

1906

The Paton-Williams Debate on Universal Salvation and the Destiny of the Wicked

John H. Paton

Thomas Williams

Follow this and additional works at: https://digitalcommons.acu.edu/crs_books

 Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), and the [Christianity Commons](#)

Recommended Citation

Paton, John H. and Williams, Thomas, "The Paton-Williams Debate on Universal Salvation and the Destiny of the Wicked" (1906). *Stone-Campbell Books*. 541.
https://digitalcommons.acu.edu/crs_books/541

This Book is brought to you for free and open access by the Stone-Campbell Resources at Digital Commons @ ACU. It has been accepted for inclusion in Stone-Campbell Books by an authorized administrator of Digital Commons @ ACU.

The Paton-Williams Debate

On Universal Salvation

And the Destiny of the Wicked



HELD IN ASSEMBLY HALL, CHICAGO

On the nights of Monday and Tuesday, February 4 and 5, 1906

—BETWEEN—

JOHN H. PATON, Almont, Mich.,
Editor of "World's Hope,"

—AND—

THOS. WILLIAMS, Chicago, Ill.,
Editor of "The Christadelphian Advocate."



PROPOSITIONS:

1.—"The Bible Teaches that all Mankind shall Finally be Saved."

Mr. Paton affirms; Mr. Williams denies.

2.—"The Bible Teaches that the Punishment of the Wicked will result in their Final Destruction."

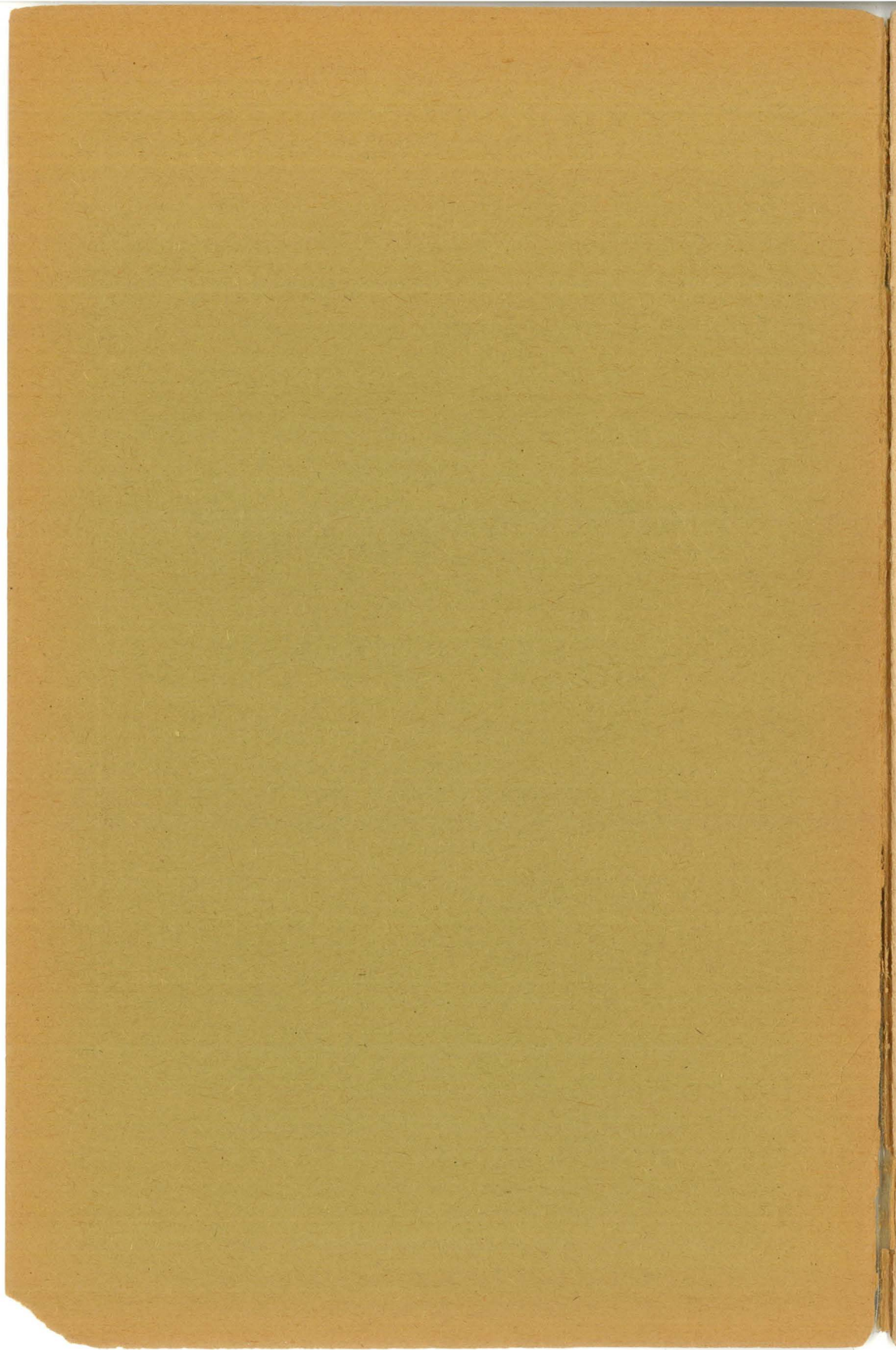
Mr. Williams affirms; Mr. Paton denies.

Reported by Miss Pearl A. Power, Chicago.

ADVOCATE PUBLISHING HOUSE

834 W. 61st. St., Chicago, Ill., U. S. A.

Price, 25 cts.; by mail, 27 cts.





PREFACE.

When this debate was arranged for, Mr. Williams proposed to Mr. Paton that it should be jointly published by them ; but Mr. Paton declined. Mr. Williams, therefore, undertook the entire expense and work of publication, submitting the copy of Mr. Paton's speeches to him for correction and revision.

Mr. Williams deems it but fair to point out that Mr. Paton broke the rules of debate, in a manner calculated to prejudice hearers and readers, when, in his last speech, he introduced new matter in relation to infants. He well knew Mr. Williams had no right to reply and explain his views to the audience, since Mr. Paton had the right to the last speech, though he did not occupy all the time that belonged to him.



PATON-WILLIAMS DEBATE.

FIRST PROPOSITION. MR. PATON'S FIRST SPEECH OF FORTY MINUTES

I am thinking of the words of Paul: "I determined to know nothing among you, save Jesus Christ and him crucified." That perhaps reaches farther than many think. I am glad that our common standard in this discussion is the Bible. That is all: what the Bible teaches. I am to show that "the Bible teaches that all mankind shall finally be saved." The question does not state what the nature of the salvation is to be. That is important. What I mean by it is this: that they shall be saved from ignorance by being brought to the knowledge of the truth; that they shall be saved from sin by being made righteous; and that they shall be saved from death by being made alive in Christ. I once believed that many would not be saved. The Lord forgave that sin long ago. The Bible does teach that all mankind shall be saved whether I can convince any of you or not. I would like to convince some of you. I have been the means of convincing a goodly number, since I came out of the darkness of a partial salvation myself, and some of these were Christadelphians. In this I am standing on the ground that "As long as there is life, there is hope."

I propose to present the evidence in the affirmative of this question under three heads: (1) The Relation of Christ to the Human Race; (2) The Relation of Christ to God's Revealed Plan of the Ages; (3) Many Bible Testimonies.

I. THE RELATION OF CHRIST TO THE HUMAN RACE. In the understanding of this subject, a great deal depends upon what we think of Christ. His own question is one of vital importance: "What think ye of Christ?" In the New Testament he is brought to view as the Unit of the race, the Seed of the whole crop, "the Head of every man." In the first chapter of Revelation, he is said to be "the First and the Last," the all-inclusive One, the Unit of the whole—the only direct creation of the Father). It is on account of this oneness of Christ with the race, as its Head, that what he did, or what was done in him, is gospel for all mankind. The apostle Paul tells us that the gospel consists in the fact that Christ died for (on account of) our sins, and was raised for (on account of) our justification.—Rom. iv. 25; 1 Cor. xv. 1-4. In 2 Cor. v. 14, (R. V.) we learn that "In that he died, all died." Then there must have been a sense (fundamental and essential) in which all were in him, he being their Representative. I can conceive of no way in which his death and resurrection could be gospel for mankind if all were not included in them. If Christ did nothing for the world of mankind in his death and resurrection, then what he did is not gospel for them. It can only be gospel for those who were involved in what he did. But the gospel is distinctly said to be for the whole world, for every creature, and therefore there must be something in it adapted to the necessities of all.

I will refer to a few more passages, (Of course, I cannot in forty minutes take the time to read all these Scriptures), which, if they are looked up, will show that what I am saying is true. In Colossians i. 15-20, we learn that all were created in, by and for Christ, and that in him they were all reconciled to God. The reconciliation is as broad as the other elements of the passage. In Romans v. 10, the apostle shows that when we were enemies, we were reconciled to God by the death of his Son;— by his *death*, mark you, not by believing in

it.—See also Eph. ii. 13-17. In Heb. ii. 9 we see that by the grace of God Christ tasted death for every man. From all these Scriptures we apprehend that Christ is the Way and the End. He is God's Seed, the Ideal Man, and the Power to make us like himself. If we can see Jesus in all the fullness of his life and power for its application to the world of men, we cannot help seeing that all are involved in what he did, and that what they need is to be brought to the knowledge of the truth, and by its winning power they will be uplifted. This we are sure will be done.

In the New Testament, our Lord Jesus is shown to be the Light of the world, the Judge of the world, and the Saviour of the world; and these things are so related that they are inseparable. He could not be the Judge of the world without being its Light; and he could not be the Saviour of the world without being its Judge. The light (the truth) is the means of the judgment, and the judgment is the process of salvation. It will be a grand thing for many when they learn that the judgment by Christ (unlike that by the law) is for the purpose of bringing people up, and not to condemn them.

In the New Testament, Christ is called the Second Adam, the Second Man. How could he be the Second Man when there were so many generations of man between Adam and Christ? Only on account of the fact that he was the Head of the race on a higher plane than Adam. Adam was the head of the whole race for generation on the natural plane, and Christ is the Head of the whole race for regeneration, on the spiritual plane. This is why the apostle could say that "As in Adam all die, [because, he being their head, all are partakers of his nature], even so in Christ shall all be made alive—every man in his own order."—1 Cor. xv. 22, 23.

As the relation between Adam and the race is vital, not artificial, so is the relation between the Second Adam and the race. I wish all could see this: that there is no such thing as an artificial relation to Christ (as in the case of a man and his substitute), but that in the great plan of God the relation between Christ and the race is vital; otherwise there was nothing done in him for mankind. His death and resurrection for the race would be of no account unless all were so related to him as to secure the benefit thereof.

II. THE RELATION OF CHRIST TO GOD'S REVEALED PLAN OF THE AGES. I think if this is rightly understood it shows that he is the Saviour of all mankind. Perhaps we will all admit that Christ is the "Rock of Ages,"—our Strength and our Righteousness. In Isaiah xxvi. 4, it says: "In the Lord Jehovah is everlasting strength," but the margin says he is "the Rock of Ages." I believe that Christ is the Rock of *all* the ages. In Heb. i. 2 we learn that all the ages were made by him. The common version says "worlds," but every scholar knows that it refers, not to globes, but, to ages.—See R. V., margin. The *ages* were made for Christ, and they are for the development of his great mission.

I wish all might see the Plan of the Ages as revealed in the Bible. Peter speaks of Three Worlds: the world before the flood, the world that now is, and the world to come. These worlds are three distinct periods of time. The first world was from Adam to the flood. The second world is divided into three ages: the Patriarchal, Jewish and Gospel ages. Then in the world to come there are ages (Eph. ii. 7), not merely "one eternal age," as some say, but "*ages* to come." The Plan of the Ages is the key of the Bible. Without it passages are often misapplied and misleading.

Let us look at the Seed and its development through the ages. In the Patriarchal period (here including the world before the flood, or from Adam down to the time when the nation of Israel was organized, which really includes two ages) two phases of God's plan were brought to view. The first is seen in Genesis iii. 15, where the Lord said—not to the woman, but of her

to the serpent: "Her seed shall bruise (or crush) thy head, and thou shalt bruise his heel." I will not here argue about the nature of the enemy, the devil. Some believe in a personal devil and some do not. From what I have seen in his writings, I understand that Bro. Williams claims that the devil is not personal, but refers to the evil principle in man's nature. Well, if his view of the serpent be correct, then the crushing of the serpent's head must refer to the destruction of the evil in man, and this is what is necessary to secure his salvation. That is just what man needs, to be saved from his low condition, from ignorance, sin and death, and brought up to the knowledge and righteousness and freedom that pertain to the life of Christ.

But it is not alone by such inferences that we are sure that this good result is to be produced. The other phase of God's plan is seen in his promise to Abraham, which was in the Patriarchal age. The first was a threatening against the enemy, but this is a promise of blessing to the people. The Seed is to crush the serpent's head, and also to bless all the nations, kindreds and families of the earth. And from the general teaching of the word we know what Christ's method of blessing is, and whether it is here or hereafter, the blessing will always be on the same principle.

In the Patriarchal period nothing was said concerning the nature of the Seed. Now we come to the Jewish age, and we see Abraham's seed in Isaac and the nation of Israel. This is the seed according to the flesh. God promised that Abraham should have a seed "as the sand of the sea" in multitude. Then again he was promised that his seed should be "as the stars of heaven." Here are two phases of the seed, one earthly, and the other heavenly, and both innumerable.

As the earthly phase of the seed was developed in the Jewish age, so we find the heavenly or spiritual phase of the seed developed in the gospel age. "The children of the promise are counted for the seed," (Rom. ix. 8), and "We, brethren, as Isaac was, are the children of the promise."—Gal. iv. 28. And, in Gal. iii. 16, 26-29, this higher phase of the seed is explained to be Christ and those baptized into him. And allow me to say incidentally that it is one thing to be baptized in water and another thing to be baptized into Christ. (The ceremony is a symbol of the deeper reality.) Probably many have been baptized in the water that never got into Christ. But the great point is that those who are baptized into Christ are the seed and heirs according to the promise.

Clearly, it takes the gospel age to develop the spiritual seed—Christ and his body, the church—and therefore it follows that the work of the seed—the blessing of all the nations, families and kindreds of the earth—lies in the ages to come. That work is not done here, as many are teaching. It belongs to the future, and is all-inclusive. It cannot be limited, because the seed is to destroy the serpent, and bless those who were under the serpent's power. If, indeed, the serpent is the evil in man's nature, just as sure as that enemy is destroyed, all mankind must be blessed. There is no reason to make any exceptions.

