

RUTHERFORD-TROY DEBATE
AT TRINITY AUDITORIUM

LOS ANGELES, CALIFORNIA
April 21-24, 1915



**Above, Attorney J. F. Rutherford; center,
Trinity Auditorium; and below, Rev. John H. Troy.**

(Reprint from Los Angeles Express.)

TO ARGUE THEOLOGY FOUR DAYS

Attorney J. F. Rutherford, as Religious Opponent of Rev. J. H. Troy, arrives in Los Angeles this afternoon.

Loaded down with Scripture texts with which to puncture the arguments of his able opponent, J. F. Rutherford, celebrated New York attorney, will arrive in Los Angeles at 2:10 o'clock this afternoon to pick up the "debate" gauntlet cast at his feet by the so-called orthodox churches, whose teachings differ somewhat from those of the International Bible Students' Association, which Mr. Rutherford represents.

Opposed to Mr. Rutherford in the scheduled four-day verbal encounter next week will be Rev. John H. Troy, of Glendale, who is supported by his own congregation, the First Baptist Church of Glendale, and 50 ministers throughout Southern California who have endorsed him.

The unique contest between a lawyer and minister is to be staged in Trinity auditorium four evenings, beginning Wednesday, April 21, and will probably attract thousands of church-goers who are now about equally divided over the four important questions the two expert debaters will discuss. In fact, the feeling over assertions made by Mr. Rutherford in a lecture here last February runs high among Rev. Troy's supporters and the audience will be keyed to the highest pitch of enthusiasm.

NEW YORKER WELL PREPARED.

In a telegram received at the People's Temple, 755 South Flower street, this week, Mr. Rutherford announced that he had prepared himself in a way that he could without hesitation answer any argument hurled in his direction.

Followers of Rev. Troy assert that their leader has been so absorbed in preparing counter arguments and "verbal bomb-shells," that he has almost daily locked himself up in his study and forgotten that there is such a thing as eating meals regularly. They say he has lined out an attack and defense that would do credit to an expert coast artillery commander.

Four separate questions, one to be discussed each evening, will form the basis of the contest. They involve the principal points of difference between the teachings of the International Bible Students' association as outlined by Pastor Russell, president, and the teachings of the commonly so-called orthodox churches.

FOUR THEMES ON PROGRAM.

In brief, the propositions to be discussed follow:

1. The state of the dead.
2. The final punishment of the incorrigibly wicked.
3. Probation after death.
4. Christ's second coming.

Sixty minutes are given the speaker who takes the affirmative in which to open the argument. The negative will be given sixty minutes in which to answer, the affirmative fifteen minutes to reply, and the negative fifteen minutes in which to close.

A neutral chairman will be selected to mark time and keep order. The audience itself will be the only judge, the object of the debates being to assist the public to a better knowledge of what the Bible teaches on the four propositions. An interesting feature of the contest is that both speakers have agreed under bond to conduct the discussion on a high moral plane, as Christian gentlemen, to use nothing but the Bible as an authority, and to refrain absolutely from entering into personalities. Admission to Trinity auditorium will be free, and there will be no reserved seats. Doors will be open at 6:30 o'clock and the debates will be started promptly at 7:30 o'clock. No collections will be taken.

Both sides to the controversy are confident that their man will be able to present a superior answer to the questions at issue, and to prove his arguments conclusively by Scripture, while the great mass of people, who are neutral, are waiting with intense interest to be shown.

While Mr. Rutherford is widely known as a Bible student of great learning and has gained renown throughout the country as a debater of excellence, he has spent a great deal of extra time on this issue, because of the feeling aroused when he was here in February. The Southlanders have great faith, however, in Rev. Troy's ability to more than keep up his end of the argument. Dr. T. C. Horton of the Bible institute, this city, who is a warm supporter of the Glendale pastor, says that he believes his man's arguments will prove to be Mr. Rutherford's Waterloo.

MADE STARTLING REMARKS.

In his address in Los Angeles last February, Mr. Rutherford presented some startling Bible evidence respecting the condition of the dead. His utterances not only startled a great many of his hearers, but stirred certain religious people in the city to such an extent that they immediately challenged the attorney to a public discussion of Bible questions.

Mr. Rutherford accepted the challenge without hesitation and the debates were accordingly arranged to take place in Trinity auditorium, each side to pay one-half the expenses.

So many requests for reports of these debates have been made from all over the United States and Canada that it has been decided to run verbatim reports in the Express Thursday, Friday and Saturday, April 22, 23 and 24, and in the Tribune on Monday, April 26.

SUBJECTS OF WIDE INTEREST.

Thousands of copies have already been ordered in advance, so great is the interest in the coming friendly controversy between a minister and a lawyer over questions of vital importance to many churchgoers.

A committee from the People's temple will meet Mr. Rutherford this afternoon and provide a suitable place where he can continue his preparations for the coming debates.

The names of the ministers who have endorsed and are supporting Rev. Troy in this contest follow:

Rev. W. Leon Tucker, Calvary Baptist church, Los Angeles; Rev. Granville S. Williams, Sunnyside Baptist church, Los Angeles; Rev. Bryant Wilson, Immanuel Baptist church, Long Beach; Rev. F. Nelson Baker, Watts Baptist church; Rev. J. O. Burroughs, Baptist church, San Pedro; Rev. William M. Perry, First Baptist church, Ontario; Rev. B. B. Jacques, Calvary Baptist church, Pasadena; Rev. J. S. Watson, corresponding secretary Southern California Baptist convention.

Rev. James W. Kramer, Central Baptist church, Los Angeles; Rev. H. H. Hurley, Orchard Avenue Baptist church, Los Angeles; Rev. J. Lewis Smith, Tremont Baptist church, Pasadena; Rev. C. W. Jackson, Memorial Baptist Church, South Pasadena; Rev. George Lord, First Baptist Church, Morovia.

Rev. A. Sterling Barner, Memorial Baptist church, Los Angeles; Rev. Walter S. Reed, Immanuel Baptist church, Alhambra; Rev. C. Sidney Maddox, Baptist church, Santa Monica; Rev. W. W. Catherwood, Covina Baptist church; Rev. J. Howard Adams, Atherton Baptist church, Los Angeles; Rev. C. J. Coulter Burnett, Baptist church, Long Beach.

Rev. D. Webster Rigg, Baptist church, Azusa; Rev. J. Campbell Jordan; Rev. F. W. Huff, Huntington Park Baptist church, Los Angeles, Rev. Charles G. Willett, Compton Baptist church; Rev. A. H. Bailey, Southern California Baptist church, Gardena; Rev. George M. Lehigh, Highland Park Baptist church, Los Angeles; Rev. John Bentzein, Temple Baptist church, Los Angeles; Rev. A. W. Rider, joint district secretary, Los Angeles; Rev. W. M. Riddle, First Baptist church, Globe, Ariz; Rev. James S. West, Bakersfield Baptist church; Rev. S. L. Warren, First Baptist church, Redondo Beach; Rev J. G. Clark.

(Reprint from Los Angeles Express.)

April 20, 1915.

East and West Representatives to Debate, with Audiences Judges.

Miss Los Angeles, meet Mr. J. F. Rutherford and Rev. J. H. Troy.

As you can see, the gentlemen have just met. They are smiling and clasping hands.

But they shall meet again! And they will not be smiling; nor will they be clasping hands.

Mr. Rutherford is the noted New York attorney who has come across the continent to accept the challenge cast at his feet by the so-called orthodox churches of the Southland.

