God now commandeth" (he had not commanded before) "all men everywhere to repent. Because he had appointed a day in which he will judge"—another judgment.

You and I are enjoying our share of that very judgment now, dear friends, if we have heard, if our eyes have seen. We have a responsibility for what we know. The whole world will have a judgment in due time. They have not yet come to a knowledge of the truth. You will remember what the apostle says in I. Tim. 2:4: God "will have all men to be saved and to come unto the knowledge of the truth." And so they will in due time, as he goes on to say, "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (I. Tim. 2:5-6). It must be testified in due time to every one, to experience his judgment, his trials, his responsibilities. If when he hears it not merely with the outward ear, but with the ear of conscience, with the ear of understanding, if he then sins willfully against the message of God's grace, the responsibility is upon himself. The soul that sinneth it shall die, and be utterly destroyed from amongst the people. (Acts 3:23; Ezek. 18:20.)

Our brother remarked awhile ago upon my misinterpreting a passage in Hebrews, which I have not time to go into elaborately and follow his error. The passage reads: "Christ will come the second time without a sin offering unto salvation." The brother was careful to say that he was coming "without a sin offering," but he did not quote "unto salvation." [Applause.] He is coming without a sin offering unto salvation. There is no mistake about that. He does not need to bring another sin offering. The apostle means he paid the sin offering. The one sin offering, one for all, which he paid at Calvary. It is "to be testified in due time." It is this testimony which is given to you and me now, but it is in due time provided for others. But the brother urges our Lord said, "Go teach all nations." I reply, yes, he says, go with the message to all nations. He was making this statement in contradistinction to what he had previously said to these same disciples. He had said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep

of the house of Israel" (Matt. 10:5-6). But now, after he had finished with the house of Israel, and had gathered out of them the true Israel of God, now he gives the command for the remainder of the gospel age and tells them that they are not to be restricted henceforth in going to the Gentiles, but now the gospel may go to all the nations, but he tells them not to expect that all will receive it; but "he that hath an ear let him hear." Wherever you find a hearing ear pour in all you can. When you can not find a hearing ear, go on. The Lord says, "Do not cast your pearls before swine." Most people are swinish.

Our brother remarks about the Greek text again. I am sorry he does not seem to understand about these Greek texts. If I had time I would like to go into our Bible, which was written in Greek originally. There are no manuscripts earlier than the fourth century, none whatever. The two oldest manuscripts known to the world are the Sinaitic and the Vatican, and these two oldest manuscripts are recognized by all scholars throughout the world as the most authentic and most reliable of manuscripts of the New Testament extant. These two oldest manuscripts it is that refer to Mark 16:9 to end of chapter, stating that this passage is not found in them. We are not repudiating any part of the word of God, but what somebody added to the Book of Mark back there after the fourth century we are not responsible for. [Applause.]

Our brother remarked that the righteous are to be rewarded at the resurrection, not at death. What does he do with the righteous between death and the resurrection? He says they are conscious in death. What are they doing all this time? Where are they? If they are not being rewarded, what are they getting there? God's method of reward is life. The Scriptures say, they have no separate life apart from God. He says the wicked will be rewarded at the second coming of Christ. Very true! Very true! They expect to be rewarded at the second coming of Christ, but what are they doing in the meantime? Our brother tells us, as I understood him the other night, that they are being roasted in the meantime. If they are not being rewarded until the resurrection, what are they doing before the time they are to be roasted? What right have they to be punished before the time to roast them? That is not consistent. "The Lord knoweth how to preserve the unjust to the day of judgment to be punished." I stand by Peter. Not only does God know how, but he also will do it.

"The Lord shall be revealed in flaming fire." I have not time to go into details.

I remind you again, dear friends, that I will furnish a pamphlet containing a treatment of every passage containing the word "hell," from Genesis to Revelation, and all these figurative passages also, and you are very welcome to one if you will send me a card at Allegheny, Pa.

I take this opportunity of saying that thirty-seven adults were immersed this afternoon, in the Central Christian Church, this city, not baptized by water for the remission of their sins, nor entrance into the kingdom of God,

but as a witness before the brethren that they had already repented of sins, had already been justified through faith in the blood of Christ and already consecrated their hearts and their lives, presenting their bodies, "living sacrifices," and thus joining Christ in his death. (Rom. 12:1.) They were baptized in water, in symbol of this.

Our brother remarks about the teaching of papacy not concerning him, but I was trying to point it out, and I could not make it plain to him, apparently, that the very teachings of papacy respecting the coming of the millennium was the very same kind of error that he is making. Papacy took the post-millennial view, and was led into gross error. Our brother has taken the post-millennial view, and is being misled into gross error. I was trying to lead him from that, but apparently have not succeeded.

Our brother remarked about restitution, and does not see how we have taken it in the "Dawn" and elsewhere, about spiritual and earthly bodies. I remarked that during the gospel age the Lord is holding forth a special invitation, he is selecting a mystery class, and that mystery class is the church, invited to the kingdom of heaven.

There is a special blessing for the world in general which it shall get by the way of restitution to that which was lost in Adam, redeemed by Jesus' death. But the church, the mystery class that God is now selecting, will not get restitution or earthly blessing, but will get the blessing of a spiritual nature in the heavenly kingdom. As the apostle Peter declared: "There are given to us exceeding great and precious promises, that by these we might become partakers of the divine nature."

