

persecuted and troubled the Christians, at Thessalonica and elsewhere, were visited with a tribulation which shall terminate only when blindness shall be removed from the house of Jacob.

Reader! diligently ponder this exposition. Examine it in the light of the Scriptures, and thou wilt acknowledge its truth.

A. C. T.

**THE LATE DISCUSSION.**

Our readers will find below part of Mr. Oliphant's article in reply to one that appeared in our paper some time since. His remarks on 1 Cor. 15, will appear in our next.

"In this manner speaks friend Lavell on the first proof-text on the first proposition. The succeeding portion of the article from which the preceding is copied, we shall reserve for another month. Our room seems to demand this arrangement even against our inclination.

As the gentleman has, in our reckoning, over-stepped the boundary lines of the controversy, and given us matter in the form of extras, not introduced while the debate was in progress, we shall perhaps be excused if we have occasion sometimes to speak of what was said on our part in reply, and at other times respond direct without referring to the past. Before proceeding, however, an apology should be made for our controversial friend. It was evident that he appeared on the ground with his principal speeches demonstrated in writing, and therefore he read the most of what he offered to us in the way of logic; and hence we account, without imputing it to dishonest intention, for the discrepancy between his reading and what he had prepared. May we entertain the opinion that he was too calm and collected to read straight?

The gentleman in pressing into his service the Savior's reply to the Sadducees, Matt. xxii. and Luke xx., dwelt at length upon three primary points. 1st. That all the dead should be raised. 2d. That because the dead thus raised are called children of the resurrection and of God, therefore they are to be accounted children of God as saints. 3d. That because they are said to be equal to the angels, therefore when they are all raised they shall all be as sinless, holy, and happy as the angels. The first of these we admitted, and hence it required no proof so far as concerned the controversy. We aimed a blow at the other two, but more especially at the second, by a simple appeal to the words of Jesus as found in John v. : 28, 29, taken in connexion with the verses preceding.

These texts honestly put together, we attempted to show, clearly developed two resurrections—a literal as well as spiritual, and we placed in their proportions and connexions for the purpose of preventing the lawless figuring of Universalist figures. "He that heareth my word and believeth in him that sent me, hath everlasting life, and shall not come into condemnation . . . The hour is coming, and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." Such is the Savior's language when speaking of a quickening from a death in trespasses and sins. Great was the power that could accomplish this, but in comparison not so marvellous as a power hereafter to be exerted. "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; (sinless? holy? pappy?—not so—but) they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Upon these passages we argued thus:—Those who, in the first quickening, passed from death unto life, are promised an endless life, and therefore it is said of them that they shall not come into condemnation, implying most plainly that there is such a thing as condemnation in the future for those who heard not the voice of God's Son; and accordingly, at the next quickening, when all graves are opened and all the dead raised, there appear two orders or

descriptions of men, some of them having done good and some having done evil,—the one order to enjoy the resurrection of life and the other to experience the resurrection of damnation. When therefore our friend of the opposition argued from Luke xx. the holiness and happiness of all men because of the expression "children of the resurrection," we showed that some of these "all" were children of the "resurrection of damnation," agreeably to the language of the Great Teacher. We felt here, in this stage of the argument, that we were in a fortress prepared by the Captain of salvation himself.

Concerning the phrase "children of God," in the text quoted from Luke, it was intimated that the whole human family at present are the children of God, and yet numbers of them are also "children of the devil,"—that even the audience before the speakers, although some were believers and some unbelievers, some belonging to the Lord's congregation and some not, still they were all in one capital sense children of God, and therefore the phrase "children of God," applied to those who are brought from the grave by God, did not and could not prevent those called "good" from being raised to a blissful life, and those called "evil" being raised from one death to another death. The argument stood thus: All men now could be called the children of God, yet some are unbelieving, unholy and unhappy; and hence at the resurrection, all can be called the children of God, being raised from the dead by him, although some are raised to "everlasting shame and contempt." Yet, apart from this process of reason, the fact that Jesus says in unequivocal terms that some men shall rise to life and others to condemnation, must definitely settle the question, and proves that our Universalist theologians extract an illegal meaning from the expression "children of God."

But the greatest force was brought to bear upon the darling words—"equal to the angels." A very tall and robust boast takes root and flourishes in the logic that springs up on all sides round these terms. "There is no way for Mr. Oliphant to escape the Universalist conclusion other than to say "angels in heaven" sin and suffer!"