And Rev. Troy is the prominent minister of Glendale who has been chosen by the Southland ministers to meet the New York lawyer and beat him -- if possible -- in a theological debate.

The two gentlemen will meet again tomorrow night. The place will be Trinity Auditorium and the time 7:30 o'clock. They will meet also the three ensuing nights.

All arrangements for the big four-day debate have been completed. A. H. MacMillan, Bible lecturer of Nova Scotia, has been agreed upon as chairman for the first debate tomorrow evening. Mayor O. A. Lane of Glendale will be chairman at the second debate. The audience will be the only judge.

Reports of the contest will appear in the Evening Express of Thursday, Friday and Saturday this week and in the Morning Tribune of Monday next week.

(Reprint from Los Angeles Express.)

April 21, 1915.

Theological Fight Draws Crowds To City

Keyed up to the highest pitch of enthusiasm over what will probably be the most remarkable series of theological debates ever held on the Pacific coast, scores of Bible students and churchgoers from all over Southern California began arriving in Los Angeles today to attend the first debate between J. F. Rutherford and Rev. John H. Troy at Trinity auditorium tonight.

Not only is a record crowd expected but it is feared that hundreds of late-comers will have to be turned away from the doors. Large squads of Bible students from Southland cities have sent word that they intend making the trip in a body. Many are said to be coming from the northern cities. Hundreds of Los Angeles students and church-goers, representing both factions, also are preparing to secure vantage seats early

MESSAGES FROM EUROPE.

Early today messages began coming from all parts of the United States from friends of the two participants, bringing expressions of moral support and expressing the hope that their favorite will win over the majority of the big audiences. A number of personal cablegrams from friends in Europe were received by Mr. Rutherford wishing him success and "God Speed" in his coming theological battle.

Rain has neither dampened the ardor of the contestants nor of the enthused followers. The subjects chosen for the four debates are considered the most important questions now before the church-going public.

Both the so-called orthodox churches, represented by Rev. Mr. Troy, and the International Bible Students' association, represented by Mr. Rutherford, have an immense following.

Both sides want to be shown -- and they say they are perfectly willing to abide by the opinion they gain from the theological contests.

Are the dead "dead" after the soul has flitted, or are the dead conscious and therefore susceptible to suffering and torment?

DEAD OR CONSCIOUS?

Lawyer Rutherford says the dead are "dead". Minister Troy says the dead are "conscious." And they will thresh out this question in tonight's debate.

There will be no appointed judge. The audiences will judge each contest from the worth of each speaker's assertions and the proof he is able to dig from the Scriptures. Each speaker asserts he will refrain from engaging in personalities, although the feeling between the two participants is liable to run high before the contest is over.

Rabbi I. Meyers has been agreed upon as chairman for tonight and will introduce the speakers. The doors will be opened at 6:30 o'clock and Mr. Rutherford will begin speaking promptly at 7:30 o'clock. He will have one hour in which to open the argument. Rev. Troy will have an hour in which to respond. Then fifteen minutes each will be allotted the contestants to close. Clayton J. Woodworth, prominent Bible student of the East, will act as Mr. Rutherford's counsel.

QUESTION TO BE DEBATED.

The exact wording of the question over which the two will debate tonight follows:

The Scriptures clearly teach that the dead are unconscious between the moment of death and the moment of awakening to the resurrection. Mr Rutherford will take the affirmative and Rev. Troy the negative.

Reports of the debate will be printed in full in the Evening Express tomorrow, Friday and Saturday and in the Morning Tribune of Monday.

Both speakers say they are in trim and ready to deliver the best and most forceful arguments ever given in any contest in which they have participated.

There will be no admission charge, no reserve seats held, and no collections taken.

(Reprint from Los Angeles Express.)

April 22, 1915.

Thousands Hear Opening Debate On Question,

"WHERE ARE THE DEAD?"

Rutherford and Troy Resort To Bible To Solve Man's Future State

Lawyer, Minister Discuss Life Beyond

Are the dead "dead?" Following are versions of a lawyer and a minister:

LAWYER RUTHERFORD:

Man is a soul; man dies, therefore the soul dies.

If the dead are perished, as the Bible states, how could it be possible for such creatures to be conscious after they have perished?

If Lazarus was at all conscious during the four days that he was dead and in the grave, why is there no proof thereof in the Bible?

Jesus didn't tell Lazarus to put off his asbestos coat and come up out of some conscious condition to Martha.

MINISTER TROY:

Paul taught: Absent from the body; present with the Lord.

Remember the passage: "He whosoever liveth and believeth in me shall never die."

Man is spirit, body and soul -- three distinct things; spirit being a soul, being immortal and existing eternally in some condition of consciousness.

I would to God that the ministers would rise up and teach the word of God correctly.

RABBI I. MEYERS, CHAIRMAN:

Maybe if we live long enough we'll all die and find out for ourselves.

DEBATE ON THEOLOGY EXCITING

Battle Between Rutherford and Troy on Scriptures Draws Great Crowd; 2500 Fail to Gain Admittance.

An immense crowd of men, women and children packed the big Trinity auditorium to the doors last night to hear J. F. Rutherford, representing the International Bible Students' association, and Rev. John H. Troy, representing the so-called orthodox churches of the Southland, engage in a lively, witty and, at all times, eloquent debate on the State of the Dead. Fully 2500 persons were turned away.

As the speakers were divided on the question of "are the dead unconscious after death until the moment of awakening to the resurrection?" so was the huge audience divided. And as the various points were driven home by a witty, grave or emphatic assertion the resultant applause from the followers of the speaker who made the point almost knew no bounds.

Although, as Chairman Rabbi I. Meyers said, it was a "grave" subject, the laughs were numerous and the audience was kept on edge throughout the contest in a way that made the two hours and a half pass quickly. Although it was clearly shown that earthly beings die, as the chairman said again, there certainly were no "dead" ones in the auditorium.

POINTS JOTTED DOWN.

Scores of deeply interested men, and especially women, appeared with notebooks and pencils and jotted down the points and specific Bible references given by the debaters, evidently for further study.

The question under discussion follows:

"The Scriptures clearly teach that the dead are unconscious between the moment of death and the moment of awakening to the resurrection."

In a leading "shot" at his opponent, Mr. Rutherford, who took the affirmative, brought a roar from the audience by announcing that Rev. Troy in signing his name to the agreement to discuss this question had himself in this way refuted any argument he might advance to favor the negative side of the question.

"The use of the word 'awakening,'" asserted Mr. Rutherford, "approves the assertion that the dead are unconscious, otherwise how could they awaken?"

In the first hour's argument, Lawyer Rutherford drove home argument after argument in the brief, punchy style of a trained debater, qualifying his assertions by frequent references to the Scriptures. In conclusion he handed Rev. Troy a paper containing 11 questions on points he had made, asking that they be answered.

REV. TROY REPLIES.

Rev. Troy delivered his arguments in a clear voice that could be heard at every point in the auditorium, but his style of delivery was practically the opposite from that used by Mr. Rutherford. While the lawyer began from the bottom of each point, worked to a climax and then delivered the point with a "punch," Minister Troy made his address an eloquent one, intermingling his points with brief sermons meant to carry a moral.

In conclusion Rev. Troy charged Mr. Rutherford with not interpreting the Bible canonically and dispensationally; said he could not take Job as an authority and quoted the passage from Paul which says: "Absent from the body; present with the Lord."

