

iii, 20-21—"And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." These passages are plain and to the point.

Mr. HARRIS—That my opponent does not believe that Christ has come in his glory is evident from the argument he has offered in his last speech Acts iii., 21: "Whom the heavens must receive until the times of the restitution of all things." He has thus proved *himself* that he does not believe the position he has taken, or he has stated that he does not believe the word he has just read, for if Christ remained in Heaven until the time of the restitution of all things, he has not come yet for all things are not restitution. At the time the writings were drawn for this discussion at Mr. Gore's, I put the question to Mr. Lavell, Do you as a denomination, continue to administer the sacrament of the Lord's Supper in your church, he answered in the affirmative. This being the case, the gentleman does not believe that Christ has come for St. Paul says in I Cor. xi., 26: "For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death, till he come," and of course if Christ came at the destruction of Jerusalem the sacrament would be, therefore, invalid ever since, and I defy the gentleman to get out of it. My friend went on to say that the kingdom will remain in a future state, that is the immortal state. This is directly contrary to what he stated yesterday. He may say that God is the same unchangeable being, that I admit, *but the sinner is not*. He is not in the same position. He has run his race. Ecclesiastes xi., 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, in the grave whither thou goest." My friend referred to the parable of the rich man and Lazarus. He was very desirous to know how I understood it,—"I have already said it was designed to represent the condition of the two individuals who had lived on earth. One is represented as being in unending woe, and the other in perfect joy; the one is in Abraham's bosom, and the other in hell, and lifts up his eyes in torments and sees that poor man whom he had despised while on earth, living in comfort, while he himself was tormented. I think any one will understand this to be the meaning of the parable. I will now give one passage more of scripture to prove the endless misery of the wicked. Revelations xxi., 8: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. The proposition is—*Do the scriptures teach the doctrine of endless misery for any portion of the human race?* and I think it is evident they do, for "the abominable, and murderers, and idolators, and all liars shall have *their part* in the lake which burneth with fire and brimstone; which is the second death." My friend