There are several things that might be mentioned incidentally. The Church of Christ is spoken of as a chaste virgin, espoused to him, and after the marriage, as "the bride, the Lamb's wife,"—the New Jerusalem being its perfected condition.—Rev. xxi. 9, 10. As Eve, the wife of the first Adam, was the mother of all mankind on the plane of the flesh, so the Church, the wife of the Second Adam, is to be the mother of all mankind on the higher plane. The regeneration of the world follows the marriage of the Lamb, even as the generation of the world followed the marriage of the first pair.

The Church is also called the "Temple of God," each believer being a living stone. As illustrated by the ancient temple, the stones are prepared

in the quarry of life, and in due time they are taken from the quarry and the building goes up. When it is completed, it will be filled with the glory of God; and then the work of the temple will be carried on, that is, to give light. "The glory of the Lord shall be revealed, and all flesh shall see it together." Jesus, speaking of the work of the future age, said: "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43. "Shine forth!" That is, not merely to enjoy themselves, but to give light to the world of mankind.

Paul, in Rom. viii. 14-21, tells us that those who have the first fruits of the Spirit, and are led by that Spirit, are "the sons of God;" that the groaning creation waits for the manifestation of these sons, and that they "also" (as well as the first fruits) "shall be delivered," and not merely in some limited sense, but "from the bondage of corruption into the glorious liberty of the children of God." The "firstfruits" and the later fruit are related to each other as the church and the world.

In Rev. xiv. we read of a company "redeemed from the earth" as "the firstfruits unto God and the Lamb." Then follows another angel, having the everlasting gospel to preach to every nation, kindred, tongue and people, saying: "Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Then the fall of the great Babylon system is brought to view, which shows that the people are brought under the power of the new message. In anticipation of this grand result, in Rev. xv. 2-4, we find the victors on the sea of glass singing the song of Moses and the Lamb, the climax of which is that "All nations shall come and worship before thee; for thy judgments are made manifest."

III. MANY BIBLE TESTIMONIES. I am conscious of the fact that it is impossible to bring out all that may be said on these Scriptures, either for or against, in the limited time. In Gen. iii. 15, we see the seed of the serpent and the seed of the woman, the conflict between them, and the victory on the side of the promised seed, by the crushing of the serpent's head. It would not be a complete victory, but a partial failure, if it should not be carried out to the full extent.

In Gen. xii. 3, xxii. 18, and other Scriptures, we have God's covenant with Abraham that the promised Seed shall bless all the nations, families and kindreds of the earth. Not cursed, but blessed!

In Isaiah xiv. 24, 27 and xlvi. 9-11, we are told that God's purpose shall stand, and that he will do all his pleasure. What he proposes to do he will do; no one can cause him to fail.

In Psalm ii. 7, 8, we learn that the Father promised to give the Son the nations and the earth as his inheritance. I stand on the claim that Christ will not destroy either part of his inheritance, but bless it, making it right and preserve it. Not only are the nations and the earth to be His inheritance, but the Scriptures teach that the sons of God are to be joint heirs with Him.—Rom. viii. 17.

In Psalm xxii. 27, 28, the conversion of the world is foretold, when the kingdom is the Lord's, and he is the Governor among the nations; and they are given to him at the sounding of the seventh trumpet.—Rev. xi. 11-18. Psalm lxxii. 7 says all nations shall call the Lord blessed. In Psalm lxxxvi. 9 we are told that all the nations that God has made shall come and worship and glorify Him. Ezekiel xvi. 43-63 tells us of the everlasting covenant under which the Sodomites and other nations are to be blessed. Psalm lxxviii. 20 teaches that our God is the God of salvation, and that to him belongs the issues from death. The New Testament teaches that "As in Adam all die, even so in Christ shall all be made alive." Then they all belong to the God of salvation. If the other view is true, He might as well be called the God of damnation.

I believe in the "God of salvation," as revealed in the Lord Jesus Christ, and all who come forth out of death belong to Him; and there is no Bible proof that any shall go down a second time after having been made alive in Christ. I do not hesitate to say that if anyone should die and be raised on the mortal plane, once, twice, or ten, or a hundred, or a thousand times, that would not settle the case. All must be made alive in Christ before they get through, and when that has taken place, they cannot die again, any more than He Himself can die.

In Isaiah xxvi. 9 we are told that when God's judgments are in the earth, the inhabitants of the world will learn righteousness, (which is a better result than hopeless destruction); and in xxv. 8 we learn that death shall be swallowed up in victory; and it is not limited to a class. It would not be a victory if they should die again. It is not people, but *death*, that shall be destroyed. It is all-inclusive, and when it is done, all shall be alive.

I understand that Bro. Williams teaches that "the wages of sin is death." Then we agree; and I am glad we can agree on some strong point. But I want to say very positively that I believe that when men are made alive—delivered from the wages of sin—they cannot die again.

Isaiah xlv. 17 and Rom. xi. 26, taken together, show that all Israel shall be saved in the Lord, with an everlasting salvation. In Isaiah xlii. 4 and Matthew xii. 20 we learn that even the judgments of the Lord shall be unto victory, and that he shall not fail nor be discouraged. In Isaiah liii. 10, 11, we are told that the pleasure of the Lord shall prosper in his hand, and that he shall see of the travail of his soul, and be satisfied.—See also lv. 10, 11.

Some of these passages no doubt refer to the living, but some of them include the dead; and in Hosea xiii. 14, it is plainly foretold that death and hell shall be destroyed. When the killing power and the death state are destroyed, there will be nothing left but life.

In Luke ii. 10 the birth of Christ is announced as "good tidings of great joy which shall be unto all people." (This would not be true if all do not hear the tidings.) In Luke xix. 10, we learn that Jesus came to seek and to save the lost. I am confident he will succeed in his mission. We have seen in the Old Testament that he will succeed; and that he himself said he shall not fail, nor be discouraged, but shall send forth judgment unto victory. In Luke xv. his mission and his success are illustrated by his three parables—the lost sheep, the lost silver, and the lost son—representing all sinners—the stupid, the helpless, and the wilful. All sinners are like the sheep, the silver or the prodigal. They were all lost, and later all found. The shepherd went after the sheep, the woman searched for the silver, and the son came back of his own accord on account of his sufferings. Even the wilful son was restored and blessed, and only the elder brother objected. I hope none of us will be like him.

In Matthew xvii. 11 and Acts iii. 19-21 we are told of "the restitution of all things," and I take it that it means what it says.

In Daniel ix. 24, we are told that Christ will "make an end of sins, and bring in everlasting righteousness." That is just what we are talking about. Christ's way of destroying sin is by making people righteous, and his way (the only way) of destroying death is by making people alive. This was illustrated in himself, when he "abolished death, and brought life and immortality to light." As he represented the race, what was done in him, secured the same for them.

In Luke xx. 27-38, our Lord shows that even the unbelieving Sadducees (the woman and her seven husbands) shall have part in the resurrection where they will be like the angels, and that in God's plan "all live unto him." [The Gospels show that Jesus prayed that his murderers should be forgiven, and in Zech. xii. 10, we learn that his prayer will be answered in the coming day, This reminds us of Joseph's dealing with his brethren.]

John i. 4 says, "the life was the light of men." Verse 9 tells us that Christ is "the true Light that lighteth every man that cometh into the world." And verse 29 speaks of him as "the Lamb of God which taketh away the sin of the world."

Some may be surprised that we take John iii. 7 and Acts iv. 12 just as they read, and believe that men "must be born again," "must be saved." Jesus did not say men *may* or *ought* to be born again. It is not "of the will of the flesh, nor of the will of man, but of God."—John i. 13. It is the work of God, through Christ, to save the world.

John iv. 42 and 1 John iv. 14 teach that Christ is "the Saviour of the world." John xii, 31, 32 shows that Christ being "lifted up," (or highly exalted) will draw all unto himself.—Comp. Philip. ii. 9-11.

In Rom. v. 10 we learn that God's enemies were reconciled to him by the death of his Son; and in iv. 25, that he was raised on account of their justification. Rom. v. 18, 19 shows that all were made sinners and condemned to death in Adam, and that all are judged to life and made righteous in Christ. In vi. 23 we are told that "the wages of sin is death [not eternal death], but the gift of God is eternal life through Jesus Christ." I am very glad, indeed, that he put the gift after the wages. It is only because of the wages of sin that men need that gift; and Paul's whole argument is to show that all died in Adam, and that all shall have a share in the eternal life of Christ.

In Rom. viii. 14-23 (before mentioned) we are shown that those who have the firstfruits of the Spirit are delivered first, and the rest, after "the manifestation of the sons of God." In Rom. xiv. 9-11 we see that Christ, by his death and resurrection, is Lord of both the dead and the living, and that "every knee shall bow, and every tongue confess to God."—See Isaiah xlv. 23: "Every tongue shall swear,"—take the oath of allegiance to the Lord.

Acts x. 15 and 28 show that God hath cleansed every man. Of course, it was done in the person of Christ, the world's Representative. It has not yet been applied to all, but it will be. By that vision Peter learned the lesson that he "should not call any man common or unclean."

In Eph. i. 10 we learn that all shall be gathered together in Christ; and, in ii. 16, 17, that all were reconciled in Him, and that therefore peace was proclaimed. In Philip ii. 9-11 we are shown that all shall confess and worship Christ, to the glory of God, the Father, (which they could not do without the Holy Spirit.—1 Cor. xii. 3.) In Col. i, 15-20 we are told that all were created in, by and for Christ, and reconciled by his cross. In 1 Tim. ii. 4-6 Paul shows that God will have all to be saved, and to come to the knowledge of the truth.—Comp. John xvii. 3. In 1 Tim. iv. 10 he declares that God is the Saviour of all men, especially of believers. This shows that the "all men" are not all believers; and he could not be the Saviour of all if he did not save them all. In Titus ii. 11 Paul says that the grace (loving favor) of God, that bringeth salvation to *all*, hath appeared.—See margin.

In Heb. ii. 9 and 15 we see that Jesus died for every man, and that his mission includes the deliverance of "those who through fear of death were all their life time subject to bondage. (Such fear and bondage are not marks of the Christian.) In 1 John iii. 8 we learn that the mission of Christ is to destroy the works of the devil, which does not include man, as he is "the offspring of God."—Acts. xvii. 29.

In Rev. i. 18 we see that Christ, the risen One, has the keys of death and of hell—hades, the state of death; and what is the use of the key except to open the door, and bring forth the captives to liberty. In v. 13 all are heard praising God and the lamb. In xxi. 4 we are told that the time is coming when there shall be no more death, sorrow, tears, nor pain—when all shall be alive, well,

righteous and happy; and in xxii. 2, 3, we see that all shall be healed, and that there shall be no more curse—"no more anything accursed."—R. V., margin.

I am glad for this truth—the fulfillment of God's word that the serpent shall be crushed and all the people blessed. If anyone could be perfectly happy and well with many of the loved ones of earth left out, he would have to be more selfish than he is now, and that is useless.

Yes, the Bible teaches that all mankind shall finally be saved, even if some cannot see it, and cannot now be convinced of it. Those who do see it rejoice and are glad for others as well as themselves.

FIRST PROPOSITION—MR. WILLIAMS' FIRST SPEECH OF FORTY MINUTES.

GENTLEMEN, MODERATOR AND RESPECTED FRIENDS: Human nature is naturally prone to console itself with the idea that it does not make any difference what it does. It is prone to give way to procrastination, and to indifference. Anything that would indulge it in this direction would be dangerous to it. How often it is true that "the wish is father to the thought," and if human nature can be persuaded that it *must* be saved *sometime*, though it may be far off in the distant future, it will be very apt to procrastinate and become indifferent during its lifetime, in the belief that it will have another chance during another lifetime.

So, to begin with, the subject before us, as presented by my worthy friend, is certainly a dangerous one. But, of course, some will say, that may only appear to be so, and, therefore, we must judge it upon its merits and our dependence must be upon what the law and the testimony declares. In very much that our friend has said here tonight, we agree with him. In regard to the question of final victory, in regard to the question of all *in Christ* being saved, there is no difference. But the question arises, Who are in Christ? and what does "final victory" mean? What does it mean for the seed of the woman to crush the serpent's head? What does it mean to fulfill the promise, "In thee, Abraham, shall all families of the earth be blessed?" My worthy friend overlooked a very important point of that passage, which promises a blessing. If he had read carefully he would have found it, and he would have seen that God said two things to Abraham. He did not simply say, "In thee, Abraham, shall all families of the earth be blessed," but He said: "I will bless him that blesseth thee and *I will curse him that curseth thee.*" Mark, "I will curse him that curseth thee." There is a blessing on the one hand, and a curse on the other, and not a blessing for all, then—good, bad and indifferent.

But the whole matter, of course, must depend, as I said before, upon what God has declared throughout the Scriptures. And I shall now proceed to produce what I would call the affirmative part of my negative argument, which, of course, will negative what my friend has said; and I shall reserve, to some extent, my reply to what he has said and the examination of the passages he has given for my last speech. I take this course because I want to present what I call the affirmative part of my speech so that I may give my opponent an opportunity to examine the passages I quote, and reply to what I shall say.

Now, if I can prove from the Scriptures by positive, clear, unmistakable declarations that there are some who will never be raised from the dead, that will negative the argument that my friend has set forth. Let us see now if this can be done. My friend has quoted what our Lord said to the Sadducees, that those who are worthy to obtain the resurrection of the dead shall die no

more, and that "they *all* live unto Him." But of whom is He here speaking? He quotes from Moses that God was "the God of Abraham, the God of Isaac and the God of Jacob," and of *all such*, then, of whom God is the God, he says, "they all live unto him." For he adds—and that part of it my friend overlooked—the Saviour adds: "God *is not the God of the dead.*" There are some dead in a sense that God is not their God. They are "the dead" in the sense that they will never come forth to life again, and God is not their God. In the letter to the Ephesians, Chap. 2:11, 12, he read, "Ye being at that time Gentiles in the flesh. . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and *without God* in the world." Here are some without God. God is not their God. Thousands have died "without God;" they are dead—they are dead eternally, because God was not their God. He is not their God, and *therefore* they do not live unto Him, in His purpose. But such as Abraham, Isaac and Jacob, who were men of faith, as Paul says in the eleventh chapter of Hebrews, 13th verse: "These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them," etc., "God having provided some better thing for us that they without us should not be made perfect." But those dying without faith shall never be made alive. All, therefore, that shall not have died in faith all "the dead;" they shall live no more, and the contrast is that they that die in the faith shall live to die no more; they shall be equal to the angels; all such "live unto God," in His purpose; these are in covenant with God, but not those whom God is not the God of; for God is not the God of *the dead*.