We approached this point in two separate directions, or by two different methods. The first—to reason upon our friend's reasoning, and philosophize upon his philosophy; the second—to adduce language from the Book to show that both his philosophy and theology were minus the authority of God.

It was, we think, proved, 1., that those who were brought forth at the resurrection, embracing the human family entire, whether "just" or "unjust," could not be equal to the angels in having been with God from the beginning. 2., They could not be equal to the angels in having been the immediate messengers of God in conveying intelligence such as had been delivered to Zecharia, to Mary, and to the shepherds in Bethlehem. 3. They could not be equal to the angels in never having sinned. These examples were enough for our purpose to show that those who were raised from the dead, whether saints or sinners, were not, and could not be, equal to the angels in all respects. This was further illustrated by a reference to those present at the debate. They were all equal in some respects, but in other respects very different. They all had physical life—were all human—all in one place—all capable of hearing,—in these they were equal to one another; but on the other hand, some were learned and others unlearned, some were old and others young, some were comparatively happy and others very unhappy (and especially the Universalists appeared of the latter class.)

And here we gave a particular instance by referring to the debaters themselves, Messrs Lavell and Oliphant. Both of us, it was said, were men, both of us preachers, both of us editors, both of us debaters—equal in these respects; but how very unequal in other respects. Hence, we were led into the inquiry, *How, or in what, were the resurrected equal to the angels?*

We answered this question, by Jesus' authority, saying. 1st. In a future state, men, as angels, "neither marry nor are given in marriage." 2d. In that state, it can be said of men as it is said of angels, "neither can they die any more." In due time we challenged our debating friend to declare to us, from the passages he introduced, any other condition, state, circumstance, trait, or characteristic in which men raised from the dead would be equal to the angels excepting these two mentioned by the Savior. Did he do it? He could not—and cannot; nor any other man: "for if any man be bold, I am bold also." Now the facts of the case are these: A class of infidels in respect to faith in a future state, came to Jesus, whose teaching constantly had reference to a state in prospect beyond death. These Sadducean puzzlers have a question to solve which is to turn the Savior's doctrine into ridicule. They propose their puzzle by saying, 'Master, there was a woman among us who was married seven times. Her seven husbands and herself are dead. Which of the seven will be her husband in that state concerning which you so often teach?' To this Jesus replies, 'You Sadducees are in error about the state after death. You know not either the scriptures or God's power. Here, in this state, people both marry and die; but there, in the coming state, after the resurrection, neither the one nor the other takes place. Angels neither marry nor die,—men, raised from the dead, are equal to the angels in these two things, embraced in your question, in reference to which you greatly err; and the angels have no need to marry, and they never die.'

Not a word in all this about man's holiness and happiness—not even the holiness and happiness of the righteous; but it is a potent reply to a capacious faction of Jews who denied both the resurrection and a future state. Now if our friend of February 21st has anything new to offer upon all men's equality with the angels after being raised from the dust, we hope it will be forthcoming, and until then we shall say that no man can show from the scriptures cited that all men or any class of men will be equal with the angels in more than these two respects already specified.

But there was one admission we did make and will make again, namely, that, at the resurrection, "they that have done evil" will be "equal" to the "angels that sinned"—equal to those who depart into that region "prepared for the devil and his angels"—equal to such angels, not however in all respects, but certainly in their eternal doom.

We shall hear the gentleman again while treating upon his second and last proof-text.

D. OLIPHANT.

Our remarks on the above will be brief.—That we appeared on the ground with our principal speeches demonstrated in writing, is not true,—but we would inform Mr. Oliphant, that we appeared on the ground, with our principal arguments demonstrated in writing, which he entirely failed to set aside—his own brethren being judges. The reader of the above article may see how loose are his attempts to set the Savior's language in Luke 20 aside.

Mr Oliphant takes for granted that Luke 20, and John 5: 28, 29, refer to one, and the same time. He does not give us even a shadow of proof. Prove that John 5: 28, 29, refers to the immortal resurrection, and we will admit it.

"Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, shall come forth: they that have done good to the resurrection of life, and they that have done evil, to the resurrection of condemnation."—John v: 28, 29.