Shortly afterward Lawyer Rutherford, in giving his rebuttal, referred to the Rev. Troy's assertion concerning Job as follows:

"It seems that my honorable opponent must have prepared his speech beforehand. I haven't mentioned Job once!"

CLOSING ARGUMENT FIERY.

The contestants were given one hour each to open and 15 minutes for rebuttal. Their closing arguments were almost fiery and held the big audience to the seats expectantly. Each man refrained from entering into personalities, as agreed, and each contented himself with rapping the other's method of interpretation.

One of the most interesting points in the debate was made when Rev. Troy quoted Matthew 10:28 -- "fear not them which ' kill the body, but are not able to kill the soul."

"My honorable opponent forgot to finish that sentence and if that is the correct way to interpret the Bible, excuse me," shouted Mr. Rutherford.

"He should have the whole sentence. The remainder reads: 'But rather fear him which is able to destroy both soul and body in hell.' And that about proves my argument."

The second debate of the series of four -- on the final punishment of the willfully wicked -- will be taken at Trinity auditorium tonight. The doors will be open at 6:30 o'clock sharp.

CHALLENGE ACCEPTED.

The four-day series was brought about as a result of assertions on Where Are the Dead? made early this year by Mr. Rutherford. He was challenged by the so-called orthodox churches and accepted.

The audiences are the only judge of the contests and a neutral chairman presides. Mayor O. A. Lane of Glendale will be in charge of tonight's contest.

Verbatim reports of the theological battle will appear in the Evening Express of today, tomorrow and Saturday and in the Morning Tribune of Monday.

Last night's debate follows:

HERE IS RUTHERFORD'S OPENING ARGUMENT.

Mr. Rutherford said:

"Mr. Chairman, I am glad to see you in such a happy mood. And that is the result of having a happy chairman. We chose our good friend here because he has a happy vein. I hope we will all keep up this good period of happiness and kind feeling towards each other as we progress through this discussion.

"Preliminary to the discussion of the proposition read, it is due to you and to my opponent for me to say that I did not seek this debate, nor did I run away from it when it came to me. I am quite certain that my opponent did not seek it. I think some of our friends arranged it. I am not here for the purpose of seeking notoriety or advertisement. I am not here for the purpose of seeking money, because I do not expect to receive any. You know, we are not going to take up any collection.

"I am not here for the purpose of getting some one to join something, because I have joined nothing myself.

"I believe the time in man's history has been reached when the Bible is due to be understood, and may be understood by those who seek knowledge in God's appointed way. Therefore, my sole purpose here is to induce others to study more carefully the Bible, believing, as I do, that it solves all the questions that are perplexing to honest-hearted men. I hope this debate may result beneficially to those who attend. It will so result to everyone who, with open and unbiased mind, honestly seeks the truth.

"In these four debates, I purpose, by God's grace, to point out that Jehovah has a great plan which he is working out in an orderly way; that the Bible discloses this plan, and that the consecrated child of God can grasp and understand it if he applies his mind and heart to the study thereof; that this plan, when worked out, will result in great blessings to everyone of the human race who loves right and hates wrong. In this hour of great distress and sorrow upon the peoples and nations of the earth, God's plan, as set forth in the Bible, is the balm that will soothe and comfort every sorrowful and penitent heart, hence the importance to all to understand it. To aid men in reaching an understanding of his plan as set forth in the Bible, is my desire. I have no selfish purpose to accomplish. I care not whether a man be a Catholic or Protestant, Jew or Gentile, bond or free, if I can be of any aid to him, or turn his mind to an investigation of these great truths, then I shall be glad.

"By reference to our agreement, it is observed that my opponent and myself have limited ourselves to the Bible as authority upon the questions we shall here discuss. I am glad this is true. The Bible is God-made; other authorities are man-made.

PROPOSITION.

"The scriptures clearly teach that the dead are unconscious between the moment of death and the moment of awakening to the resurrection.

"This proposition I affirm, and my opponent denies the truth thereof. If this proposition is not affirmatively true, as stated, then we must find:

"1. That man, after death, continues mentally active; that is to say -- possesses knowledge and continues to exercise his mental functions, therefore conscious.

"2. We must find that there can be no awakening, for the reason that a conscious person must of necessity be awake. Sleep means a temporary loss of mental control, unconsciousness, and the opposite of sleep is to be awake and

"3. We must find that there is no actual or real death, because persons actually dead are not conscious.

DEFINITIONS.

"The word 'Dead' is used in two senses: (a) Legal death, and (b) Actual death.

"The proposition we are here discussing is treated from the standpoint of actual death. That will be conceded by my opponent.

"Legal death means to be utterly cut off from certain or fixed rights and privileges.

"Actual death means destitute of life, inanimate, the state in which the vital organs have ceased to perform their functions.

"These are the definitions given by our best lexicographers -- Webster and others -- and I am going to prove in this argument that these are the Bible definitions and therefore the correct ones.

"To be conscious means to have or possess the faculty of knowing one's own thoughts or mental operations; possessing knowledge.

"Unconscious means, of course, the opposite of conscious; that is to say, having no power of mental perception, having no knowledge, not knowing or regarding anything.

"That these are the correct Bible definitions I promise to prove in this argument.

WHAT IS MAN?

"MAN is the subject of this discussion. Is man conscious or unconscious when dead? That is the real issue joined here. Pertinent, then, is the question, What is man? Is man a divine being, or a human being? Is he mortal, or immortal?

"My opponent will tell you that man is a composite creature of three parts -- body, spirit and soul; that the spirit and soul mean practically the same thing; that man is begotten and born like other animals, but at the time of conception God intervenes in some mysterious way and implants in that body a spirit or soul; that that soul is immortal, can never die, lives on forever, and is always conscious.

"If that condition be true it means that God is responsible for every idiot, every born criminal, because these are begotten under conditions over which they have absolutely no control. A child is begotten by drunken and debauched parents, and at the very moment of conception, according to my opponent's position, God intervenes and implants in the creature just conceived, an immortal spark. The child is born, necessarily, a depraved creature. It lives on earth a while, dies, and must spend eternity in this miserable condition without choice or election on its part. Such a theory is wholly unreasonable. God is not unreasonable. The creature I have just described is imperfect. God makes nothing imperfect. 'His work is perfect'. (Deuteronomy 32-4.) God is in no wise responsible for the life of imperfect or depraved beings.

BIBLE ANSWER.

"The Bible declares, 'Man is of the earth earthly.' He is not spiritual. (1 Corinthians 15:45-47.) Man is a human being. He is not a spirit being. A spirit hath not flesh and bones. (Luke 24:39.) Spirit beings have spiritual bodies. Human, or natural beings, have human or natural bodies. (1 Corinthians 15:44.) Adam the first man was not spiritual. 'That was not first which is spiritual.' (1 Corinthians 15:46.)

"Man is the highest order of animal life, the crowning glory of God's earthly creation. He is composed of body and breath of life, like other animals. The word 'breath' of life is some-times spoken of as 'spirit' of life, meaning life principle, or that which animates. The uniting of the breath of life with the body produces the soul, or being. The word 'soul' is synonymous to the word 'being.'

"My opponent will not for one moment contend that the body of man is conscious aside from the breath of life, nor will he contend that the breath of life is conscious. He will say that it is the soul that is conscious after death. We desire to meet this issue squarely.

THE SOUL.

"What is the soul? The Scriptures answer: 'The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.' (Genesis 2:7.)