I now call your attention to the fourteenth chapter of the Book of Job. Here you find that Job first describes what the fate of man "without God" is: "Man," he says, in the first verse of the chapter, "that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not." And then proceeding, he said: "Till the heavens be no more, they shall not awake, nor be raised out of their sleep." Then, describing their condition, he says: "For there is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease. Though the root thereof wax old in the earth and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant. But man,"—he is now speaking of man who dies without hope—"Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he." Till the heavens be no more, these men Job is talking about, shall never awake, nor be raised out of sleep, nor from the dead. Will the heavens that declare the glory of God ever cease to be? No. Very well, then these men shall never come forth to life again. And then he asks: "If a man die, shall he live again? Are there any that shall live again?" Yes, for he said, "O that thou wouldest hide *me* in the grave, that thou wouldest keep *me* secret until thy wrath be past, that thou wouldest appoint *me* a set time and remember *me!*" Then in chapter 19 he says: "For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold and not another, though my veins be consumed within me." Here he is talking about himself and those of like faith, the righteous, and contrasting them with those who die "like the beasts that perish."—Psa. 49.

I shall proceed now to read another passage to prove that there are some who will never be raised from the dead. I will quote, first of all, the Psalm, 49:12: "Nevertheless, man being in honour abideth not; he is like the

beasts that perish. This their way is their folly; yet their posterity approve their sayings. *Like sheep they are laid in the grave; death shall feed on them*—not life—but death shall feed on them; till it devours them and they have ceased to be. Mark the words, “Death shall feed on them; and the upright shall have dominion over them in the morning.” And then he adds, in drawing the contrast: “But God will redeem *my soul from the power of the grave.*” God will not deliver *their* souls from the power of the grave, for they have gone down “like the beasts that perish and like the sheep are laid in the grave for death to feed upon them,” but of such as the Psalmist he declares, God shall redeem all such from the power of the grave.

In Prov. 21: 16, we are told that “The man that wandereth out of the way of understanding *shall remain in the congregation of the dead.*” Now, if my friend says, “Oh, they shall remain there for a little while, or a long while and then they come forth, I answer, the righteous shall remain in the grave for a while and then come forth. Where, then, lies the difference? There are some who will remain in the congregation of the dead. Leave it there, my friend. There are some who will not remain in the congregation of the dead, for they shall have a resurrection.

Then again, in the ninth chapter of Ecclesiastes, 4th verse: “For to him that is joined to all the living there is hope; for a living dog is better than a dead lion.” What does that mean if it doesn’t mean that to him that is joined to “*the dead*” there is no hope? To him that is joined “to the living”—those who “all live unto him”—there is hope, but not to “the dead.” For “God is not the God of the dead.” For “the living,” though they die they shall live again, “but the dead know not anything.”

Now, what about those that God is not the God of? Do not forget that He is not the God of the dead. Let me explain. The text says: “For the living know that they shall die; but the dead know not anything, neither have they, “the dead,” any more a reward; for the memory of *them* is forgotten. Also their love and their hatred and their envy is now perished; *neither have they any more a portion for ever in any thing that is done under the sun.*” If that is not their final end, what does language mean, my friends? What can it mean?

But again, in Isaiah, 26, 13th verse: “O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.” What has become of them? “They are dead; they shall not live; they are deceased; they shall not rise.” They are dead; will they come to live again? And be saved? “Oh, yes,” says my friend, but what does God say through the prophet Isaiah? This is what God says—with all due respect to my friend, we must be governed by what God declares. He says: “They are dead.” Let us ask, Shall they live? “Yes,” says my friend. But what does the prophet say? “They *shall not live*; they are deceased. They shall not rise.” You may ask my friend, Shall they rise? and he will answer, “Yes.” But God says, “They shall not rise.” What has become of them? “Therefore hast thou visited and destroyed them and made all their memory to perish.” Are they not gone forever? Language is meaningless if they are not. Then in the nineteenth verse, same chapter, the contrast is drawn between these the prophet has described and those who are God’s people. The prophet seems to say, “I have said ‘*the dead*’ shall not live, and now I am going to talk about those who shall live: *Thy dead men shall live*; together with *my dead body* shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs and the earth shall cast out the dead,” the dead he is here speaking of, but those who are dead and shall not live shall dwell in dust and shall not arise.

Jeremiah 51, 37th verse: “And Babylon shall become heaps, a dwelling

place for dragons, an astonishment, and a hissing, without an inhabitant. They shall roar together like lions; they shall yell as lion's whelps. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, *and not awake*, saith the Lord." Sleep the perpetual sleep and not awake—my friend, can you see salvation or resurrection in that? If so, what is the use of language?

And again, coming to the 57th verse: "And I will make drunk her princes and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep and not awake, saith the King whose name is the Lord of hosts."

Obadiah 16 says: "For as ye have drunk upon by holy mountain, so shall all the heathen drink continually; yea, they shall drink and they shall swallow down and they *shall be as though they had not been*." Have they not now gone out of existence? Then they are as though they had not been. These are the words of inspiration. They are not my words, except as I am reading them from the Word of God.

But again, in the 12th chapter of Daniel, second verse, Daniel says: "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." But my friend says that none would be raised except those that were in Christ, because all come forth justified. And would they be raised justified without having done anything to justify themselves? Let us see. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life"—they alone shall be saved, but what about the others,—“and some to shame and everlasting contempt.” Some to life, everlasting life, and some to shame and contempt. The irresponsible that know not God, the heathen, die, and shall not live, and cease and shall not rise, and God has destroyed them and made all their memory to perish, and they are “like the beasts of the earth that perish.” But those amenable will consist of such as have done good,” under law; and they that have done evil, under law, the former are raised to be saved; the latter to the second death. But again, I will call your attention to what the Apostle Paul declares in Romans 2: 12: “For as many as have sinned *without law shall also perish without law*; and as many as have sinned in the law shall be judged by the law.” Mark, “For as many as have sinned without law,”—take the heathen that know nothing about law, “for as many as have sinned without law” have been saved? “Yes,” says my friends; but what does God say: “As many as have sinned without law *shall perish without law*.” Can you read salvation in that? “Shall perish without law,” and as many as have sinned *in the law* shall be judged by the law. That is righteous, is it not?

And again: Matthew 12: 31, 32: “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit *shall not be forgiven unto men*.” Can men be saved without being forgiven? Here is a sin that cannot be forgiven. And then He proceeds to say: “And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall *not be forgiven him*, neither in this world, neither in the world to come.” The law in this age is that a man that blasphemes the Holy Spirit shall not be forgiven. The law in the future age, that is, the age to come, is that the man that blasphemes the Holy Spirit shall not be forgiven. And yet my friend will say—he doesn't mean it, I hope—that a man can look into the face of Jehovah and blaspheme his Holy Spirit and yet be saved at last, for God will keep at him and make him righteous at last, whether the man is willing or no.

But again 1 John 5: 14 says, “And this is the confidence that we have

in him, that if we ask anything according to his will," etc., and then down in the 17th verse: "If any man see his brother sin which is not unto death, he shall ask and he shall give him life, for them that sin not unto death;" but what about the other? He says, "There is a sin unto death." I do not say that he shall pray for it. Yet my friend would pray for it, wouldn't he? But further: "All unrighteousness is sin, and there is a sin not unto death," which, of course, means that there is a sin that is unto death, not to be forgiven.

Again, in the 6th of Hebrews, 4-8: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is *rejected, and is nigh unto cursing; whose end is to be burned.*" That is how God talks to us, my friend. Don't let us deceive ourselves that we can obtain salvation whether we desire it or not.

In the 10th chapter, 26-28, we read: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. . . . Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God. We are not of them that draw back *unto perdition*, but of them that believe unto the saving of the soul."

Again, in Proverbs, first chapter, 20-23: "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying: How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, *but I will not answer; they shall seek me early, but they shall not find me*; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple *shall slay them*, and the prosperity of fools *shall destroy them*. But," mark the contrast, "whoso harkeneth unto me shall dwell safely, and shall be quiet from fear of evil." And now, to clinch the matter, he says, in Proverbs 29:1: "He that being often reproved hardeneth his neck shall suddenly be destroyed, AND THAT WITHOUT REMEDY." And yet my friend says there will be a remedy for all. But here it is. If he is reproved and hardeneth his neck, he shall be destroyed and that without remedy. In Matt. 25 we have two classes before the judgment seat of Christ. Are they both saved—the "goats" as

well as the "sheep"? Mark the verdict: "These shall go away into everlasting punishment, but the righteous into life eternal." The word punishment here comes from the Greek word *kolasin*, which signifies to "cut off," as when pruning trees the bad branches are cut off. So "these shall go away into the *cutting off* of the age" is the meaning. The cutting off cannot mean their salvation. The righteous, the "sheep," are saved; the wicked, the "goats," are cut off from salvation. Again, in 1 Thessalonians, 4:13: "But I would not have you to be ignorant, brethren, concerning them which are asleep that ye sorrow not, even as others which *have no hope*." Yet my friend has the broad hope, broad enough to embrace every man, woman and child that has ever lived, good, bad or indifferent; while here the Apostle says that there are some who have no hope, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Now, we see from this, along with other testimony that might be added and added—for instance the Apostle says: "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh *reap corruption*; but he that soweth to the Spirit shall of the Spirit reap life everlasting." And 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 everlasting life." What could be clearer? Everlasting life for some; perish, the lot of others.

Now, I will devote the rest of my time to answering some of my opponent's testimonies:

He quotes the text: "And I, if I be lifted up from the earth, will draw all men unto me." The word "men" is not in the original Greek; it is in Italics in the translation, which shows it is not in the original. What is the Saviour talking about drawing to him? Will he draw everything to Him? If so, will he draw the devil to him? Will he draw the Babylonians to Him? The Sodomites? The Amorites, and all sinners? Will they come as a restitution of all things, absolutely and literally? If so, it will be the restitution of all things as they have been all wicked and evil men and things. Peter says: "The end of all things is at hand." But my friend will say: show me in the context what the Apostle is talking about, and then you will see that "all things" under consideration are the things he is speaking of that will come to an end. So, then, with the expression, "I will draw all things unto me." Not literally and absolutely all things, for if so that would require the drawing to him of every wicked being, as a wicked being, and every nation that ever existed, and consequently the restoration of the Babylonian empire, the restoration of ancient and modern Rome, the restoration of every wicked nation that ever existed, according to the absolute sense in which my friend uses the term. The "all things" are all that will constitute his kingdom; for this is the subject under consideration, and we must not go outside the "all things" he has in view. But again, in Matthew 17: 10, 11, there is a quotation in regard to Elias, that he will restore all things; and the text has been quoted from the Acts: "The heavens must receive Christ till the time of the restitution of all things," says my friend. Yes, but he didn't quote far enough. The apostle qualifies his terms: "Whom the heavens must receive until the times of the restitution of all things." Now mark, "which God hath spoken by the mouth of all his holy prophets since the world began." These are the "all things" that are to be restored. Not all things in the absolute sense. That would commit us to the absurdity of God's restoring wicked Sodom, wicked Adam, all wickedness as well as goodness; and, therefore, we must qualify and use the words "all things" in relation to the things under consideration whatever the writer is dealing with.

Again in the passage from Cor. 15: 22, 23, our friend quotes: "As in

Adam all die, even so in Christ shall all be made alive." Yes, yes, but he did not look carefully there. The Apostle made a statement before that. He says: "For since by man came death, by man came also the resurrection of the dead." Here are two statements, followed by the part emphasized by our friend. The word "by," as my friend knows, comes from the preposition *dia*, meaning through. "For since by (or through) man came death, by man came also the resurrection of the dead." Now, if the Apostle had left it there, it might prove the resurrection of everybody, I admit. But even that could not prove their salvation, for there are some who come forth to "everlasting destruction." That does not prove their salvation, then. But the Apostle didn't leave it there; he followed up by saying, seeming to declare, "I will qualify my terms now, and tell you what I meant"—"For as *in* Adam all die," because all Adam can give you, if you are *in* him, is death,— "even so *in* Christ shall all be made alive." But are all in Christ, good, bad and indifferent? Were the Sodomites in Christ? The Ammorites? The heathen? No. "As many of you as have been baptized into Christ" are in Christ. Now the preposition "in" is from the Greek *en*, and the Apostle evidently changed the preposition from *dia*, through, of the first clause, to *en*, in, of the second clause, for the purpose of qualifying the "all"—all in Christ shall be made alive.

Now, referring to Romans 5, you will remember in regard to death, our friend said the death of Christ saves us all. It does, if we are in Christ. God was in Christ reconciling the world unto himself. But what "world" does he mean? My friend knows very well that "world" doesn't mean the whole creation, for he himself quotes from the first chapter of John: "For Christ is the light of *the world*, and lighteth *every man that cometh into the world*." But those who do not come into the light of this "world" remain in darkness and those who go down to the congregation of the dead in darkness shall "remain in the congregation of the dead." But going back: Christ was raised again for our justification. The Apostle says: know ye that "as many of you as were baptized into Jesus Christ were baptized into his death." You must come into the death of Christ. You must die with Him. How? By dying a natural death? There is no merit in that. What sort of a death did Christ die? A sacrificial, a voluntary death, and consequently shed the blood of the everlasting covenant. That is what brought salvation, and how shall we share in that? By being baptized in His death.

Time called.

FIRST PROPOSITION—MR. PATON'S SECOND SPEECH OF TWENTY MINUTES.

The utter impossibility of answering all the arguments on one side or the other, in the limited time, is very evident. If what I said is to be understood in the light of the brother's inferences, then I am very much mistaken. I said a great many things that would be, according to the brother's idea, or as he would have it, as though I was teaching that men were going to be ushered into the Kingdom of God, good, bad, and indifferent. That idea has been expressed several times in our brother's talk.

He did not take up the plan of the ages, and the development of the church first, and the world afterwards. One thing I supposed:—that he was a believer in what is familiarly known as the "age to come." I supposed that; and that there was to be a restitution at the coming of the Lord. That passage that he mentioned about the last thing, in 2 Thessalonians, where it says: "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power,"—I do not know now exactly what he thinks about it. I am puzzled, because I take it for granted that

he believes in the thousand years' reign of Christ, between his coming and the final resurrection. We are told that there are those who would have part in the first resurrection, and another class that would not live again until the thousand years were finished; and unless I am very much mistaken, where he talks of an "everlasting destruction," it must be until the time comes for the other resurrection.

