

appointed a very respectable assembly, which during two days listened to the discussion of the following two

### PROPOSITIONS:

1. Do the scriptures teach that a part of mankind shall be punished endlessly? D. Oliphant, *affirms*—D. Leavitt, *denies*.

2. Do the scriptures teach that all men shall be finally and eternally holy and happy? D. Leavitt, *affirms*—D. Oliphant, *denies*.

In support of the first proposition, the following affirmatives were stated, illustrated, and relied on:—

1st. Man is a sinner.

2nd. God is a God of love.

3rd. Of the fulness of his love provided a remedy for sin.

4th. This remedy received by some and rejected by some.

5th. All who receive this remedy, called the Gospel, are saints; all who reject it are sinners.

6th. The righteous Judge, on the final day, makes a separation between saints and sinners; sometimes called the righteous and the wicked, believers and unbelievers, holy and unholy, the children of God and the children of the devil.

7th. At this separation, the righteous are partakers of the inheritance of the saints in light, while sinners are excluded and punished with an everlasting destruction from God's presence, glory, and saving power.

8th. As we have no account of a remedial system suited to such rebels or excluded sinners, no good news for them to hear and receive, no record of anything in the bible to regenerate them, we affirm that they must remain there forever or endlessly.

In opposing the second proposition, we treated largely of—

1st. The Universalian philosophy of the sacrifice of Christ.

2nd. The philosophy of benevolence.

3rd. The philosophy of punishment.

4th. The philosophy of death.

The attention, order, and decorum of the congregation generally, observed throughout the whole discussion, were highly creditable to the community and will long be remembered. As one of the disputing parties, it would be immodest, unfair, and ungentlemanly for us to give any expression in reference to the question of victory. The alms-giving Pharisee, with his trumpet in his hand, was not our model before the discussion commenced; nor are we inclined to proclaim our own praise after it has terminated. We leave others to judge. To those who are at a distance we would simply say—It is the general opinion of this community, so far as we have learned, that our cause, or the cause of truth, has not suffered.

On accepting Mr. Leavitt's challenge, it was proposed that there should be a written discussion, if considered expedient, after