"Was the dust of the earth conscious before formed into a body? No! Was the body conscious when formed before it received the breath of life? It was not! Did the breath of life possess consciousness? Certainly not! What, then, is conscious? We answer, the soul, or being; the creature, the man.

"Every creature that breathes is a soul. God applied the words 'living soul' to the lower order of animals long before the creation of man. (Genesis 1:20 and 30 - margin.) The word 'soul' is applied to both men and beasts in Numbers 31:28. 'And levy a tribute unto the Lord of the men of war which went out to battle; one soul of five hundred, both of the persons and of the beeves, and of the asses, and of the sheep.' God, in his word, declares that all die alike and all go to the same place, 'For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.' (Ecclesiastes 3:10, 20.)

"Can my opponent, in the face of this, deny that the ox is a soul, when the Bible says it is? Will my opponent for one moment contend that an ox is conscious after death?

"A soul is a moving, breathing, sentient being that has senses and exercises the same. No man has a soul, but every man is a soul. Mark the distinction between having a thing and being that thing!

PENALTY OF THE LAW.

"God said to Adam, 'Thou shalt not eat of the fruit of the tree of knowledge, for in the day that thou eatest thereof dying, thou shalt die.' (Genesis 2:17)-margin. If the soul is immortal, then God did not mean what he said, because an immortal creature could not be put to death. Was this announced penalty of the law to apply to the body only, or to the soul? My opponent will contend that the body died and the soul continued to live, but the Bible answers (Ezekiel 18:4). 'The soul that sinneth, it shall die, and again, in Psalms 89:48, 'What man is he that liveth and shall not see death, shall he deliver his soul from the grave?'

MAN NOT IMMORTAL.

"Man is a soul. Man dies, therefore the soul dies. There is a distinction between eternal life and immortal life. A creature may live eternally and yet not be immortal. Immortality means that quality of life not subject to cessation; means that the creature cannot die and God, even, has not the power to destroy such an one. Has God power to destroy the soul? Jesus answers, 'Fear him who is able to destroy soul and body.' (Matthew 10:28.) Can a soul that is destroyed still have consciousness? Impossible! My opponent will not be able to produce even one Scripture text which says, 'Man has an immortal soul.'

THE FIRST LIE.

"Jesus, who spake with authority, pointed out that Satan is the author of the theory of undieable or immortal souls, and that this was the beginning of lies. God had definitely said to man, 'Ye

shall surely die.' 'The soul that sinneth, it shall die.' Satan appeared to Mother Eve and asked, 'Why do you not eat of the fruit in the midst of Eden?' to which Eve replied, 'God has said, "Ye shall not eat thereof lest ye die,"' to which Satan rejoined, 'Ye shall surely not die.' (Genesis 3:1-5.) Here Satan told the first lie, and from it all other lies have had their birth. In proof of this Jesus states, 'Satan was the father of lies, a liar from the beginning and abode not in the truth.' (John 8:44.) Again, we read in the Scriptures concerning Satan, 'He is the god of this age. The god of this age hath blinded the minds of men lest the light of the glorious gospel should shine unto them.' (2 Corinthians 4:4.) From the day of Mother Eve's deception until now, Satan has been blinding the minds of men to God's glorious plan by this same falsehood -- there is no death, the dead are conscious. The theory that the dead are conscious is not supported by the Scriptures, but is based upon Satan's false-hood and the deception he has so successfully practiced upon the people.

WHO IS IMMORTAL?

"The Bible answers (1 Timothy 6:16), 'God only hath immortality.' There is a wide distinction between man in general and one who has become a real Christian. One line of Scriptures applies to men in general, and another and different line of Scriptures applies to the real followers of Christ. Mark my opponent's argument and see if he rightly divides the word of truth and makes this distinction.

"The New Testament speaks of immortality as a promised reward, not an inherent quality. It is the greatest reward that God has to bestow upon his creatures who love and serve him. To the Christian, St. Paul says, 'Seek ye immortality.' (Romans 2:7.) A man does not seek for that which he already possesses. Again, 'This mortal must put on immortality.' (1 Corinthians 15:53.) If man already possessed Immortality he would not be looking forward to the future when he would receive that which he already possesses. These Scriptures have no reference to the world, but to Christians only. The world of mankind will never possess the quality of immortality. To the church the promise is made, 'Be thou faithful unto death and I will give thee the crown of life.' The highest element of life, immortality. (Revelation 2:10.)

THE DEAD UNCONSCIOUS.

"We have shown that man is a soul; that man-soul is subject to death; that it would be impossible for a dead soul or being to be conscious while dead. Now we offer some corroborative Scriptural proof establishing this fact beyond the question of a doubt, and we believe to the complete satisfaction of every one who believes the Bible.

WITHOUT MEMORY.

"When a man dies, according to the Bible, he ceases to remember, nor can he give praise to God, 'for in death there is no remembrance of thee'; 'in the grave who shall give thee thanks?' (Psalms 6:5.) 'Wilt thou shew wonders to the dead? shall the dead arise and praise thee. Shall thy loving kindness be declared in the grave or thy faithfulness in destruction?' (Psalms 88:10, 12.) If these Scriptures be true, then the dead could not be conscious.

SPEAK NOT.

"They also cease speaking. 'The dead praise not the Lord, neither any that go down into silence.' Psalms 115-17.)

NEITHER BREATHE, THINK, FEEL.

"They also stop breathing, thinking and feeling. 'Thou takest away their breath; they die and return to the dust.' (Psalms 104:29.) 'His breath goeth forth, he returneth to the earth; in that very day his thoughts perish.' (Psalms 146:4.) A person that cannot think and who knows nothing could not be conscious, neither could such an one feel. As an illustration, a man goes to the hospital to submit to a serious operation. Before the surgeon begins to use the knife he puts his patient under the influence of an anesthetic for the express purpose of producing unconsciousness, because he does not wish the patient to feel and thereby suffer pain of the operation.

CEASES TO HATE.

"We must keep in mind that my opponent and myself have agreed that the Bible is the authority by which these questions shall be settled, and mere theory and conjecture should not be tolerated. Then let us have some more Bible proof upon the proposition. A dead man ceases to love, ceases to hate and ceases to envy. (Ecclesiastes 9:6.)

"Furthermore, the Scriptures clearly state that he 'knows not anything.' (Ecclesiastes 9:50.) The dead stop working; there is no more device and no more scheming. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.' (Ecclesiastes 9:10.)

"I submit that when a man reaches the point where he cannot remember; cannot give thanks; cannot speak; cannot breathe; does not think; has no feeling; neither loves, hates or envies; does not work; and knows not anything, he must be actually and completely dead, therefore unconscious.

PERISHED.

"To perish means to be destroyed; to be cut off; to cease to exist. -- Dr. Strong. Therefore, a creature that has perished cannot be conscious anywhere. Does man perish when he dies? Let the Scriptures answer. 'For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless, man being in honor abideth not: he is like the beasts that perish.' (Psalms 49:10,12.)

WHY MEN DIE.

"It is a principle of God's law that every perfect, righteous creature is entitled to life. It follows that every unrighteous creature has no legal right to life. God enforced his judgment against Adam in a gradual manner, viz -- by forcing Adam out of Eden, where the food was perfect, and forcing him to obtain his food or sustenance from the unfinished earth, which brought forth or produced poisonous foods. As he partook of these poisonous foods, disease was taken into his blood and the death process began and was gradual until he was completely dead. Adam was legally dead when driven from Eden, actually and completely dead 930 years later.