Brother Williams knows that the word "aionian" means, strictly and literally, "age-lasting." If he does not know it, it is time he did. I think he knows it, and yet he has utterly ignored that phase of the truth in all his discourse—utterly ignored it. There are those who are cut off at the Lord's coming, punished with age-lasting destruction, and all who had died, who were not ready for the first resurrection, were to "remain in the congregation of the dead" until the end of the thousand years. That fact would explain it in my mind, and so it would in the minds of a good many other people. Of course, if people do not see the order of the ages, and the salvation and development of the church, and that the believers in this age are the ones who are to be ready for the Lord's coming,—if they do not see that, and that the rest of mankind will not live until the end of the thousand years, there would be some force in his argument. The distinct and positive statement that he has made is as if, when they were destroyed at the coming of the Lord, that was the end of them. Now, I understand the Word to teach that those who are in Christ by faith, and by being baptized into Him,—as he said, and as I say,—are the ones who are to live and reign with Christ a thousand years, and the others are cut off, and are to be made subjects of that "age-lasting destruction from the presence of the Lord and from the glory of his power." And in that morning, those in the first resurrection, shall have dominion over the others, and they shall be ashes under their feet, and all the Scriptures that refer to this subject will be clearly fulfilled. The Church of Christ, the first born from the dead, who are to reign with him, will live and reign during that eternity,—if you like to use that word,—but it is age-lasting, that age, that "aionian" period; and the rest will not live until the thousand years are finished; and that answers, in my judgment, all that class of Scripture in regard to the "everlasting punishment," that is spoken of in the 25th chapter of Matthew.

Our brother has brought up an idea here that seemed to me very popular, under the circumstances. He seems to take the ground that the sheep in that parable of judgment in the 25th of Matthew,—or that scene of judgment, whether you call it a parable or not,—are the righteous of all the ages past. Why, these did not know the Lord. They did not know the King. The saints were already with the Lord. Those who are to reign with Christ come with Him when He comes to judge the world. Neither one of these two classes belongs to the Church of Christ. They were surprised when He said: "I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in." These people had been doing something that the Lord recognized as done to Him, and yet they did not know Him, and He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These are the ones that were said to enter into the life of that age, and the others are to enter into the fire of that age. For what purpose? Why, he has admitted that the word "kolasin," (here rendered punishment) means pruning, and that is exactly what I am pleading for. They are going into the fire of God's judgment, to have their meanness and selfishness burned out of them. I do not believe anybody is going to be saved in sin. I have never believed that kind of thing. They were utterly selfish. I know people of that kind. I always think of a certain man, when I come to this subject. I remember him well; he was in

the army, and we were under the same circumstances. He was one of those men who was invariably looking after "number one." That is the way it was with these goats. They lived for themselves, and were naturally men and selfish; and they will need to have some scorching, and I believe they will get it.

I do not believe anybody is going to be just poked into the Kingdom of God, as the brother seemed to think I was teaching. I believe in the religion of Jesus Christ as teaching that there is only one way by which men can be fitted for the Kingdom of God, whether as kings and priests, or as subjects that will come in later, and that is by the process of judgment. It is a revealed fact that when a man has believed in Christ and been baptized, it brings him into a process of judgment, and the Apostle calls upon us to judge ourselves, and says, if we will judge ourselves, we will not be judged with the world. The world will be judged afterwards. The Lord is coming to judge the world in righteousness, but the saints are coming with Him when He comes to judge the world. Paul says: "We shall also appear with Him in glory," and "The saints shall judge the world." The saints always know they are working for Christ when they are doing good. These "sheep" did not know they were working for Christ. They are a class of people who were not Christians until after they had met the Lord in judgment. They had honored Him by their works, but it was not knowingly, and yet He honored their deed.

We can recognize three classes of people now: The Christians,—those who know the Lord, and love Him, and serve Him intelligently;—those are the ones I speak of as Christians. I suppose they are not all confined to one little class and one little corner. I believe that all who are begotten by the Spirit belong to Christ and are included in His Church. They are a larger number than some people think; but there are the other two classes. You can find them. Leave all the Christians out of the count for just a little while, and look for the kind and good and unselfish people, who are ready to bless others every day of their lives. When we look for them, we can find them. They are not Christians at all; they have not been baptized; but they have those good qualities, and they have come to have those good qualities by being blessed by the gospel influence. And you know people are benefited by the gospel whether they are Christians or not. And you can find that other class who are so selfishly inclined, they just live for themselves and nobody else, looking after "number one" all the time. I say that the saints that come with Christ in His glory are not the "sheep" of that scene of judgment at all. There is nothing to indicate that the saints and the sheep are the same class. The sheep are another class, and they are, at the judgment, come into possession of the word of God, for they are to have it. Christians have it now. I am not saying they have the full fruition of that life now, but they are spoken of as having it, and being in the possession and enjoyment of it, and they "know that they have passed from death unto life because they love the brethren." "He that loveth not his brother abideth in death." It does not say will abide in death eternally, but only until he becomes a believer and learns to love his brother.

And the time is coming when the world is to be judged, and everybody is to be brought to judgment that was not included in the church of the first horn. They are to be included in those trials and those conditions that are to develop them.

Some people seem to think that the mission of the New Testament is to teach that the Lord will save the good and obedient. But I say He came to save those that need saving; to save sinners, not the righteous. I have heard tonight something like this: "Why, if all these bad people are going to be ushered into heaven, it would not be fit for *decent people*" (like us, of course).

Just as though we were naturally any better than anybody else. If the Lord, by the power of His truth, and the Spirit working by the truth, has wrought a change in us, and crucified the flesh, and developed that character in us which is worthy of a place in the Kingdom of God, then what He can do for you, Christian brother, or what he has done for you, He is equally able to do for the other fellows—(all others).

It would be useless to attempt to answer all the criticisms and quotations. He can not do it with me. I can not do it with him. It would be utterly impossible. But I will say that it seems very clear to me that in all we have heard from Brother Williams tonight—(yes, he *is* my brother, I believe it. I rejoice in the fact that he loves the Lord, and I expect to meet him on the shores of glorious deliverance one of these days. I expect it, and I am glad to believe that all who are in Christ Jesus in the practical way of which I have spoken, are to be the first fruits unto God and the Lamb) is a most wonderful conglomeration of law and gospel. I never heard anything worse in all my life. I never heard law and gospel so mixed up. I have often heard men preach on probation, and they nearly all go to the Old Testament to get a text. As I said before, life and death, and all that sort of thing is not gospel, and there is not a single passage in the whole Bible that shows that you or anybody else will ever be, or ever has been, on trial for eternal life. There is no probation for eternal life. It is for position. Probation is for those in Christ in the development of character, and they shall be rewarded according to their works. "The wages of sin is death, but the *gift* of God is eternal life." You can not earn eternal life; you can earn death. But eternal life is the gift of God's grace. The Apostle says this positively and distinctly. He has *given* us eternal life, and that life is in His Son; and those who can see it and know it, they take that life, and claim it, and enjoy it now; and the others will be brought to the knowledge of the truth later on.

There is no use to try to make us believe that all those destructions are endless. That would exclude the great work of Jesus Christ in dying for the sins of the world and making men alive in Him. The brother has ignored the gospel of Jesus Christ almost entirely. He has ignored the great facts to which I referred you. He is trying to water down and mutilate the fullness of the gospel as I claim it, and the marvelous work of God, and make His great work a plan of damnation, instead of a plan of salvation. The gift of God is eternal life. Of those who are brought to the judgment here in this age, the Apostle Peter says: "The time is come that judgment must begin with the house of God." Your sins go before to judgment, if you are a Christian, but the sins of others follow after. The world is to be judged, and the Lord Jesus Himself says it will be unto victory. I had rather take His testimony, even if it should prove a contradiction, to Job (although I do not believe it does). But I believe the Lord Jesus when he says, He "will not fail, nor be discouraged, until he shall send forth judgment unto victory." We are told what that victory is. Death is swallowed up in victory, and sin is to come to an end, and the devil is to be destroyed—taking our brother's own definition—sin in the flesh. The Lord won't save sin in the flesh. The Lord won't save the devil in any such sense, but He will save man by destroying the devil in him, and that is the only way He ever does it and we will all have to get rid of the devil in us before we are fully saved. I believe the worst form is the devil of selfishness and narrowness. It is overwhelming sometimes, when I think of it, to see how some people will completely ignore the positive statements of Christ and His Apostles concerning that all-glorious victory.

Our brother was talking of the Sadducees. Jesus had a splendid oppor-

tunity to let them know that all these unbelievers were going to be left out, but He did not do it. This Sadducean woman and her seven husbands were unbelievers, but He taught "the resurrection of *the dead*;" and when the Lord and Paul spoke of the resurrection of *the dead*, they meant *all* the dead, "both the just and the unjust," for when Paul spoke of the resurrection of the righteous, he said "the dead in Christ."

FIRST PROPOSITION—MR. WILLIAMS' SECOND SPEECH—TWENTY MINUTES.

GENTLEMEN, MODERATORS AND RESPECTED FRIENDS: As to the question of whether it is damnation or salvation, that belongs more particularly to our subject tomorrow night, where we will more fully show the two sides to the question and prove that for those who deserve nothing but damnation, damnation will be their lot; but for those fit to live forever, they will be permitted to live forever. I want just to quote one passage now in the 37th Psalm: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." There will be no room for the wicked, but what will become of them?—"But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." That surely is their damnation, my friend, but on the other hand, salvation: "The meek shall inherit the earth and dwell therein forever." There are salvation and damnation. But we will leave that until tomorrow night.

And now I must affirm that the passages I quoted all stand, and my friend has made no attempt to meet them. He has replied to only one passage that I quoted, the 25th of Matthew: "These shall go away into everlasting punishment, but the righteous to life eternal," and he reads it: "Aonian punishment, or into the punishment of the age." But he didn't see the point I was bringing out there. I called his attention to the fact that the word "punishment" comes from the Greek word "*kolasin*," and that means "to cut off." Ah, he says, "that means pruning," and that is what I am contending for. What, pruning the *branches* that are cut off? When you go out to the orchard and find your trees burdened with branches that are dead, you cut those branches off, and do you prune *them* and expect to get trees and fruit from them? Those useless, burdensome branches you cut off to destroy, don't you? and the trees you preserve. Now, my friend makes the mistake of supposing that the Saviour was talking about pruning the branches that were cut off as useless, whereas He is speaking of pruning the trees and destroying the useless branches and that is what I was quoting the text for. Let me compare another passage: "He will thoroughly purge his floor and gather the wheat into the garner." There you have the righteous, the "wheat." But the chaff—I wonder if my friend will prune the chaff and try to get wheat out of that. I wonder if he thinks the Lord will turn the chaff into wheat. My friend, I suppose, would sow it on his farm and hope to get a crop of wheat out of the chaff in spite of the fact that it is chaff. That is absurd; you all know it is absurd. "But the chaff he will burn up with unquenchable fire."

Let me call your attention to another fact. We have the parable of the wheat and the tares. Would my friend, if he were a farmer, "prune" the tares? Would he cultivate the tares? Would he try to make wheat out of the tares? Does not the Saviour make the comparison here, the tares to compare with the wicked and the wheat to compare with the righteous; the one to be preserved, the other not to be preserved but to be burned, to be destroyed? Keep, therefore, the figures of speech and the language before your mind and there can be only one conclusion that we can come to, and that is,

that He will destroy the wicked and preserve the righteous.

But my friend has a sort of an artificial idea that he has invented of his own, that unless everything is brought to life, death is not swallowed up in victory. I wonder if he believes that every single creature, every mosquito that ever annoyed a person, and every fly, and insect, and every crow that flies in the air, will live again. Will there not be millions and millions of things that will die and that will never come to life, and yet death will be swallowed up in victory? But for whom will death be swallowed up in victory? Why, says the apostle, "This mortal shall put on immortality, and this corruptible shall put on incorruption. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? But thanks be to God who giveth us, the righteous, victory through our Lord Jesus Christ." My friend started out by calling your attention to the fact that the seed of woman would crush the head of the serpent; that is, crushing the serpent to death. Will my friend bring to life that serpent? No. Well, there is something that will not be brought to life. So his idea goes for naught, even in his own argument. And since the serpent represents all those unfit to live for all eternity, when they have passed out of existence, and, as we have already been shown, "the memory of them is forgotten," that they will "have no more a portion in anything that is done under the sun," and they "are destroyed, and that without remedy," their restoration to life is not necessary to give force to the words which apply to the righteous only—"Death is swallowed up in victory." My friend hasn't touched those many passages I quoted to show the total end of the wicked. They are to be destroyed. When that is done, there is not a single wicked person in existence. All the wicked unfit for life and corrupt are gone, and those fit to live have the power of an endless life and the Lord will then "see of the travail of his soul and be satisfied, and the pleasure of the Lord will prosper in His hand." If a man is unfit for a future life, then, as I have shown you from the book of Proverbs 1:29, God says: "The time will come when I will mock at your calamities, when your fear cometh as desolation, because I have called to you and you did not answer." My friend says that God is able to save us and also able to do the same for "all the other fellows." Yes, but is God saving men by machinery? or is man a moral creature that must respond to the hand of heaven's love? Man must exercise that volition given to him by God. If he does not, like the beasts that perish, he is unfit for eternity; but if he accepts the gospel and becomes a servant of his Heavenly Father, then God will smile upon him. "I will bless him that blesseth thee, and I will curse him that curseth thee."

I must now review the few passages my friend has quoted, some of them I have already dealt with. I quoted 1 Peter iv, 7, "The end of all things is at hand." I quoted this to show that the term "all things" is used with reference to all things under consideration by the writer, and we must take the context to see what he is speaking of; and therefore when Christ says, "I will draw all unto me," we must take the context and see that He is not speaking about everything that ever existed. Whenever He speaks of restoring "all things," the context will show that it is all things that pertain to the Kingdom of God that He is talking about, and not all things that ever had an existence. Revelation 3:14: "And unto the angel of the church of the Laodiceans, write; these things saith the Amen, the faithful and true witness, the *beginning of the creation of God.*" And in the Diaglott rendering Christ is called "the first born of *all creation.*" This verse then means that He is "the beginning of *all creation*" and now what "creation" is he speaking here of? It is the new creation, and He is the nucleus of that, the

beginning of it; and consequently when He uses the term "all creation," the words are limited. Upon the same principle "restore all things" means all things pertaining to the kingdom of God; but the words do not include the restoration of the Babylonians, they do not include the serpent, they do not include the wicked, of whom God says, "they shall be destroyed, and that without remedy." They are not included, for the Bible does not contradict itself.

I will call your attention to the following passage, Eph. 1:10: "That in the dispensation of the fulness of times he might gather together in one *all things in Christ*, both which are in heaven and which are on earth." The apostle is here speaking of all things in the new heavens and new earth, and of their being gathered all together in Christ. He is not speaking of the literal heavens and earth. Therefore, again, the "all" must be confined to the subject under consideration. We read in 2 Peter, third chapter, "The heavens shall pass away with a great noise and the elements shall melt with fervent heat"; speaking of the present political heavens; but the new heavens—He shall gather them together, when all things pertaining thereto shall be gathered together unto Him. So says Peter, "Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness;" and all things pertaining to these will be gathered unto Him. But my friend doesn't read the context, he snatches a verse from here and there and does not give you the full context that qualifies it.

