

the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." The Gentiles are represented as coming from the east and the west, and the north and the south, and sitting down with Abraham and Isaac and Jacob, but the children of the kingdom shall be cast out into outer darkness. When did Abraham and Isaac and Jacob sit down in the Gospel kingdom? They all ceased to exist long before the Gospel kingdom was established; consequently these individuals shall be excluded from the kingdom of heaven at the time when Abraham and Isaac and Jacob shall be admitted into it. As to the nature of the kingdom, see what St. Paul says, 1st Cor., xv., 50: "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." Abraham and Isaac and Jacob are admitted into this Kingdom, and yet there are some to be shut out of it. O! awful thought! They shall be excluded from the glory of the Lord which is in the kingdom of heaven. Matth. vii., 21: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father, which is in Heaven." If we refer this to the Gospel dispensation, how does it read? "Not every one that saith unto me Lord, shall enter into the Gospel dispensation." Does that reading convey the meaning of the passage? That it refers to the Kingdom of Heaven we have evidence in the following verse: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works." Now, friends, you have the evidence laid before you. The account given in Matt. xxv. of the separation of the righteous from the wicked, establishes beyond doubt the proposition I have submitted, and no argument that can be advanced will disprove it. "These shall go away into everlasting punishment, but the righteous into life eternal." O! awful state of the finally impenitent, to be excluded from the kingdom of God. Not only so, but to be shut out where there shall be weeping and wailing and gnashing of teeth, at the time when the righteous shall shine forth as the sun in the kingdom of their Father. Here is evidence that individuals will suffer at the time that others are enjoying the happiness and felicity of heaven. My friend made some remarks in reference to the word "generation," but the things spoken did not take place at that time, but will at the end of time. I have already referred you to numerous passages bearing directly upon the meaning of that word, but my friend will not meet me upon these passages, but goes on quoting passage after passage that has no reference to the point in debate, and will not come to the point. He has not yet told us what he understands by the Son of man coming in his glory and all his holy angels with him.

Mr. LAVELL.—If barefaced assertions are to be received as evidence in this debate, my friend will certainly prove his position; but as it is not evidence I am on safe ground yet. My friend wishes me