Those words with which the passage commences, necessarily refer to something which had just been said. "Marvel not at this." At what? The 25th verse is the answer—'Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God,' &c. The dead—a moral death is unquestionably meant here—persons dead in trespasses and sins. That the New Testament recognizes a death of this kind, is undeniable. Hear the voice of the Son of God—[i.e. believe and obey his Gospel. 'They that hear,'] &c. This implies that some would not hear; and also implies that the hearing should be conditional, at, on the part of the dead, or those that should hear—a fact which forbids that this verse should be ap-

plied to the immortal resurrection, for in that there are no conditions on the part of the dead; all are to hear the sound, and awake. It is therefore evident that this verse teaches a moral and conditional resurrection, enjoyed by those who willingly hear, or obey the voice of the Son of God. The Scriptures recognize such a death and resurrection as are here contemplated, is shown by the following texts: "Awake thou that sleepest, and arise from the dead, and Christ will give thee light." Eph. v: 14. "He that believeth on me, though he were dead, yet shall he live." John xi: 25. "You hath he quickened, who were dead in trespasses and sins" Eph. ii: 1.

Now, let it be observed that the Savior alluded to the same kind of resurrection in the text as that contemplated in the 25th verse. The similarity of the two passages, and the fact that they were both spoken at the same time, warrant this conclusion. This is the difference, however: The first (25th v.) includes a resurrection to life, only: while the other embraces both a resurrection to life, and a resurrection to condemnation—the reason of which is obvious. The first was being fulfilled at the time, and was confined to the Savior's ministry.—'The time is coming, and now is,' &c., and embraced none but those who should hear, or give heed to the voice of the Son of God—to the Gospel. The other referred to a later period—to the winding up of the Jewish dispensation, to the overthrow of the entire nation, and to the triumphant establishment of the Messiah's kingdom. We will now read the 24th and 25th verses, and paraphrase the passage under consideration:

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice (or word) of the Son of God, and they that hear (or obey) shall live." Then, as though he perceived their astonishment, the Savior adds, "Marvel not at this, for the time is coming [approaching—near by] when all that are in the graves (or dead, as in verse 25th)—when all that are in a state of moral death, sleeping in false security, as the whole Jewish nation—shall come forth—shall, by my voice in the thunder of my judgments, be roused up from that "state of inactivity" to a sense of their real situation: but they shall come forth to very different results. Those that have done good, have obeyed my gospel, shall come forth to a resurrect-

ion of life—shall be saved from their persecutions, and shall enjoy a more perfect and complete knowledge of my kingdom, and share more abundantly in its divine blessings. While those that have done evil, and rejected me and my gospel, shall come forth to a resurrection of condemnation—shall share in the dreadful judgments coming upon this people and nation." To the one class, who embraced the gospel, it proved a "savor of life unto life," but to those who rejected it, "a savor of death unto death." This we conceive to be the only rational and consistent view of the subject.

Mr. Oliphant says, "the whole human family are at present the children of God"—grand admission, "and yet" says he, "numbers are also the children of the devil." But in what sense, are all children of God, and yet some of them children of the devil? Are they children of God and children of the devil in the same sense? I think if Mr. O. will examine this statement of his, he will find that it is against him.

But, I would inform Mr. Oliphant, that they will be children of God in a higher sense, "children of God BEING children of the resurrection." Mr. O. admits that it includes the whole human family, and that refers to the immortal resurrection. Now, does the Savior contradict himself by saying that any shall be raised in any other condition? Let Mr. O. prove, that any will be raised children of his dear and Almighty Devil? The Bible contains the whole of my religion; and if Mr. O. can show from it, that any of the human family will be children of any devil, either an immortal or a mortal one, in the immortal resurrection, we will cheerfully submit.

Besides, the Savior says in the same connection, that in the resurrection state, "ALL LIVE UNTO HIM." But he thinks some will live unto the devil. Well, we must settle the matter with the Savior.—We believe he told the whole truth, and meant just what he said, viz: that mankind should be "EQUAL unto the angels,"—"children of God BEING children of the resurrection"—that "all live unto him." To say that a part of mankind will be in any other condition, is to contradict the plain and positive language of the Savior. What Mr O. says about not being equal to the angels in being with God from the beginning, &c. is of no use to him. The Savior says that in the resurrection mankind will be equal to the angels—then they will be equal

**TO OUR SUBSCRIBERS.**

Next month, we intend calling upon many of our Subscribers who have not paid for their paper, for the amount of their subscription.—We hope they will be ready with the Cash