Our attention has been called to the words in 1 Timothy, 4: "Who will have all men to be saved." Yes, says my opponent, He *will* have *all* men to be saved. Now my friend knows very well that the word "will" here means that He desires, or He wishes. The Greek word (*thelo*) is translated "desire." It is God's *desire* that all men should be saved. But man is not a machine; he is a moral creature; a creature of volition, and therefore while God is "willing," *desires* that all men shall be saved, all men will not be saved, and therefore some will be destroyed, "and that without remedy."

If my friend will read this 2 Tim. 2:24-26 it will help him—"If God *peradventure* will give them repentance to the acknowledging of the truth"—if He will save them or bring them to repentance. For the words, "If He brings them to repentance," the Diaglott reads, "perhaps." That means, If they will respond to Him, then He will grant them repentance, but if not, then what? "*They shall be destroyed and that without remedy.*" That last quotation is from the "Old Scriptures." But my friend says, "What is the use of going back to the Old Scriptures?" Why, God can tell the truth in the Old as well as in the New, but my friend sweeps it aside with a wave of his hand. Is not God as truthful in olden times as in the new? Certainly He is. That, my friend, you must agree with, that what is brought out in the New is from the Old, it is found in both.

Again your attention is called to the thought that the original word for "will" means to wish, to will, according to Dr. Young. God wishes or is willing that all should be saved, but to show you from the Scriptures that that is the meaning of the word I refer you to 2 Peter, 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, *not willing* that any should perish but that all should come to repentance." Put my friend says God will (is determined to) have everything He wishes. Why, that is absurd! Do you think God wishes we should sin? But we do sin. God wishes it were otherwise, and yet it is not otherwise. God gives man the power to act, but he does many things contrary to the will of God, and therefore God does not have everything as He wishes; and God cannot save a single man except by man responding to Him; for He has so arranged it in His law. God offers and man accepts.

Therefore, "He that believeth shall not perish, but shall have everlasting life."

Matthew 1:19: "Then Joseph, her husband, being a just man, and *not willing* to make her a public example, was minded to put her away privily." Not willing, not desiring—that is the meaning of the word. Therefore this goes to show that the context governs the use of the word and helps to convey its meaning in that text.

Again our attention is called to this word "all." My friend refers to Abraham, "In thee shall *all* families of the earth be blessed." The Apostle says: "And so *all* Israel shall be saved"—Romans 11:26; but in Ezekiel 37:11—"all Israel" is spoken of, and that does not refer to every individual, but to all the tribes, the twelve tribes, not every individual Jew who ever had an existence. In Genesis God says: "After four hundred years I will bring *them* out. He didn't bring out the same that went in; until 400 years had elapsed none were brought out. All that were there were brought out, that is, all that were there at the time when the bringing out took place. Hence the Scripture quoted by our friend gives us the idea that "all" here means "all families of the earth shall be blessed" that will exist at the time when the prophecy is fulfilled.

If you will refer to Exodus 15:13, you will read, "Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." The meaning is that the *nation* was redeemed, but thousands of individuals fell in the wilderness. They are said to have been redeemed and yet those that went down into Egypt were not redeemed—they died there. Read also Psalms 8:11, 12 verses; Amos 2:9, 10; Micah 6:2-4, and mark how the words "thy," "thee," etc., are used, and yet the same individuals did not exist at the time these words were applied to the nation. Other texts declare the same thing in relation to "all these," without including the same persons. Take further 2 Chronicles 11:1-4, and Nehemiah 7:73. They declare the same thing. Personal identity was therefore not involved and this you will see still more clearly from Deut. 28th chapter, where Moses prophesied the destruction of Jerusalem: "Swift as the eagle fieth shall a nation come against *thee*." Yet not one of those spoken to were there when the prophecy was fulfilled. It is the national identity and not the individual identity that is involved. So will "all Israel," "The whole house of Israel," "all nations," etc., in reference to the future. Fulfilled prophecy is a key here to the understanding of unfulfilled.

We come to "the Saviour of all men." This is my friend's favorite text: "The living God, who is the Saviour of all men, specially of those that believe." Why, if He saves all men where can there be any "specially" in the case? If the salvation is, as my friend tells us, the gift of God as eternal life, then He gives all eternal life ultimately, according to his idea, and to give them eternal life is to give them salvation and they cannot be given more than eternal life, so far as *salvation* is concerned. So far as salvation itself is concerned, if they are all saved they all have the same eternal life, and there can be no meaning in the word "specially" in this passage. But my friend knows very well—if he would only tell you what he knows—that the word "Saviour" means preserver; and it is used in many cases in this sense, that God is the preserver—he keeps in life, "in Him we live, and move, and have our being." He, in this sense, is the preserver of all men. We all owe our living existence to him, but He is "specially" the preserver of "those that believe." Why? Because He preserves those that believe eternally, at last, but those of the present that He is only the preserver of now, won't have that "special" salvation and therefore what will happen to them?

Time called.

SECOND PROPOSITION.

“The Bible Teaches That the Punishment of the Wicked Will Result in Their Final Destruction.” Mr. Williams Affirms, Mr. Paton Denies.

MR. WILLIAMS' FIRST SPEECH, THIRTY MINUTES.

GENTLEMEN, MODERATORS AND RESPECTED FRIENDS: Before I proceed to consider the affirmative of the subject tonight, it will be necessary for me to apologize to my friend for having referred to the Old Testament Scriptures last night, and to clear the way for doing the same thing tonight, because I purpose to refer to the Old Testament tonight again, as well as to the New. It seemed it was an offense to our friend last night for me to quote from the Old Testament, and he has talked somewhat about a “conglomeration.” He says: “I never saw such a conglomeration in my life.” Now, a conglomeration is sometimes a collection, and I produced a collection of Scriptures last night from the Old Testament, and it would seem that my friend didn't like that collection and called it a “conglomeration.”

Now, in order to pave the way for quoting from the Old Testament tonight, let me tell you why I quoted from the Old Testament—because it is necessary, unless our friend was speaking ironically, when he said last night that he never saw such a “conglomeration” or collection before in all his life. Perhaps that is the reason why he is here to try to prove what he is trying to prove, for if he had seen that collection of Scripture before he never, I hope, would have presumed to affirm that all mankind will be saved. But as he never saw such a collection before, we will accommodate him tonight again with something new, because he is a very amiable gentleman—all Scotchmen are that, you know, and our friend is particularly so. So we will accommodate him tonight with another supply of a “conglomeration,” or collection of Old Testament Scriptures, so that he may take it home and see it, since he confesses he never saw such a thing before in all his life; and after he has seen it, then perhaps he will cease to affirm that all mankind, good, bad and indifferent, will be saved.

Now, why do we quote from the Old Testament Scriptures? Ah, by the way, it just occurs to me that my friend gave me the very example last night, for don't you remember that he commenced to quote from the Old Testament Scriptures to show that the seed of the woman shall crush the serpent's head? But it suited him to quote that old portion, but when I hurled others at him he said: “Away with all these portions of the Old Testament”—he preferred the New.

Now, we don't intend to confine ourselves to the Old Testament, by any means; but we desire to show you that the Old and the New are in perfect accord. For the God of the New Testament is the God of the Old Testament, and He can tell the truth just as well in the one as in the other. Now, our Saviour says of the Old Testament Scriptures: “Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me.” That is what we did last night; we produced a collection of Old Testament Scriptures. In referring to the same matter, the Apostle Paul says: “All Scripture”—referring to the Old Testament Scriptures, the holy Scriptures, which Timothy had known from his youth—“is given by inspiration of God;” and the Apostle Peter says that the “Holy men of God spake as they were moved by the Holy Spirit.” We quoted testimony that came from the pens of men who were moved by the Holy Spirit, and we can't help it if our friend didn't like testimonies that were “moved by the Holy Spirit.” They are there and we must accept them, my friends.

Now, we begin back in the Old Testament tonight, in the affirmative of our proposition, and I wish to call your attention to the 37th Psalm: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall"—all be saved at last? Is that it? Is that how it reads, my friend? "For they shall soon be cut down like the grass, and wither as the green herb." *That* is what shall happen to them. Now, do you think that my friend, in his writings—for he has written books—do you think that you could find anywhere in his writings anything like that, if he were going to declare his theory of universal salvation of mankind? Do you think he would pen anything similar to this: "for they," the wicked, "shall be cut down like the grass, and wither as the green herb?" And then, by contrast, to bring it out more clearly to us, it is said: "but the meek," contrasting the meek with the wicked, "the meek shall inherit the earth, and dwell therein forever;" and my friend believes that the inheritance of the meek is to be upon the earth, as I do also, and therefore the contrast here is that the one shall be cut down and wither away, cease to be; while the others shall have an everlasting inheritance in the earth and delight themselves in the abundance of peace.

Now, we proceed with the other testimony. In Job 20:5-8, we read: "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever like his own dung; they which have seen him shall say, Where is he? He shall fly away as a dream and shall not be found; yea, he shall be chased away as a vision of the night." Not that only his wicked works shall be chased away, but *all the wicked men*, mark that. My friend tries to make you believe that when it says all the wicked men shall perish it doesn't mean the men, it simply means the works of the men; but mark now: "Shall perish forever," and "they which have seen *him* shall say, where is *he*? *He* shall fly away as a dream and shall not be found; yea, *he* shall be chased away as a vision of the night." Is that language any proof that the wicked shall be saved, or that these men that are called wicked men shall be saved? Would you, my friends, write in that way if you were declaring universal salvation? Would my worthy opponent write words of that kind if he were declaring universal salvation? To say that these words admit of universal salvation is to charge God, tacitly to do so, with not writing what He meant, for in writing in such a way it must be made to mean the opposite of what He meant; but God through prophets wrote to be understood, and the language is simply apparent. In the 38th verse of that same Psalm, the 37th Psalm, we read: "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Shall be what? My friend declares the end of the wicked shall be salvation to them all. Mark the words of inspiration: "The end of the wicked shall be cut off." Cut off from life instead of preserved in life throughout eternity; of course, not tortured eternally, as the popular doctrine of hell and its torments teaches, but cut off, cut off from life and therefore cease to be.

And again we read in the 10th verse: "For yet a little while and the wicked shall *not be*." They shall have no being. How will they be put out of being? Well, we will see presently. "Yea, thou shalt diligently consider his place and it shall not be." He shall not have any room in existence; there will be no place for him in all creation. But this is how he will be put out of being and shall not be: "But the wicked shall perish"—this is the 20th verse I am reading now, Psalm 37—"But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume: into smoke shall they consume away." My dear friends, is that language to be

declared to mean salvation? What presumption it must be to face such testimony as that and say that all men will be saved, in spite of the holy men of old speaking in such a form as we have in the language that I have quoted. "The enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away," "pass away as a vision of the night," and have no being; and thus, when the time comes that God shall be all in all, when there shall be the true survival of the fittest, and the fittest will be those who are fit for eternity—then those who are unfit will be as though they had not been, and will have passed into eternal oblivion; and then God will have triumphed over the wicked and He will have sustained in eternal life those that are fit to have the power of an endless life.

But again: in the 145th Psalm, 20th verse: "The Lord preserveth all them that love him." There is preservation—for whom? For whom? *For them that love Him.* But all the wicked will He—what? Preserve, my friend says, as well as the righteous. "*But all the wicked will He destroy.*" Is that the way you would tell us they will be saved, my friend? Do you think that inspiration blunders? Do you think so? And it does blunder if by these words it intended to tell us that all men are to be saved. But it does not blunder. It is my friend that blunders. For in the words of the Living God—and I quote now from the 104th Psalm, 35th verse: "Let the sinners *be consumed* out of the earth, and let the wicked *be no more.*" No, says my friend, in spite of them, whether they will or not, the time will come, even though they should blaspheme God through a lifetime, when they shall have another lifetime, even should they be like a Charles Bradlaugh—who, it is said, could stand upon a platform and curse God and say: "I will give your God three minutes to strike me dead," and yet my friend says God will save them all. No one would blunder so as to write like this and yet mean salvation for every man. "Let the wicked *be no more.*"

Now, we come down to the New Testament. This will suit our friend better, no doubt. 2 Peter, 2:12: "But these as natural brute beasts, made to be taken and"—and saved? Yes, says my friend, but what does God say: "made to be taken and destroyed," *and destroyed.* That is how God through his apostles writes, my friends, "made to be taken and destroyed, speaking evil of the things that they understand not, and shall utterly perish"—*utterly perish*—"in their own corruption." I again ask: would God write like that if He intended to save these men? Why, my friends, to say so is a travesty upon truth, and I hope my friend will cease presuming to contradict such language as that.

But again in the 2 Thessalonians, 1:9, 10: "Who shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of His power." My friend says that means age-lasting, and he thought I had missed it because I had not called your attention to that fact. "Shall be punished with the destruction of the age," is the meaning. There is an age, when Christ is coming to "declare the day of vengeance of our God," and in that age, in that day, these shall be punished with destruction, and not rewarded with salvation, my friend. Accept the testimony as it is.

Again, in the 145th Psalm, 20th verse: "The Lord preserveth all them that love Him." Glorious thought, for you see justice there. "The Lord preserveth all them that love Him." But what will He do with those that don't love Him? "But all the wicked will He destroy," *will he destroy.* What a pity for my friend's theory that He didn't say: "But the wicked will He save," in the end, but he will be a little longer about it than He will in saving the righteous.

Matthew 7:13: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to"—salvation, my friend would say, be-

cause they would all get there, into the broad way in time, for his faith is the "broad faith"—broad enough to take in all mankind. "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to *destruction*." That is where it leads, my friend, to destruction; "and many there be that go in thereat." But, on the opposite, "Strait is the gate and narrow is the way which leadeth unto life and few there be that find it." Life at the end for the one, and destruction at the end for the other. Life for the righteous, destruction for the unrighteous. It could not be put more plainly.

And again, Galatians 6:7: "Pe not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Shall of the flesh reap salvation? "Shall of the flesh reap *corruption*"—the corruption of Sheol, the corruption of hades, shall he reap; "but he that soweth to the Spirit shall of the Spirit reap life everlasting." Here are two men, then, representing two classes—the one, the strait way, the other the broad way; the one is life, the other is death.