"Adam was given power, before he sinned, to transmit the spark of life, or life principle, to his children. The judgment of God deprived him of his legal right to life and that judgment pursued the power of reproduction; in other words, his offspring were begotten under the disability that their father was laboring under, viz.: without legal right to life, and the Father Adam transmitted to his offspring the same poison or disease that was in his system. The perfect man Adam begot no children. His children he begot after he was under the sentence of death, and therefore he transmitted to all of his offspring the disease in his own body. Consequently, by operation of God's law, all of Adam's children inherited death and were born legally dead, or without a legal right to life. In proof of this we read, in Psalms 51:5, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me'; and again (Romans 5:12). 'As by the disobedience of one man sin entered the world, and death by sin, therefore death passed upon all men, for all have sinned.' It follows that every man that has died, died because of the judgment that was justly placed against Adam and which by inheritance came upon his offspring. Every man thus justly dying would, of necessity, remain dead forever unless God had made some provision for his redemption and resurrection.

REDEMPTION.

"In John 3:16 we read; 'For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'

"I submit that these words of the Master conclusively prove that the dead are unconscious until the awakening to the resurrection. A creature that perishes could not have consciousness, and in this Scripture the statement is made that all would perish forever without the provision God made for redemption through Jesus Christ.

"My opponent must concede, if he believes the Bible, that none would be saved without believing on the Lord Jesus Christ. This Scripture is positive that all of us would perish.

"Thus we see we are not limited to the Old Testament to prove that the dead are unconscious until the awakening to the resurrection.

MORE PROOF.

"St. Paul, in 1 Corinthians 15:16, 18, says: 'If the dead rise not, then Christ is not raised, and if Christ be not raised your faith is vain, ye are yet in your sins; then they also which are fallen

asleep in Christ are perished.' Mark, he says that even Christians are perished, utterly destroyed, if there be no resurrection. They are already perished, because dead, and their future life is absolutely dependent upon the resurrection.

"Now I ask my opponent to answer this question: If the dead are perished unless there is a resurrection, how would it be possible for that creature to be conscious prior to the time of being awakened to the resurrection? Resurrection really means re-creation -- bringing again to perfect condition of life.

WHY RESURRECTION POSSIBLE?

"While we must leave for a subsequent argument a more detailed discussion of the philosophy of the ransom sacrifice, it is necessary here to call attention to some of the cardinal points thereof.

"The perfect man Adam sinned, and thereby forfeited all his right to life. Before his sin the entire human race, unborn, was in his loins; that is to say, he had the power to produce the race and in this sense the whole race had a life-standing in Adam. When he sinned all his rights were lost, hence all of his offspring were born legally dead. The apostle emphasizes this fact when he says; 'In Adam all die.'

"God's law provided that his judgment might be satisfied by the voluntary death of another equal to Adam, 'a life for a life.' (Exodus 21:23.) Jesus partook of flesh and blood for the very purpose of redeeming man. (Hebrews 2:9.) He stated (Mark 10:45) that he came to give his life a ransom (corresponding price). By his death and resurrection from the dead the Lord provided the ransom price for Adam and his offspring. This was an absolute guarantee that the entire human race, in God's due time, would be released from the condemnation of death and awakened to a resurrection. Because the penalty of sin is death and death means cessation of life, it was necessary for the man, Christ Jesus, to die in order to redeem mankind from that death sentence; and the fact of his death and resurrection, the apostle argues, is conclusive proof that all the dead shall come forth.

DEATH -- SLEEP.

"Since God has made provision for the awakening of the dead to the resurrection, the Bible frequently speaks of death as sleep. Sleep is a symbol of death, and the word is used in that sense. A man lies down to sleep and we say he will wake again. And so we say with reference to the dead -- 'He shall awake and come again.' As the Prophet Jeremiah beautifully states the matter (Jeremiah 31:15-16), 'Thus sayeth the Lord, a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus sayeth the Lord, refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded saith the Lord; and they shall come again from the land of the enemy. Thy children shall come again to their own border.' This Scripture proves that the dead were out of existence but there was hope for a resurrection.

"Both the Old and New Testaments abound with expressions referring to the dead as asleep. We read, 1 Kings 2:10, that 'David slept with his fathers and was buried in the city of David.' St. Peter says, 'The fathers fell asleep. (2 Peter 3:4.) St. Paul, speaking of those who had seen Jesus in the flesh, said, 'The greater part remain until this day, but some are fallen asleep.' (1 Corinthians 15:6.) Again, 'I would not have you ignorant, brethren, concerning them that are asleep. Them that sleep in Jesus God will bring forth by Jesus at the resurrection.' (1 Thessalonians 4:3-14.)

SLEEPING -- UNCONSCIOUS.

"Who ever heard of one sleeping soundly and being conscious at the same time? Sleep means suspension of the voluntary exercise of the functions of the body and mind. Sleep is used as a symbol of death. The reality is more pronounced than the symbol. If the symbol represents unconsciousness, the reality does even more so.

"The death sleep is so absolutely a period of unconsciousness that the awakening one will have no knowledge of the lapse of time or the transpiring of events. Now we will prove the truth of this statement by the Lord Jesus' own testimony. In John, 11th chapter, verses 1 to 44 (John 11:1-44), we find this proof, which we paraphrase. Lazarus lived with his two sisters at Bethany. Jesus was often entertained at this home and taught the members of the household. Lazarus became sick. Word was sent to Jesus of Lazarus' illness, but after he heard it Jesus remained in the same place for two days longer. He was preparing to teach mankind a great lesson concerning the dead and how they shall be awakened out of the sleep of death. At the end of the two days, speaking to his disciples, he said, 'Our friend Lazarus sleepeth.' His disciples replied, 'Lord if he sleepeth he doeth well, but Jesus spake of his death, but they thought he had spoken of taking rest in sleep. Then said Jesus unto them plainly, 'Lazarus is dead.' Thomas suggested that they go to Bethany at once. Jesus and his disciples went. Arriving at Bethany they found that Lazarus had been dead and buried for four days. Jesus here performed a great miracle, which testified in no uncertain terms as to the condition of the dead and proves beyond all doubt that the dead are wholly unconscious until the awakening to the resurrection. Mark what he did! He did not call Lazarus out of heaven, nor out of purgatory, nor a lake of fire and brimstone, but after giving thanks to God he went to the grave, which was a cave in the hillside, and cried with a loud voice, 'Lazarus, come forth,' and the dead came forth.

"Let my opponent answer this question if he will: If Lazarus was at all conscious during the four days that he was dead and in the grave, why is there not some proof of it some-where to be found in the Bible? Jesus was here showing how the dead are to be awakened out of the sleep of death. It was of the greatest importance, if Lazarus had been conscious, that some proof of that fact might have been recorded. The fact that nothing is said about his being conscious, taken in con-junction with numerous other Scriptures that show that the dead are wholly unconscious, is conclusive proof that Lazarus was unconscious for four days while dead and likewise conclusive proof that all the dead are unconscious until the moment of awakening.

THE PROPOSITION.

"The proposition under discussion as stated is a clear admission that the dead are unconscious for the reason it assumes -- that there is to be an awakening. Mark the words thereof, 'that the dead are unconscious from the moment of death until the moment of awakening to the resurrection of the dead.' If the dead were already conscious it follows that they would already be awake and therefore there could be no awakening; hence, my opponent admits by the statement of the proposition that his contention is wrong.

