

he undertook. How can Christ be the Saviour of the whole world if only a part be saved? It is impossible. If ten men, for instance, fall overboard, and the captain succeeds in saving *eight* of them, would you call that *saving the ten*? You would not. The captain lacked the power to save all; but it cannot be said that Christ lacks the power and ability to save all men.

Mr. HARRIS.—My friend has made an attempt to disprove the arguments I advanced. If he would take the trouble to read this passage of Scripture, which any schoolboy could read, it would do a great deal to help to clear up his difficulties. I have already spoken of the Transfiguration, and what it represented; but in Matthew xxv. there is an account given of Christ's coming with all the holy angels, and then separating the children of men, after they shall be judged, one from another. I said that all nations were not present at the destruction of Jerusalem, and my friend dare not grapple with me on this point, but keeps entirely away from it. The fact is, that the coming of Christ spoken of in Matth. xxv., 31, refers to his coming to judge the world in righteousness at the last day; when he shall come to reward the righteous and punish the wicked; when he shall give to those who have acted wisely and uprightly, everlasting fruition,—and condemn to everlasting punishment all those who have been disobedient, and *have acted wickedly*. My friend enquired if I understood that punishment was necessarily endless in its nature. I did not say that punishment was endless in its nature; but from the circumstances in which it took place, when man's probationary state was ended, and when Christ had become the *Judge instead* of the Saviour, *as he condemned* those he judged, and was no longer a Saviour but a Judge, then those *he condemned were judged and could not be saved by him*. An individual if called upon to believe in Christ after the judgment would be called on to believe a lie, for there will be no Christ to save him in a Gospel sense, for there will be no Saviour after the judgment. Christ will then be Judge, and will reward every one according to his deeds, this he did not do at the destruction of Jerusalem. My friend next enquired whether I regarded the circumstances connected with the parable of the rich man and Lazarus, a literal fact. The words are, "A certain rich man"—there is special reference made; but it must certainly allude to something that it is literal of a rich man, and of Lazarus, a poor man. We have an account of the rich man's suffering and of the happiness of Lazarus. My friend said he would apply this to the Jews and Gentiles; but look at it. He will represent Lazarus as the Gentiles received into Abraham's bosom and receiving the blessings of the Gospel. Thus Abraham represents Jesus, and the rich man represents the Jews now shut out from the blessings of God, asking for mercy. We are here taught a wonderful thing. Did the Jews ever