But here I am reminded that I was challenged to produce testimony to show that man has to do anything to gain eternal life, and the verse was quoted: "But the *gift* of God is eternal life, through Jesus Christ our Lord." But there are conditional gifts. It, eternal life, is upon conditions. And I will prove this first by the text I have just quoted: "Whatsoever a man *soweth*, that shall he also *reap*." There is a reward for *sowing*. If you *sow* to the Spirit, you shall have—you shall *reap* what?—eternal life. Therefore if you don't *sow* to the Spirit you shall not have the harvest of eternal life, and consequently your attaining to eternal life is predicated upon your *sowing* to the Spirit. Yet our friend told us last night that we don't have to do anything to obtain eternal life, because it is the gift of God, forced upon man, whether he will or not. He has made the mistake of confounding eternal life given to man and the opening of the way to eternal life. It is revealed clearly that He opened the way to it to all men unconditionally; but He invited man to walk into the way of life, and if he will not walk into the way of life but into the way of death, "There is a way that seemeth right unto a man, but the end thereof is death," and not life.

In the Romans 2—I quoted it last night for another purpose—the Apostle says that "God will render to every man *according to his deeds*." Now, what will He render? There are two kinds of deeds here. He says: "will render to every man according to his deeds." Now, he divides men here into two classes: He shall render to one, one thing; and to another, another thing, according to the deeds of this one and the deeds of that one. Now, let him tell us the rest of it: "God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, *eternal life*." Then you must seek for honor, etc., and God will give eternal life to you, if you seek for it by "a patient continuance in well doing," but if you don't seek for it, what?—"But unto them that are contentious and do not obey the truth but obey unrighteousness"—what will God render to them?—"indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, to the Jew first, and also to the Gentile." Therefore you see that God has not forced eternal life upon every man. He has opened the way to it at the beginning, and if men had walked in the way of the Lord, they could all have been saved. But they were sinful, and they "wandered out of the way of understanding," and inspiration tells us that they "shall remain in the congregation of the dead."

My friend thought last night that I didn't have any system. He called

my attention to what he called "the plan of the ages." I guess he got a few ideas in relation to his plan of the ages from some of our writers, for there are a few things in his plan of the ages exactly set forth by Dr. Thomas, excepting that our friend made a mistake by telling us what the plan of the ages was; for you will remember he went from Adam down to Moses, as the patriarchal age; and the Jewish and gospel age; and the ages to come. I think the better definition would be the ante-deluvian age, the patriarchal age; the Mosaic age, and the Gospel age, the age to come.

Now, coming to the question of the Gospel age: as soon as man had fallen and the way to the tree of life was closed, God in His love and goodness opened up the way, and men did not have to wait four thousand years until Christ came to be crucified, because men must be saved during the ante-deluvian age, the patriarchal age, and the Mosaic age, for Christ was not due to be crucified until the end of the Mosaic age, and yet He must be crucified in a sense at the beginning, in order that men might be saved from the beginning. How was He crucified? He made known to them the way of salvation if they would walk in it. Abel did walk in it; Cain did not; and so we have our Cains and our Abels all the way down the stream of time; and that is the reason why they were not all saved, so that you see, coming down through that long period of time, men multiplied, and millions of them became "like the beasts that perish," as we saw from the Old Testament last night.

I want to show my friend further now what I meant last night by what he thought was a "conglomeration."

Those that are wanderers out of the way of understanding—take the heathen, the Hottentot, the savage Indian, for instance—these are "like the beasts that perish." Why, my dear friends, if you were to raise the savage Indians from the dead—take an Indian with a scalping knife about to take the life of your beloved brother, or sister, or wife, or daughter, and suppose at that moment that he was about to take that life, he is shot down dead; suppose you raised him from the dead, you would have the same savage Indian, and he would search for the knife again. What does the Bible say of him: "He is like the beasts that perish," and he is no more accountable to God's future judgment than the lion and the tiger, and therefore "like sheep they are laid in the grave; death shall feed on them."

But those, on the other hand, who become responsible to God's law, are termed "just and unjust" in relation to the law. All such shall have a resurrection to stand before the judgment seat of Christ, all to be saved, again? Paul says, "according to that we have done, whether good," on the one hand, "or bad," on the other hand. What did Jesus say?—"Then shall he say also unto them on the left hand"—to those who are "bad"—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And what effect shall that fire have upon them? "He will burn up the chaff"—for they are chaff—"with unquenchable fire." He will gather the tares and burn them; and *not save them*. He will gather the branches that don't bear fruit, in bundles, and burn them. And there is no possibility, therefore, of the salvation of the unrighteous, for it is their destruction that is compared with the salvation of the righteous.

In John 15:1-7, we read: "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit"—my friend says he would prune it, prune the one that didn't bear any fruit? No, no, my friend, you are mistaken; you didn't distinguish between the branches—"Every branch in me that beareth not fruit he *taketh away*, cuts it off, and every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit. Now, ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except

it abide in the vine; no more can ye, except ye abide in me. I am the vine ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me, he is *cast forth as a branch and is withered*; and men gather them, and *cast them into the fire*, and they are"—saved, says my friend—"and they are *burned*."

Is that the way to tell us they are going to be saved, my friend? What is the use of language if we are to construe language of that sort to mean universal salvation? It is absolutely of no use to say that you can read the salvation of all men in such language coming from the lips of the Saviour, such as we have there. It is a presumption and a travesty upon truth.

Romans 6:20: "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*." That is the point we are emphasizing here. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and *the end everlasting life*." That is the "end" in both cases—death and life; "For the wages of sin is death, but the gift of God is eternal life." My friends, could this verse be put in plainer language? My opponent said, "I am glad we have "the wages of sin is death" before we have "the gift of God is eternal life," the verse reading: "The wages of sin is death, but the gift of God is eternal life." Yes, yes; but He is contrasting two classes here: one class to have death, and that is the end of that class; and the other class to have life forever more, and therefore the end of probation gives to the one his reward, and to the other his just retribution—death, and it is simply absurd to say that the apostle meant that the same persons would first receive the wages, death; and afterward receive eternal life.

2 Corinthians, 11:13-15: "For such are false prophets deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose *end* shall be according to their works." They are unrighteous and their *end* shall be accordingly. What shall it be? "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; *whose end is destruction*, whose God is their belly, and whose glory is in their shame, who mind earthly things." There is no intimation here that when they receive the wages of sin, death, that is not their *end*, but that after that they shall have eternal life—"whose *end* is destruction."

. Time called.

SECOND PROPOSITION. MR. PATON'S FIRST SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN: I am sorry to have to correct a very serious mistake that Brother Williams has made. I did *not* object to his use of the Old Testament Scriptures. As he has shown, I used the Old Scriptures myself. I believe in the Old Testament Scriptures, and have never even insinuated that he did wrong to quote from them. His hearing is defective. He is not to blame for that, but that is a fact, and he certainly did not hear correctly what I said last night on that subject. I am sorry that he made that gross error in the interpretation of what I said.

I spoke about the difference between the law and the gospel. When I look for the law as it was given to Moses, in all its bearings, I always go to the Old Testament. Always! And I go to the Old Testament for the promises, too. But when I want to quote the gospel of Jesus Christ, fully developed, I always go to the New Testament, and what I spoke of as a con-

glomeration, seems so to me, for I think it was a mixing of law and gospel, as though they were one and the same thing, all muddled up. He is not the only man that does that. I have been accustomed to that sort of thing in the preaching of the majority of ministers of the various denominations all my life. But I will not take a back seat in regard to my faith in the inspiration of the Old Testament for anyone. So, a great many things that our brother has said tonight upon that subject were simply fighting a man of straw, because he was not protesting against my position at all; he was only protesting against what he thought my position was. He utterly misunderstood my statement. I am not blaming him. I am only telling him the facts.

When people mix the law and the gospel, and make the conditions of eternal life obedience to the law, as in some cases he showed it last night, I say it is a conglomeration. It is a mixing of things that do not belong together. And there are some things that will not mix.

Now, in the discussion of this subject, the two sides have really been emphasizing the difference between the law and the gospel. I want to refer to the passage in Romans ii, which our brother quoted last night. (Reaching for his own Bible—"I guess I had better have my own Bible; it may be a little different from the other; made to order, you know. I have been blamed for that sometimes"—laughter.) From Romans ii, our brother quoted for the purpose of showing that the irresponsible were to perish and never be raised. He has repeated substantially that idea tonight. It does say that those who sin without law perish. There is no doubt about that. I have never doubted that. I believe that all who are not Christians do perish. It says here: "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." Now, I want to know what that has to do with the question of the gospel—salvation. No gospel in either one of those statements! It is either the man perishing without the law, or judged according to the law. In this same epistle (v. 13-14) Paul says: "Until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Here was the fate of the antediluvians. (And allow me to say, lest I should not think of it again, that I have no objection to our brother's statement as to the outline of the plan of the ages. I referred to it incidentally without a careful, accurate statement. I was speaking on general principles. The national organization did not come until the Jewish age. Before that I think it was patriarchal, even if it was antediluvian, because the patriarchal idea referred to the fact that the father was the head of the family and of all connected with him, as long as he lived. But that is incidental.)

In that period, man perished without law and without guilt, in the sense in which the law makes men guilty. In Romans iii, the Apostle explains something; beginning with the 9th verse he asks the question: "What then? are we better than they? No, in nowise; for we have before proved both Jews and Gentiles that they are all under sin; as it is written: "There is none righteous; no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways."

I believe that, as much as he or any other man can; always have believed it; always have preached it: that sin always brings misery and destruction, terror and trouble. I never taught that a sinner, as a sinner, was going to

have eternal life. Never. But I was emphasizing the truth that naturally, according to the Apostle's picture of man in his unregenerate condition, *all* are sinners, and *all* are lost, and all are under the curse—the curse of death; either dead or on the way to death. “And the way of peace have they not known. There is no fear of God before their eyes.”

Now, my brother says that all perish hopelessly; that there is to be no recovery from that perishing. I believe that they perish. I teach that they perish. I have always taught that they perish, since I taught anything on that subject. Then the Apostle gives an explanation in the 19th verse: “Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. “Therefore,” says the Apostle, “by the deeds of the law there shall no flesh be justified in his sight;” for the law was not given for that purpose. And therefore to be judged by the law never gives anybody salvation. When a man is judged by the law, he is always condemned by the law, as truly as the man without law perished without law. No hope without the law. There is no hope by the law. Nothing of the sort. “For by the law is the knowledge of sin.” But now the righteousness of God without the law is manifested, witnessed by the law, and the prophets; that law showed that man was in need of a Saviour, and it points to that Saviour, as our brother intimated. I am glad to agree on this point—that the sacrificial offering pointed to the sacrifice of the Son of God. “Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.” That is for the Jew and the Gentile, “for all have sinned, and come short of the glory of God; being justified freely by His grace.” I showed last night that the grace of God, bringing salvation to all men, not an offer of it, but salvation itself, is God's gift. And that it is not dependent upon what we can do, but the doing of the Christian, after God has given him life, secures the great reward of glory and honor, and a high exaltation in the life of the Kingdom of God.

But when the Apostle is speaking of the believers, he does not always, as we know, speak of the broad application of the great work; and in this Paul was following the example of the Lord Jesus Christ.

Our brother quoted tonight the words of the Master: “Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.” And I refer him to this fact: that it is in the participial form: “and few there be *finding* it.” And that was absolutely true. And I am willing to admit that, comparatively speaking, it has been true all through what we call the gospel age, that few have been *finding* the way of life, and it is always true that broad is the road that leadeth unto death, and many there be going in thereat. The brother thinks I would be afraid to teach such doctrine. I have always taught it, and every reader of *THE WORLD'S HOPE*, who has read with any degree of intelligence, knows that it is true, that I have always preached the absolute destruction of the wicked. Always have done it! But the destruction of the wicked is only the execution of the penalty of the law. “The wages of sin is death,” and it is the transgression of the law of which the Apostles speaks as sin. And it is certainly true—I believe it, and all our people believe it—every one of them, so far as I have ever known—that the law never can give the sinner anything less than death in the ultimate climax. All the experiences of the sinful life lead up to and culminate in death, in corruption, as our brother said. I agree with him, when he says the corruption of hades (that is sometimes translated “hell”) is the corruption of death. That is the corruption of the state of the dead. There is no question about it. But the point I make, and the point for which I stand, is: that the gospel of Jesus Christ comes to man, cursed by the

law, under that curse, and redeems him from it. There is redemption. And He has given himself a ransom for *all*, and that ransom brings man that was dead, out from the dominion of death, redeeming him from the curse.

And I say without hesitation that there are two distinct judgments brought to view in this fifth chapter of Romans—two general judgments. We have read of the law and the gospel, and we are told that through one man's offense death reigned by him. "Therefore as by the offense of one judgment came upon *all men* to condemnation." Perhaps "all" don't mean *all*, but then I think we all agree that upon that side of things it did include all. The condemnation of death comes upon all men, guilty or not guilty; the innocent babe and the irresponsible heathen, as well as the immoral and wicked in Christian lands; and without exception that curse is death. And there is no escape from it except through redemption, that is, in Christ Jesus. And as the judgment came upon all men unto condemnation, "Even so by the righteousness of one, the free gift came upon *all men* unto justification of life." They are justified to life by the one, as they were condemned to death by the other. I am pleading for the price that Jesus paid, and for the result of that price. And we are told, as was quoted last night, that "He shall see of the travail of the soul and be satisfied." And he will not, he could not, and neither could you, if you were in his place, be satisfied with less than he bought. "For as by one man's disobedience *many* were made sinners." The revised version says "the many" and we all agree, as far as I can judge, that on *that* side it includes everybody. By the disobedience of one man *all* were made sinners; "so by the obedience of one shall"—a *few* be made righteous. Is that it? No. "Shall *the many* be made righteous." It is the same many on both sides, and if it means all on *one* side, it means all on the *other* side. And I have no sympathy with, and am not agreeing with this idea, of seeking to water down and mutilate the Scripture that declares that all men died in Adam, and shall be made alive in Christ.

My brother said last night: "I am glad that our friend agrees with me that all *in Christ* shall be made alive." I do not agree to any such nonsense. It is not all *in Christ* that are to be made alive, because when they are in Christ they are alive; but the truth is that all are to be made alive in Christ; every man in his own order. Perhaps that "every" does not mean *every*. It says it, though. And I was not to try to make a new Bible. I was to show that the Bible teaches the final salvation of all men. One thing I will suggest here, that if the Lord has not taught universal salvation by the use of the words "all" and "every," and in the application of these principles, there is nothing in the English language by which the idea that I am seeking to maintain could be expressed. God would have to use a new language in order to express the thought of the universal salvation, if he wanted to teach it. I say He has used it. And yet not in the least degree do we water down or weaken or mutilate or in any way militate against the teaching that the law condemns men to death. It always did, and it always will, as long as men are under the law. I have read you that Scripture here in Romans that declares this idea: "That what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God."