"Jesus points out that all the dead are to be awakened to the resurrection. (John 5:28-29.) Awakened from where? we ask. From heaven? Purgatory? An intermediate state? Hell, fire and brimstone, or where? Let my opponent answer, but before he answers let God's word answer, which says, 'They that sleep in the dust of the earth shall awake.' (Daniel 12:2.)

WHAT IS TO BE AWAKENED.

"What, then, is to be awakened to the resurrection, the soul, body or what? My opponent will tell you that the soul is still alive, therefore awake; hence could not be awakened. To be consistent, he will be compelled to say that it is the body that is to be awakened. Then we ask him, if the soul is alive without a body and is enjoying life, and the same old body that it once had is to be awakened, why cumber it with that body? Such a contention is wholly unreasonable. These old bodies have given us a great deal of trouble. Most men who live to maturity, or beyond that, have bodies that are very ugly, and I am sure it would not be a joy to think about carrying around such a body to endless ages.

"But how absurd the proposition that it is this old body that is to be awakened! How would that body ever be gotten together? To illustrate: A man dies and is buried. Later an orange tree is planted upon his grave. The roots, running down into the grave, absorb all the chemical elements of that body and these, in turn, are transmitted to the bud that forms the fruit. The fruit matures. Some of it is fed to pigs and these are shipped away and consumed by man, other parts of the oranges are shipped to different parts of the earth, and thus the chemical elements of that body are scattered everywhere. The further we pursue this illustration, the more absurd bodily resurrection seems. We are not surprised, then, that St. Paul says, in 1 Corinthians 15:35-38, 'Some men will say, how are the dead raised up and with what body to they come? Thou fool; that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not the body that shall be * * but God giveth it a body as it pleaseth him.' It is not at all the body that is to be resurrected, and this is clearly shown by the words above quoted, 'God giveth it a body.' What is the 'it?' Mark you, 'it' is that which is resurrected. If my opponent says the body is resurrected and then God gives it a body, it follows that it has two bodies.

"When we get a clear understanding of God's plan, this Scripture is entirely clarified. God formed man of the dust of the earth, breathed into his nostrils, and man became a living soul. The soul was the it. In proof of that mark the words 'The soul that sinneth, it shall die.' Therefore, God made the soul the it. The soul, it dies, and St. Paul says the soul is resurrected, and God gives it -- the soul, the being, the man, the creature -- a body as it pleaseth him. And

then, in the context, he points out that some will receive spiritual bodies and others natural bodies.

"We submit, upon the whole, that the Scriptures clearly teach that man is a soul; that the soul is mortal, subject to God's law; that the soul means man, the creature; the soul (man, creature) dies, and would forever remain out of existence, except that God has made provision for redemption, awakening and resurrection, and the Scriptures with one accord conclusively prove that the soul is unconscious from the moment of death to the moment of awakening to the resurrection.

"Keeping clearly in mind these great truths, the debate tomorrow evening will demonstrate, likewise clearly, that God is not a fiend, as has been charged, but a great God of love, justice, wisdom and power.

RICH MAN AND LAZARUS.

"My opponent will cite the rich man and Lazarus in proof that the dead are conscious after death and before awakening to the resurrection. A careful examination of this text shows that it does not sustain his theory. I am going to ask him now, when he does cite that text, to answer this question, Is that scriptural statement to be taken literally or symbolically? Was Jesus describing a reality that then existed, or was he giving a parable to teach some lesson? I don't care which way he answers it, he will be in a hole. If he answers, 'It is to be taken literally,' then you will see the utter absurdity it expresses. If he answers, 'It is a parable,' then it absolutely disproves his position.

MOUNT TRANSFIGURATION.

"Another text my opponent will doubtless use is that concerning Moses and Elijah on the Mount of Transfiguration, to prove that the dead are conscious while dead. But if you will read the context it will readily be seen that Jesus plainly states that this was a vision. Note, he said, as they come down from the mountain, 'Tell the vision to no man until the Son of Man is risen from the dead.' (1 Corinthians 15:20; Colossians 1:18.) Moses and Elijah are yet dead. (Hebrews 11:39.) What really transpired on the mount is this, as the text shows, Jesus caused these disciples to see a vision for the purpose of teaching them a lesson. Moses represented the faithful ones of the Jewish age and who will be members of the earthly phase of Christ's kingdom. Elijah represented the faithful ones of the Gospel age, who will be members of the heavenly phase of Messiah's kingdom. These two phases of the kingdom I will especially set forth in my argument on Friday evening.

MOSES AND THE RESURRECTION.

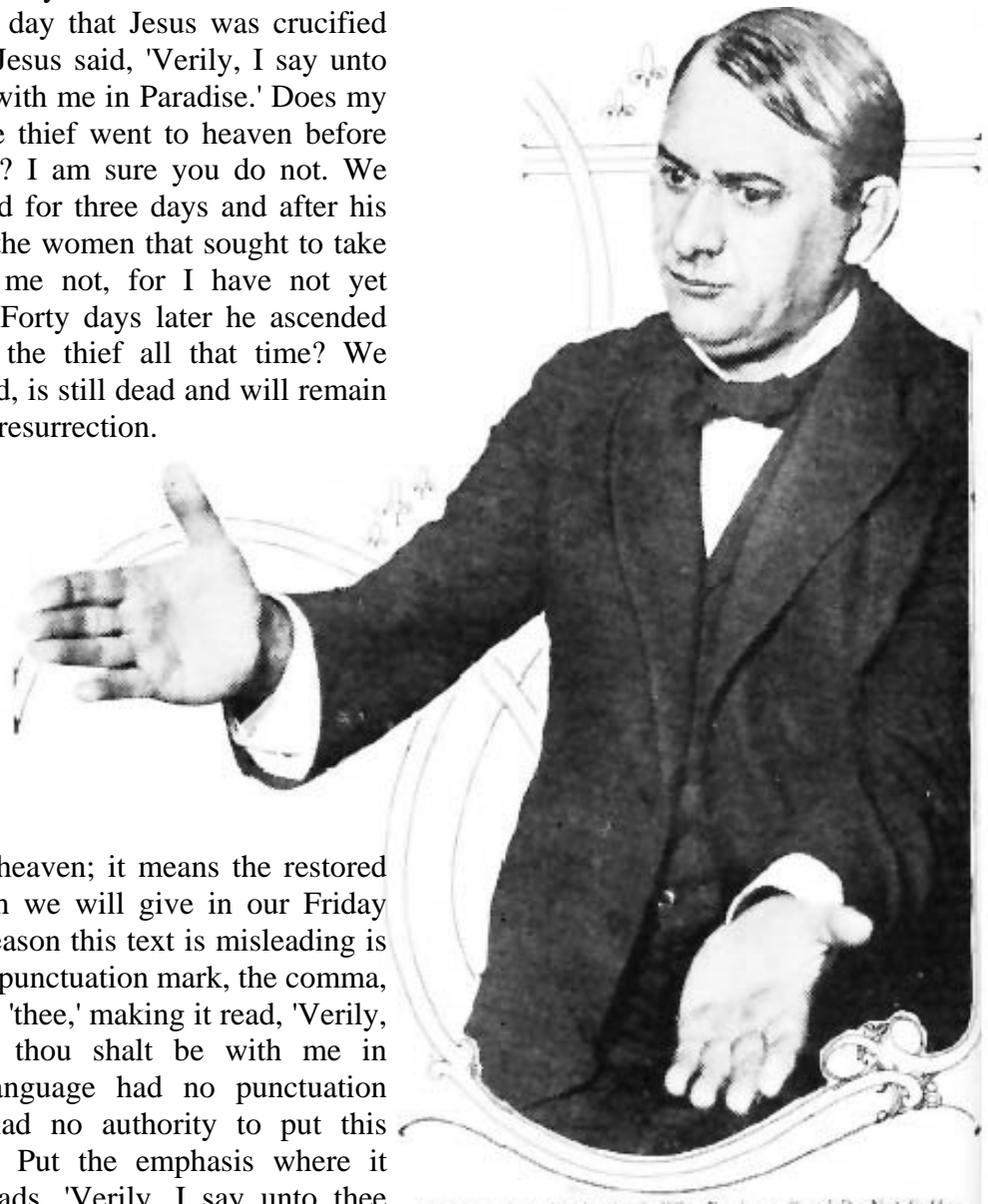
"Brother Troy will insist that Jesus taught that the dead are alive when he said, 'Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto Him.' (Luke 20:37-38.) But mark, Jesus' words are, 'Now that the dead are raised up.' Moses, Abraham and the other prophets were dead at the time Jesus spoke, but since