L. S. WHITE'S SECOND REPLY.

Mr. Chairman, Ladies and Gentlemen:

I am before you to make the closing speech of this debate. In ten minutes this debate will be a thing of the past, and Elder Russell and I are both agreed at least on one thing—that some day we will have to stand before the judgment-seat of Christ and give an account of the way in which we have conducted ourselves in this debate. We are responsible for what we have said and done, and you are responsible for what you have heard. I want to call your attention to that question of the mystery that our honorable chairman first spoke of and Elder Russell undertook to show and utterly missed the point. I was just ready to speak of it when my time was called in the last speech. Elder Russell tells us that "Christ in you, the hope of glory," is the mystery. I will read from the word of God and see if he is mistaken.

Col. 1:25-27: "Whereof I am made a minister, according to the dispensation of God, which is given to me for you to fulfill the word of God;

even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Something had been hid back there, but was made manifest now to the saints. A mystery, Webster says, is something covered up; something hid. A revelation is something uncovered. Then this prophecy of the blessing of the gospel of Jesus Christ had not been made known to the people before the advent of Jesus Christ, but when Christ came into the world these things were made known. "To whom," says Paul, "God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." The mystery was the things that had been kept hid in prophecy until they were fulfilled in Jesus Christ, and the "riches of the glory" was Christ in them, the hope of glory. I believe I have shown this so that any person can understand it. He has utterly failed to show you what the mystery is.

But he has told us that the Gentiles were not fit for the kingdom of God. (Acts 10:34-35.)

The first time that Peter preached the gospel to the Gentiles he "opened his mouth and said, Of a truth, I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him." So the Bible teaches us that they will be accepted with God, when they fear God and work righteousness. Another point he called our attention to is Abraham's seed. Gal. 3:26-29: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

If we want to be heirs according to the promise, we must come into Christ here in this life—not in the life to come, but in this life. And we are baptized into Christ.

Then he made a play on Heb. 9:27-28, Christ's coming without a sin offering unto salvation. I insist there can be no salvation without a sin offering, and Christ will come without a sin offering; consequently he will not come to save the human family at all, for if he did they could be saved without a sin offering.

Then he said he was not responsible for what somebody added to the Book of Mark in the fourth century, and some of his followers cheered. I would be ashamed to cheer any man for preaching infidelity. [Applause.] The scholarship of the world denies that the latter part of the sixteenth chapter of Mark is spurious. The weight of the scholarship of the world is in favor of it being genuine Scripture. I asked him to meet me on the scholarship of the world on that question, and he declined.

In this proposition this evening he even failed to tell us what the millennium is—or what it will be. He failed to tell us how people will be saved

when the time comes. I introduced a number of strong Scriptural and clear logical arguments to show you that Jesus Christ would not come until after the millennium, that the millennium was a resurrection of the spirit of the New Testament Christianity. That people would live the Christian life so fervently and earnestly that there would be a long period of time of general resurrection of the spirit of New Testament Christianity, designated as a thousand years in the word of God, which he is pleased to call the millennium. But the idea of there being a resurrection of bodies at the beginning of that period is not hinted at in the word of the living God. The general resurrection takes place after that particular time, after that time the influence of the wicked people of the earth will be revived again, there will be a resurrection, so to speak, of the spirits of the old wicked characters of the apostolic age. The influence of the devil will be loose again, and he will go out to deceive the nations of the earth again for a time, and after a time the Lord will come, the living will be changed, the dead will be raised up, the saints will be carried off to heaven and immortal glory; the wicked will be cast off into the dark world of everlasting woe and misery. I have shown you from abundant Scriptures that the second coming of Christ, the general resurrection, the judgment, the reward of the saints and the beginning of the punishment of the wicked, all take place at one and the same time. He has utterly failed to meet me on these important Scriptures and points. Let me beg of you, while it is called to-day, while you have time and opportunity, to hear the word of the Son of God, obey his gospel and be saved.

Elder Russell has been telling us time and again about people who do not have ears to hear. Christ says it is because they have closed their ears. He says that "he that believeth not shall be damned." If people, then, can not hear when the gospel is presented to them, and they are lost, God is responsible and not the people. But Jesus says they will not hear. But you have an opportunity to-day. God says, "Come unto me, all ye ends of the earth, and be saved." Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He does not say, "You can not come." The idea of this long, visionary, dreamy something that Elder Russell is talking to you about, is not hinted at in the word of the living God. I offered to him to become one of his disciples and go back to Texas and preach his doctrine if he would show just one place in the word of God that teaches it, and he has utterly failed. And the reason he has utterly failed to do so is because it is not there. His cause has failed, not because of the weakness of the man, but because of the weakness of the cause. He is the strongest man, not only in America, but in the world, on his side of the question, because he is the father of his side of the question. It did not originate with God; it did not originate in the word of God. It originated in the mind of Elder Charles T. Russell, of Allegheny, Pa. He planned out all of this theory, and in his imagination undertook to make the word of God prove the theory that he had planned out. Instead of making his

thoughts fit the word of God, he has tried to make the word of God fit his thoughts, and he is utterly wrong, and I thank God to be an humble instrument in the hands of God to show the fallacy of his teaching, and to present the true teaching of the word of God, and to ask the people to accept Jesus Christ in loving obedience; to come unto him in this life and be saved. For the Bible says, "He is the author of eternal salvation unto all them that obey him." May God bless you, help you to accept Jesus Christ, be saved in this life, and give you a happy home in heaven.