Our brother has said a good deal, one time and another, in regard to destruction and perishing. Now, I wish you would take the time, get a concordance, and hunt up all these Scriptures in the Old Testament that our brother quoted last night on this subject of perishing, and destruction, and perpetual, and such words. I wish you would all do it. I would not have to say much. Why, you would be astonished if you should do that, to think that an intelligent man like Brother Williams, or anybody else, would quote those

Scriptures to prove that when it said "perish" it meant utterly hopeless and endless destruction. You would be astonished. I am, at least. I have been looking it up, and I say that the word "perish" is applied ordinarily in the Bible to the physical death here at the end of this life, and nothing more, and it has no reference—not the remotest—to a destruction forever, "After they have been made alive, to be judged"—nothing of the kind. It is not talking of that. And the brother is claiming that there are multitudes of the human family who never will be raised to be judged. I say they will be raised. They will all be raised. Paul teaches it here and says: they are all judged to life. Judgment passed upon them all; judgment unto life; "unto justification of life," is the way it is expressed.

I have wondered sometimes why our brother and others who see that the wages of sin is death, and that that is the penalty of the law, the curse of the law—I have wondered why they cannot see that if there is to be a future judgment and anybody made alive, that they must first be redeemed from the penalty of the law, or the curse of the law, before they can thus be judged. Wherever you find a single evidence that there is to be a future judgment—I mean a judgment after this life, after resurrection—you find a proof that all men who are to be thus judged have been redeemed from the curse of the law; and there is no Scripture that teaches that any man will ever die again after he has been made alive in Christ.

Yes, I know what the Bible says about the second death. I am not talking at random. I know what it says about the second death, and some of you would be surprised to know, perhaps, that the second death is defined by the Revelator in the 20th chapter, 14th verse, to be the "destruction of death and hell." This is the second death. The second death is contrasted with the first death, even as the second Adam is contrasted with the first Adam. The first Adam brought death upon all mankind, and Christ comes in His greater mission, to destroy death and hell. I am not talking about the hell of endless torment—I do not believe in that any more than he does. I am glad of that, too. I am glad he does believe in some good things. (Laughter.) I tell you, friends, the words of the prophet Hosea and the words of the Apostle Paul concerning this matter of the resurrection, and the words of John, are all on the same line: that is, the destruction of death and hell by the power of the living Christ.

SECOND PROPOSITION. MR. WILLIAMS' SECOND SPEECH OF THIRTY MINUTES.

I am glad to hear my friend confess tonight that he accepts the Old Testament Scriptures. I thought he would come to it. And I am glad now that he repents of what he said last night when he waved aside all those portions from the Old Testament; so I—

BROTHER PATON: I never did!

BROTHER WILLIAMS: Didn't the gentleman say last night that—we have the stenographer's notes—he did not see the use of quoting all those Old Testament Scriptures about "perpetual, perpetual"?

BROTHER PATON: I have corrected it and I want you to take my correction.

BROTHER WILLIAMS: Now, my friend certainly has not accepted the Old Testament passages that I referred to last night; for he didn't reply to any of those testimonies; not one of them; and I call your attention to them again tonight, some of them, and I have shown that if the New Testament is accepted the Old must be also accepted. So now we can see why it is that he is willing to accept the Old Testament Scriptures tonight.

In regard to the question of perishing, my friend wants to know what that verse in the second chapter of Romans has to do with the subject: "As

many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law." And he says, as I understood him, that it is the law of Moses Paul is speaking of. Did I understand you correctly? The law of Moses?

MR. PATON: Yes, sir.

MR. WILLIAMS: Now, I want to show my friend another law and that is what Paul is talking about. Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." * * * "For the *law of the Spirit of life* in Christ Jesus hath made me free from the law of sin and death." Now, here we have two laws: the law of sin and death, and that of the spirit of life. The law of sin and death came by Adam; that of the spirit of life, by Christ; but between them there is another, a third law: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." For what the law—what law? the law of Moses—"could not do"—what could it not do? redeem us from the law of sin and death. What the law of Moses—"could not do, in that it was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"—by setting the law of the spirit of life in operation. So you have the law of sin and death from Adam; the law of Moses, and the law of spirit and life in Christ.

Now, let us see what law the Apostle is talking about in connection with the verse in question. "For as many as have sinned without law shall perish without law and as many as have sinned with the law *shall be judged by the law.*" What law shall they be judged by? The law of Moses? The law of Moses is past. They were not judged by it. But the Apostle tells us what law; there is a parenthetical clause from the 13th to the 16th verse: "(For not the hearers of the law are just before God, but the doers of the law shall be justified; for when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another)." Now mark, "In the day when God shall judge the secrets of men by Jesus Christ *according to my gospel.*" That is the law—the law of the gospel, my friend, by which those in this law shall be judged by this law.

Now, then, what does it have to do with the subject? It has this to do with it: that as many as have sinned without law shall perish without law and are not saved with or without law. The contrast is that the one is to be judged and saved by this gospel law; and the other perishes without this law. Is it not a just thing that those who have sinned and revelled in corruption should perish in their own corruption? And therefore they cannot be brought forth to judgment by a law they were never under. As I said before, respecting the savage Indian, if he is raised from the dead he is a savage Indian yet and it will take two or three generations to make a man out of him and turn him from a wild beast into a man. Therefore they "perish without law." And that is what the verse has to do with the subject, my friend—it proves my proposition that they perish and are not saved.

Then he says: "I never told him that sinners would be saved as sinners." I did not say that my friend taught that, but he claims God is going to keep after the sinner until he converts him anyhow, and I am showing that God has said that "He will mock at their calamities when their fear cometh, because," He says, "I called to you and you did not answer me;" and therefore, coming to the verse that my friend ignores, in the Proverbs: "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed *and that*

without remedy." There is one of those Old Testament passages, my friend, that you have not touched. No remedy there. The positive statement is that he is to be destroyed without remedy. And my friend must have a remedy for every one, and therefore you see his theory is that if a man fails in this life to obtain eternal life, or worthiness of eternal life, he then, of course, must have another opportunity and another life, and so on, and so we may go on for thousands of lifetimes.

And now, if it were a question of the power of God—my friend said that God had the power to save some; he said—which was rather slangy—that God can save the "other fellow" as well as he can save this one. Of course, if it is a question of power, He can do it, but it is a question of dealing with *men*, and not with machines. He says: "I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you"—as *desolation*, my friend, not as salvation.

"Every living thing," and "every tongue" are terms employed in the Bible of things representatively. Let me prove this. Gen. 6:13 says: "And God said unto Noah, *the end of all flesh is come* before me; for the earth is filled with violence through them; and behold I will destroy them with the earth." Now, then, was all flesh destroyed? Was not Noah commanded to take representative parts of all flesh into the Ark? Yes. Very well, then "all flesh" here is not absolute and universal. The end of all flesh did not come in the absolute sense, did it? But all flesh left out of the Ark is of course understood, and the end did come. Keep the context before you, my friend.

Gen. 6:17: "And behold I, even I, do bring a flood of water upon the earth *to destroy all flesh wherein is the breath of life* from under heaven; and everything that is in the earth shall die"—"all flesh," and yet part of all flesh was saved in the Ark, which you know. So, as I said before, we must examine the context to see what the "all" refers to and the "all" under consideration you will find every time is what is referred to in such passages.

Again, Acts 2:16, 17: "But this is that which was spoken of by the prophet Joel, 'And it shall come to pass in the last days,' said God, 'I will pour out my spirit upon *all flesh* and your sons and daughters shall prophesy'" —upon "all flesh;" and upon the day of the Pentecost, Peter says the Spirit was poured out upon all flesh. When he said "all flesh" of course we know from the context that he meant that upon all flesh that was there at the time it was poured out, and not upon the entire world and every human being that ever lived, good, bad or indifferent. "All flesh" was there representatively.

And again: Matthew 8:19: "Go ye therefore and teach *all nations*, baptizing them in the name of the Father and of the Son and of the Holy Spirit." My friend says he has only taken time enough to save a few now, but He will get them all saved after a while. But here notice the language: "Go ye therefore and teach all nations, baptizing them," etc. Did they go and baptize all nations? What does it mean? Go and let the Gospel be free to everybody, but baptize those who believe out of all nations into the name, etc. Go and preach it to all nations. And those that believe not shall—what?—"be damned." "He that believeth and is baptized shall be saved, but he that believeth not"—shall be saved also?—"shall be damned." My friend says that all shall be saved anyhow. There is the difference.

Matthew 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 and before Him *shall be gathered all nations.*" And speaking to them He said: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Who are these? They are those to be redeemed out of the nations, and to be

judged; some to be judged and punished, and some to be rewarded—the Hottentot, the savage Indian, and every other kind of a human creature? Fancy all of such coming before the judgment seat of Christ, the savage Indian coming to be judged by the law of the Gospel! These “all” to be judged are the good and bad who have passed under probation under the law by which they are to be judged, the sheep to be separated from the goats; the wheat from the tares; and the chaff He will burn up with unquenchable fire and the wheat He will gather into the garner. It couldn't be plainer, my friends.

But again, Colossians 1:23: “If ye continue in the faith, grounded and settled and be not moved away from the hope of the gospel which ye have heard and which was preached to *every creature* which is under heaven”—which *was* preached, mark you, to every creature which is under heaven—“whereof I, Paul, am made a minister”—to *every creature*, and now does it mean that He preached to every creature that had died in ages past? or that He had preached it to every individual creature that was upon the American continent and upon every part of the earth? The “every creature” is easily understood by considering the facts in the case.

When our Lord appeared—and here is what we must do, we must make the Bible harmonize, not contradict itself—when our Lord appeared, He said: “Go not unto the Gentiles nor unto the Samaritans, but go to the lost sheep of the House of Israel,” and it was to the Jews only that He allowed them to preach. Not to all men then, not to “every nation” and “every creature;” but after the resurrection He said: “Go and preach the Gospel to *every creature*,” and that means to Gentiles and to Jews, and it does not mean every creature individually; for the facts show it. It was never intended and does not mean every creature that ever lived or ever will live.

“Every knee shall bow.” Take that in the absolute sense that *every knee* of every creature—and it would include horses, cattle and lions and every kind of creature, as well as “every knee” of human beings that ever existed or ever will exist—but my friend did limit there, didn't he? Very well. As soon as he limits there and admits that it refers to every knee that would exist, every human being that will exist upon the earth when Christ is here to reign in His power and glory, that then “every knee shall bow and every tongue shall confess” he is correct, for those of that time “shall have no need to say, Know ye the Lord, for all shall know him from the least to the greatest?” So much for that.

Now, as to the question of the “strait gate.” “Strait is the gate and narrow is the way which leadeth unto *life*, and few there be that find it, and wide is the gate and broad is the way that leadeth to *destruction*.” And now, my friend says that the destruction here is not final; and along with that he makes this peculiar statement, that he believes in “the absolute destruction of the wicked”—the absolute destruction of the wicked. “I have,” he says, “taught the absolute destruction of the wicked.” Now if my friend means that, we agree. If he means what he says there, there is nothing here to discuss. I am here to affirm the absolute destruction of the wicked, and he says he teaches it. Is that all there is of it? Does he mean that he believes in the *absolute destruction* of the wicked? Now, if I were allowed to question him, he would say: “No, I don't mean that wicked men will be destroyed, but their wickedness.” The men will be saved? That is what he means, isn't it? Now what do you call that, my friends? Is that how you understand language? What was done to that man that was condemned for murdering a man in Chicago the other day? Did you hang him? No, we hanged the murder but we saved the murderer. (Laughter.) What do you think of that? So my friend is going to hang the wickedness and save the wicked?

How do you get rid of the murder and the murderer? By hanging the murderer, of course. How does God red rid of wickedness? By destroying the wicked. Therefore if you stand by your statement that God will destroy the wicked and therefore not save the wicked, then we will agree upon this question; but you won't do it; that is where the trouble is.

Now my friend goes to Romans and quotes: "For by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." But mark you, my friends, when Peter answered the question: "What must we do," He said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." The word "for" there comes from the Greek word *eis*, which means "in order to," and it is a fact that it is the same preposition in the passage my friend quotes. What Paul said, therefore, was: "Even so by righteousness of one the free gift came upon all men *in order to* justification of life"—in order that they might be justified. The "free gift" was the *opening of the way* TO ALL, since it had he closed agains the "all;" but it was the opening of the way to, or "in order to," justification. Without man doing anything? What must they do to be justified? How do they get into Christ? By believing, the Gospel, and by being baptized. In Adam, therefore, there is no justification; and therefore we read, coming to the other passage: "As in Adam all die, even so *in Christ* shall all be made alive." The heathen, the Hottentot, the savage Indian, the Sodomites, the Babylonians, are they in Christ? No. Very well; and here the line is drawn:—for, "As in Adam all die, even so in Christ shall all be made alive."

But frequently our friend has quoted the passage: "Every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." What is the Apostle speaking of here? "Moreover," beginning with the first verse 15th chapter, 1 Cor., "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*"—"if"—no "if" about it; you will be saved anyhow, says my friend; if not this time, some other time—"if ye keep in memory what I preached unto you, *unless you have believed in vain.*" And elsewhere: "For if we sin wilfully after we have received the knowledge of the truth, there remaineth *no more sacrifice* for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." But now come to the verse in question: "Every man in his own order." What is the order? Paul is speaking about the typical representation of Christ and the Saints. Under the law of Moses, the first fruits was brought in before the harvest, that represented Christ; after that, the harvest, representing those that were Christ's at his coming. Now, the apostle says Christ was the first fruit; that is the order; and what after that? The salvation of all men. Yes, says my friend, but Paul says: "Christ the first fruits; and afterward *they that are Christ's at his coming.*" These are the ones, my friend, not all men, not the Babylonians, the Sodomites, the scribes, the Pharisees, and all the other wicked people.

My friend hasn't touched that verse where Paul says: "Sorrow not even as others which have *no hope*"—1 Thes. 4:13. There are some who have no hope, and if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with Him,—only them, and not them that have no hope. And so the line is drawn everywhere.