God's plan provides for their resurrection he spoke of things that are to be as though they were. (Romans 4:17.) All live from God's standpoint, for the reason he has made provision for their resurrection, not that they are actually alive. Death, therefore, is spoken of, as we have shown, as sleep. The emphatic Diaglott gives this text the proper rendering and makes it plain. It says, 'But that the dead arise, even Moses has declared.' That is to say, Jesus was producing the argument that Moses had shown that there is to be a resurrection of the dead, and that argument was in answer to those who claimed that there was to be no resurrection.

THIEF IN PARADISE.

"My opponent would have you believe that the thief went to heaven the very day that Jesus was crucified upon the cross, because Jesus said, 'Verily, I say unto you, today thou shalt be with me in Paradise.' Does my opponent believe that the thief went to heaven before the Lord Jesus got there? I am sure you do not. We know that Jesus was dead for three days and after his resurrection he stated to the women that sought to take hold upon him, 'Touch me not, for I have not yet ascended to my Father.' Forty days later he ascended into haven. Where was the thief all that time? We answer, the thief was dead, is still dead and will remain dead until the time of the resurrection.

Paradise does not mean heaven; it means the restored earth, the proof of which we will give in our Friday evening argument. The reason this text is misleading is that, when translated, the punctuation mark, the comma, was placed after the word 'thee,' making it read, 'Verily, I say unto thee, today thou shalt be with me in Paradise.' The Greek language had no punctuation marks; the translators had no authority to put this comma where they did. Put the emphasis where it belongs and this text reads, 'Verily, I say unto thee today (that is to say, I am telling you now, this dark day)



Attorney J. F. Rutherford, Who Declares Dead Do Not Suffer.

thou shalt be with me in Paradise,' meaning, when I come into the kingdom and establish the paradise, of earth.

"My opponent cites 2 Corinthians 5:6 for the purpose of showing that the dead are conscious while not in the body of flesh. He does not properly apply this Scripture. The words are not spoken concerning the world in general, but applied only to the faithful Christians. These, at the time of consecration and acceptance by the Lord, are begotten to a heavenly life and thereby become new creatures and from God's standpoint are counted dead as human beings. (1 Peter 1:3, 4; Colossians 3:3, 4.) In the latter Scriptures, St. Paul states that the new creature receives his life at the second coming of Christ Jesus when he partakes of the first resurrection.

"Now, while living in this old body, the Christian is absent from the Lord. And after death and until the second coming of the Lord, and therefore until the resurrection, the Christian dead are completely out of existence except in the memory Jehovah and are spoken of as 'naked,' that is to say, in the grave awaiting the resurrection, and therefore absent from the Lord. But St. Paul expresses his great desire to be invested or clothed with the new spiritual body and thus be at home, the heavenly home with Christ Jesus the Lord. He did not expect this to take place as soon as he died, but at the second coming of Christ, he expressed himself to Timothy, saying: 'The time of departure is at hand. Henceforth there is a crown of righteousness laid up for me which that righteous judge shall give to at that day, and not to me only, but to all who love his appearing. (2 Timothy 4:7, 8.).

TROY'S ARGUMENT ON STATE OF THE DEAD.

Mr. Troy said:

"Ladies and gentlemen: In explanation of why Mr. Smith awakened the chairman I might say that it was agreed that a signal be given five minutes before the closing time; and, in justice to Brother Rutherford, I suggested that Mr. Smith awaken the chairman to that fact. (Applause and laughter.)

"The questions, which I have glanced over, will be largely answered with the line of argument which I am about to present. I think it might have been well for Mr. Rutherford to have gone on talking, for he was informing me of many arguments that I had no idea of using. (Applause and laughter.)

"Now, getting down to business. The question of death may be handled in at least three ways: As a simple fact of nature; as a problem for speculation, and in the light of divine revelation.

"There comes a messenger to the parsonage. He is an undertaker. He informs the minister that Mr. Jones is dead and that the family desires him to conduct the funeral service, The minister understands just what the undertaker means. A man is dead. A heart has ceased its action. A pulse no longer beats. Flesh is rapidly decaying. The remains must be either cremated or buried away in the cemetery. It is not the time or place to speculate. The relatives, undertaker and minister understand the meaning of the term death and act together in disposing of the body. Now it is not impossible that the minister, the undertaker and each of the relatives severally

hold different and conflicting views of death. But neither speculation nor revelation will cause any misunderstanding as to the simple fact that a man is dead. They all understand the word death in the common, everyday sense of the term.

TERM DEATH CONSTRUED.

"Next in order we shall construe the term death as a problem for speculation. A friend of mine tells me that he has been reading Dr. Hudson's Law of Psychic Phenomena. He further states that this little book has many strange theories relative to the problem of life and death, a subject which interests my friend and upon which he is always ready to converse. Personally he does not feel that the problem can be solved, but being naturally of a speculative turn of mind, he enjoys both reasoning and dreaming. When he speaks of death it is always in connection with speculative philosophy. Such is the second use to which we may put the term death.

"The third and last general construction of the word death brings us to the study of our term in the light of Scripture. We ask a friend what he understands by the biblical expression 'the second death?' Our friend is a Bible student. He believes devoutly in revelation. Therefore, the second death is not a matter of speculation; it is a fact of Scripture. He construes the term death with respect to the pure light of God's Word. The undertaker has nothing to do with the second death. He is satisfied to get a man dead once. The speculative philosopher ridicules the idea of a second death. The believer in God's Word, however, accepts the doctrine of the second death as a fact of Scripture and seeks to understand the expression in the light of Divine Revelation. Here we have the third connection. Here we have the third connection in which the term death may be used.

"The first important fact for the sensible Bible student to recognize in connection with the question under discussion is that death is treated in the Bible in all of these three mentioned connections.

"But when David saw that his servants whispered together, David perceived that the child was dead: and David said unto his servants, Is the child dead? And they said, He is dead.' (II Samuel 12:19.)

"It was a job for the undertaker. Death is here understood as a simple fact of nature.

IN A SPECULATIVE SENSE.

"We shall now quote a few passages in which the question of death is treated in a speculative sense. Do I hear some one saying, 'What, human speculation in the Bible!' Without denying the inspiration of all Scripture we unhesitatingly reply, 'Certainly!' In the word of God we have a faithful record of human acts and divine acts, and a corresponding record of human thoughts and divine thoughts. God is the editor in chief of the sacred library and we recognize from cover to cover the inspiration of Divine superintendence.