Now I wish to call your attention to something which will still more clearly, if possible, prove that my proposition is true, and which will show the fallacy of the explanation which my opponent has given you of it. In the third chapter of John, Christ, in his interview with Nicodemus says: "Jesus

answered and said unto him, Verily, Verily, I say unto you, that except a man be born again he cannot see the Kingdom of God." Nicodemus misunderstood Him and Jesus answered: "Verily I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." "Marvel not that I said unto thee, *ye must be born again.*" My friend quotes "Ye *must* be born again" as meaning you will have to be born again sometime anyhow. But you see, what our Saviour is saying here is that your salvation depends upon your being born again,—except you be born again you cannot enter and see the kingdom of God; and, now, running down to the sixteenth verse, "For God so loved the world that He gave his only begotten son that whosoever believeth in him *should not perish*, but have everlasting life." Now, my friend says that every man that comes forth in the resurrection will come forth in Christ and will continue to live and never die, can not die; and yet we have "the second death;" for in Revelation it is said of the wicked that they were cast into a lake of fire where the beast and the false prophet were cast. "This is the second death." Now, I wonder, I wonder, if they were cast into the fire—the fire, the lake of fire and brimstone with the beast and false prophet to be saved. The words are symbolical, of course, and I think my friend will agree with me upon that—where the beasts are and where the false prophets are, there these wicked were cast. Why was that? we ask. Would my friend say they are put in there to be purified? Why, it says, "This is the second death." They were cast in because they were judged wicked, they were condemned. Now here is the *second death*. They died once, and since they perverted the Gospel when they had the opportunity of obtaining salvation, now comes the second death, in the symbolical lake of fire with the beasts and the false prophets. Surely you cannot see salvation in this.

And now let me call your attention to Paul's words in the third chapter, second letter to the Corinthians: "The day shall declare every man's work of what sort it is." "Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble," etc. What is Paul's meaning? He says: "I have laid the foundation and another buildeth thereon." Of those saints in Corinth there are some who are gold and silver and precious stones, and there are others who will be hay, wood, stubble. What is to be the end of it? Why, there is a day that shall declare whether they are hay, wood and stubble, or gold, silver and precious stones. What will become of those represented by hay, wood and stubble? Why, of course, they shall burn; that is why they are represented as stubble; and those represented as gold, silver and precious stones, they will be preserved, and therefore we have salvation on the one hand and destruction on the other.

But in the end, God's purpose will be fulfilled. God finally rids the earth of all the noxious weeds and tares and those withered and dry and dead trees and branches, and the chaff and the "fat of the lambs" which is consumed into smoke; they will have gone into oblivion, and we shall come to a time when "the wicked shall not be;" "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be, but the meek shall inherit the earth and shall delight themselves in the abundance of peace." And when God has finished this grand work, justice will be vindicated, and mercy will not have stretched out her hand in vain, and there will be the survival of the fittest, and God shall be "all-in-all," having triumphed over death, over sin, over sinners; the wicked shall be "as though they had not been."

My friend says: Read those passages I have given from the Old Testament. Yes, I want you to read them, everyone; for I produce them to prove my proposition, and I have read them to you, and if you wish to read them

again you can do so. The prophet says of the wicked, "They shall be as though they had not been," and that is why my friend doesn't like the Old Testament Scriptures to be brought up in this way, although he has accepted it now as a book. For the wicked, "they shall consume;" they "shall be destroyed without remedy." God will "laugh at their calamity," for He says, "They shall wither as the green herb." They shall pass into oblivion as a dream, and you shall seek for them and they shall not be found.

Now why did our friend not review these passages, as it was his duty to do? They are true, and indelibly written by the pen of inspiration, and my friend can never cope with them by quoting the few passages he has quoted from the Scriptures without regard to the context. I have shown, referring to the word "all," that in every case the context shows what "all" the writer refers to, and in every case it must harmonize, so that we may have a harmonious Bible and not a contradictory Bible.

Now, I suppose my time is quite close to an end and I will sum up briefly. But let me tell you where we stand in relation to the question of the plan of the ages. As soon as salvation became necessary, when Adam sinned, God opened up the way. The faith was "once for all delivered" at the beginning. Now, if every man had embraced that faith, all would have been saved, but, of course, every man did not embrace that faith, and only those who do can be saved. Time called. My time is up and I must cease.

Time called.

SECOND PROPOSITION—MR. PATON'S SECOND SPEECH.

I am sorry to say that my time is up, too, or very nearly up. For the train will not wait for me, and I have to take the train. I want to say here that four weeks from last night I expect to preach in the Masonic Temple in the Drill Hall parlor on the seventeenth floor. If any of you would like to be notified by card, I will notify you if you will send me your address.

I will take another moment to say that in the anteroom there are tracts of my publication called "God's Triumph," and some small tracts, free to anybody who will go and get them at the close of the meeting. They will tell you some things that I am not going to have time to tell you here. It is on the same subject, largely.

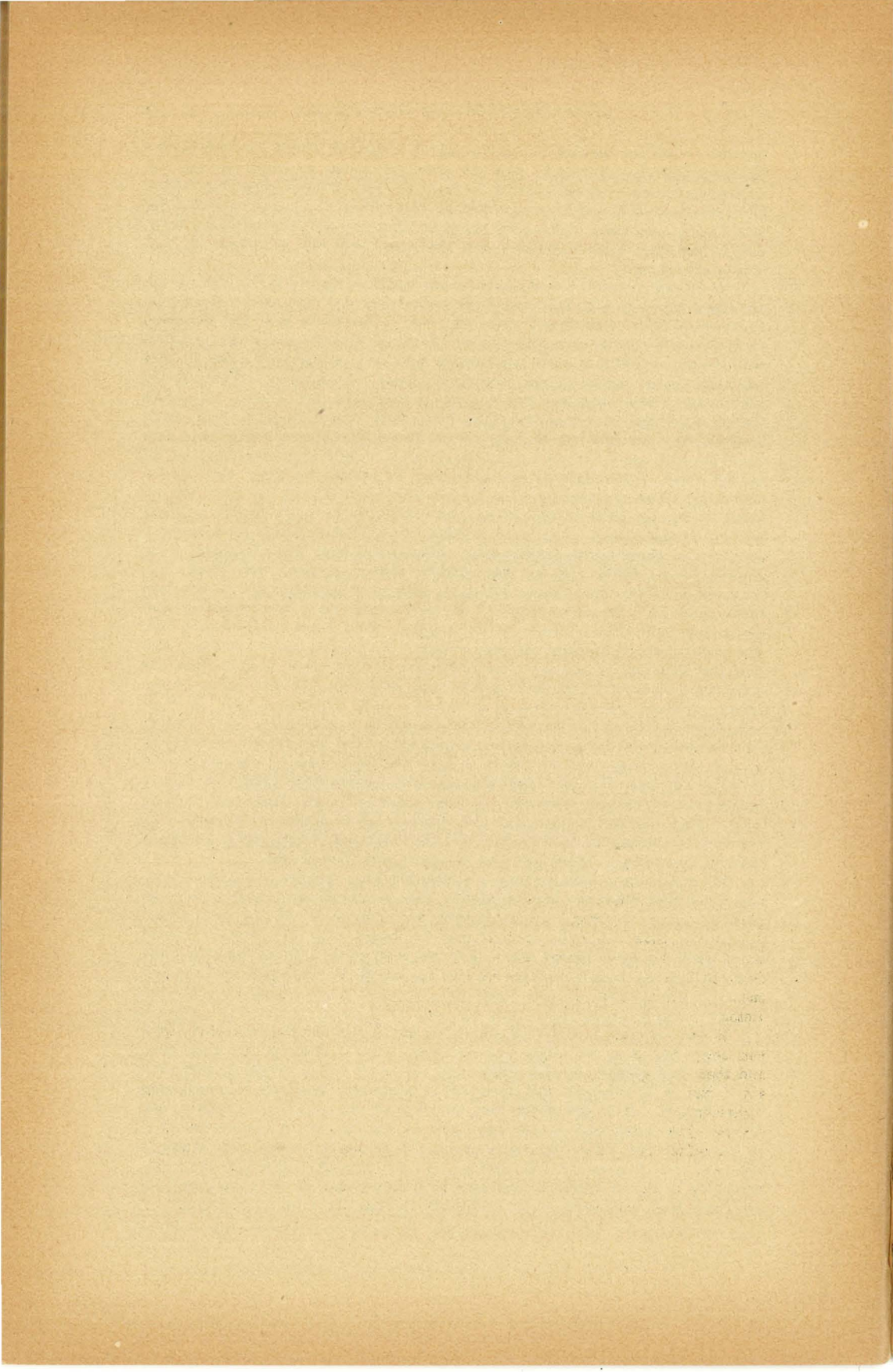
I am very sure of one thing: that our brother has in no case referred to the relation of Christ to the race, as I presented it last night; and he has not taken into account at all the relation of Christ to the plan of the ages, as I presented it. There are two heads into which I divided my subject which he has passed by unnoticed. I do not know why. I know I have not noticed all of his passages; he has not noticed all of mine. I did not have time, and that may be the reason he did not notice those points. But to me they are fundamental and all-important, and if anyone can see the relation of Christ to the race of man, he will see that when Christ died, all died; Paul says so in the fifth chapter of second Corinthians, 14th verse: They were all in Him fundamentally, in the same sense that the crop is in the seed, and therefore what He did was *for* them all, as the New Testament teaches. That part of the subject has been entirely ignored. And it is equally true that if people can see the relation of Christ to the plan of the ages, this matter will not be a mere quibble about the use of the words "all" and "every,"—although these are very important in their place,—for it does not need this play upon words at all to give us the grand assurance that is brought to view in the Bible that God's purpose concerning men and everything else will stand, and that He will do His pleasure, and that Israel and Samaria and Sodom are promised restoration. But our brother asks the

question: "Do you believe that Sodom will be drawn to Him? Do you believe the devil will be drawn?" And he tells us in his writings—he has not infimated it here, but he says it in his writings—that he does not believe in a personal devil, and yet I think he has talked as though he did. He does believe, according to his own principle, that the evil in man is the devil, and if the evil in man is the devil, that devil will not be drawn to God, but be destroyed.

He has said that I do not believe what I said in regard to the destruction of wicked men. I said that *under the law* wicked men are always destroyed. I say men,—not wickedness, under the law. But when men are redeemed from the curse of the law and judged by Christ, then men are not punished with death, but with a sorer punishment, and that is discipline; and in that case, the sin is destroyed, and the sinner saved. (Applause.) There is the difference. Under the law, sin and the sinner both are killed; but under Christ, when man is redeemed by His power and judged by Him, then comes the time when his *sins* will be destroyed in the purifying fires of judgment, and the *man* will come out as silver out of the furnace when the dross is all burned away. And there is no other way by which the great end can be reached of which our brother spoke incidentally at the close,—no other way by which there can come a time when there shall be no more death, no more sorrow, no more pain. Our good friends, the orthodox churches—so-called—say there is going to be endless pain. My brother says there is going to be endless death; death without hope; death without mercy. The Word says there shall be "no more pain;" then all pain must be stopped. It also says there shall be "no more death," so then death must be destroyed, and destroying death does not mean to kill sinners. That would be destroying life. The destruction of death is the very opposite of the destruction of life. And it is this fact that brings us to the fulfillment of that grand promise that was made away back at the beginning involving, as I said, the destruction of the enemy, and the other promise to Abraham. John foresaw it, and he foretells the time when this earth shall no longer be a graveyard. Our brother teaches that it will be an eternal graveyard. And his theory teaches—he has not said it here, but his theory, I say, involves it, and I think he believes it,—that all those who have died in innocence:—every little child that dies in innocence, not being responsible to God's law, will go down and rise no more. And Christ's statement: "Of such is the Kingdom of Heaven," is nonsense, according to that theory; and they will not "come again from the land of the enemy," as the prophet Jeremiah said they would.

We are going to have not only a sinless universe, because of righteousness; and a deathless universe, because of life; but we are going to have a *glorious, blessed, happy universe*, because sorrow and pain shall all be done away. All will be alive and well. And all will be happy. For the curse of former times shall all have passed away, and we shall have a living universe, and God shall be All-in-All; because *all* enemies are to be destroyed, and the last enemy, which is death, is to be destroyed, by being swallowed up with life and victory.

When you find a couple of things in the Bible, like darkness and light, you never find them as "light and darkness," but it is always darkness first, and then God speaks and it is light; and you never find it "righteousness and sin," but it is sin first, and then sin is destroyed, bringing in everlasting righteousness. And you never find an offer of eternal life on certain conditions—you never find it that way; that is not the way it reads,—and that if you refuse that offer, the wages of sin will be death to you. The death is first, and it is followed by life eternal. All men are first subject to the curse, according to Paul's teaching, and then he declares that, on the other hand, all are freed from that curse of sin and death through the Lord Jesus Christ.



The World's Redemption

(Complete)

According to the Eternal Plan Revealed and Elaborated in the Scriptures of Truth, and Embraced in the Covenants of Promise and Hope of Israel.

Intended to assist in rescuing honest hearts from the delusions of apostate Christendom, and to guide them into the strait and narrow way which alone leads to life and glory in the coming kingdom of God.

By THOS. WILLIAMS

Author of "The Problem of Life," "The Great Salvation," and other works.

The book consists of 432 pages $6\frac{1}{2} \times 9\frac{1}{4}$, printed on good paper and with clear type, bound in cloth, gilt letters. By contributions of some appreciative readers the price of this book is now, and is to remain, \$1.00. Postage, 17 cts.

The Great Salvation

As Revealed and Elaborated in the Scriptures of Truth. Designed to show that Christendom has forsaken the way of life and to assist honest hearts in returning to the purity of the Gospel of Christ.

By THOS. WILLIAMS.

That this little book is appreciated is shown by the fact that sixty-five thousand copies have been issued since its publication in 1892. It contains 100 pages and cover (paper). Price, 10 cts; by mail, 12 cts. In Swedish, same price. In German, minus Part IV., 7 cts.

The same bound in cloth, gilt lettered, printed on heavy paper, with an added chapter on "Meeting the Lord in the Air." Price, 50 cts.; by mail, 56 cts.

Special prices have been made on our books in England. A full list, with prices, can be had of the following:

MR. J. BARBER, 13 Sedgemere Av.,
East Finchley, Middlesex.

MR. A. W. LINNECAR, 56 Gresham Road,
Stockwell, S. W. London.

THE ADVOCATE PUBLISHING HOUSE

834 W. 61ST ST., CHICAGO, ILL., U. S. A.

Remit by P. O. Order, Express Order, or Draft on Chicago or New York, payable to Thomas Williams, 834 W. 61st St., Chicago, Ill.

SECOND EDITION

HELL TORMENTS

A Failure, A Fallacy, and A Fraud



A Lecture Delivered in Massey Hall, Toronto, Canada, Wednesday
Night, January 31, 1906.

BY THOS. WILLIAMS, OF CHICAGO



Editor "The Christadelphian Advocate" and Author of "The World's Redemption"
And other Books.

In Exposure of the Fallacy of

Torrey's Torrid Hell Torments

Which he had recently preached in Massey Hall, during a series of
Revival Meetings; and following his refusal to meet
Mr. Williams in Public Debate upon the subject.

ADVOCATE PUBLISHING HOUSE

834 W. Sixty-First Street

CHICAGO, ILL., U. S. A.

Price, 5 cts.; by mail, 6 cts.