"Because the Bible gives a faithful record of the thoughts of man respecting the state of the dead we must not assume that those thoughts are sanctioned by God any more than we should

believe the words of Satan, which are also recorded in the book of God. There is as much reason in accepting as absolute truth every thought recorded in the Bible as to attempt practicing every deed recorded in the Bible, for example, the adulterous and murderous conduct of King David toward Bathsheba, the wife of Uriah the Hittite.

"In this important connection we make reference to the book of Job:

'And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.' (Job 42:7.)

"In the colloquy between Job and his three friends, nine chapters record the thoughts of Eliphaz, Bildad and Zophar. Over all of these fine speeches, so full of human thoughts, God has written the words, 'Vain speculations.'

CONFESSION OF IGNORANCE.

"But, it is argued, Job was inspired to speak the truth and nothing but the truth. Does not the verse quoted say that Job spoke that which was right? 'As my servant Job hath.' Yes, but let it never be forgotten that in the preceding paragraph Job makes full confession of his ignorance, something which his three friends had failed to do, and for that reason had not spoken the right thing.

Job had humbled himself. He confessed that he had 'uttered that which he understood not,' and repented of his conceits and self-righteousness in dust and ashes.

"Oh, yes. Job had plenty to say about death; but what he did say was purely of speculative value.

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?' (Job 14:10.) So spake Job and so is he forever quoted by Pastor Russell and the whole school of soul-sleepers.

"When Job, however, gets through with his vain speculations God has a few questions to ask him, and among them we read the following:

'Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death? Declare if thou knowest it all.' (Job 38:17-18.)

"It is a perpetual amazement to the student of biblical interpretation that a professed teacher of the Bible can go up and down the land quoting the sayings of Job and the author of Ecclesiastes as final proof that the dead know nothing.

"How pathetic such ignorance. How possible it is to seem to know an awful lot and really know nothing. How possible it is to write volumes on the Bible and on every page do violence to the primary principles of biblical interpretation.

"I would urgently recommend to all students of soul sleeping a thorough course on biblical interpretation. A course in common sense logic would also be beneficial.

"Exposition becomes imposition when we violate (2 Timothy 2:15.) 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'

"The Bible should be studied canonically, contextually and dispensationally.

LIFE AND DEATH.

"Life and death, viewed in the light of divine revelation, especially in the radiance of him who 'is the resurrection and the life,' of Him who came to earth for the express purpose of bringing 'life and immortality to light through the gospel' amounts to an exact science of definite and harmonious facts.

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.' (Matthew 4:16.)

"The Sadducees as a class did not believe in the resurrection of the dead, neither did they believe in the existence of angels and spirits.

'For the Sadducees say there is no resurrection, neither angel nor spirits; but the Pharisees confess both.' (Acts 23:8.)

"A distinction is here made between angel and spirit. Angel, we understand without controversy, but what is meant by spirit?

"Luke tells us in the last chapter of his account of the gospel that after Christ's resurrection he appeared to his disciples and being terrified, his followers supposed 'that they beheld a spirit.' Jesus said:

"See my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye behold me having.' (Luke 24:39.)

"Flesh and bones were proof enough of the physical resurrection of Christ. The disciples did not mistake the appearance of Christ for an angel, for it was apparent that it was Christ. Their only mistake was a confounding of his physical presence with what they thought to be his disembodied spirit.

Indirectly, then, the disciples believed in the reality of a disembodied spirit.

"One more reference and the argument for the reality of a departed spirit, viewed from the standpoint of Scripture, will be clinched.

ANSWER TO SADDUCEES.

"One day the Sadducees came to Jesus proposing an insuperable argument, according to their mode of thinking, against the doctrine of the resurrection. The case of the woman who, in harmony with the writing of Moses, had seven husbands, was cited with the pointed interrogation: 'Therefore in the resurrection whose wife of them is she? for seven had her to wife.' (Luke 20:33.)

"Christ's answer was based upon two facts: First, the 'sons of the resurrection are equal to angels'; second, 'God is not a God of the dead, but of the living; for all live under Him.

"These two wonderful facts can be applied only to spirits. If the dead die and know nothing they can not be equal to angels, which have conscious being and can not die. If the dead die, as did Abraham, Isaac and Jacob, and cease to live in any sense whatsoever, then is God the God of the dead and not of the living. If, on the other hand, Abraham, Isaac and Jacob are now living spirits, then are they equal to angels, and if these three great personages now live, then God is not the God of a dead Abraham, a dead Isaac, a dead Jacob, but of a living spirit of Abraham, a living spirit of Isaac, a living spirit of Jacob.

"The Sadducees did not believe in the resurrection, neither did they believe in angel nor spirit. Christ exposed their gross materialism with an argument for the resurrection, the existence of spirits, for Abraham, Isaac and Jacob are not dead. 'God is not a God of the dead, but of the living, for all live unto Him.' Thus did the great teacher of us all throw back into the teeth of the Sadducees a denial of their teaching on no-resurrection, no-angel and no-conscious living, disembodied spirit of the dead.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto Him.' (Luke 20:37, 38.)

"Christ based his great argument for the resurrection of the dead, not upon the unscriptural teaching of soul-sleeping, but upon the fact of living, disembodied, conscious spirits, equal to angels.

LANGUAGE OF ST. PAUL.

"The conception of conscious life independent of the body is unmistakably implied in the language of St. Paul.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you.' (Philippians 1:23, 24.)

"Had Paul been a soul-sleeper he might have said, 'I am tired of staying around in the flesh; it would be more to my liking to take a through sleeper to the grand terminal of the resurrection of the dead.'

"But why did the apostle desire to depart and be with Christ?"

"For to me to live is Christ, and to die is gain."

"But where were the gain if to die meant to lapse into absolute unconsciousness and to thus lose the living presence of his adorable Lord?"

"Where the gain? 'I desire to depart and be with Christ, with Christ in a more vital sense, in a communion far better, than is now possible in the flesh.'"

"Peter also used language when referring to his demise which clearly indicates the integrity of the life apart from the body."

"'Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.' (2 Peter 1:14.)"

"There can be no doubt that Peter is here speaking of his death. He likens his body to a tabernacle which he is about to put off as one might throw aside a mantle. No drowsy tumbling into the grave of absolute unconsciousness, spirit, soul and body, is here implied. Christ had foretold the martyrdom of Peter, and as the apostle is about to put off his earthly tabernacle he seems to hear the echo of his Master's words:

"'Fear not them which kill the body, but are not able to kill the soul.' (Matthew 10:28.)"

VISIT TO PARADISE.

"In 2 Corinthians 12:1-6 St. Paul gives a remarkable account of how he visited Paradise and heard unspeakable words not lawful for a man to utter. According to the hypothesis of absolute unconsciousness apart from the body the apostle must have been caught up in his body when he visited the third heaven. According to his own language, however, Paul was not so certain in that he was in his body; it seemed to him quite possible that he had been literally taken clean out of his body and that his spirit had been translated to Paradise."

"And I knew such a man (whether in the body or out of the body, I cannot tell: God knoweth). 'How that he was caught up into Paradise.' (2 Corinthians 12:34.)"

"That the soul may exist in three distinct states: First, in a mortal body; second, naked in the presence of Christ; third, clothed in an immortal, resurrection body, is clearly taught in 2 Corinthians 4:16-18; 5:1-10."

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' (2 Corinthians 5:1-4.)"

"Here the earthly house is the mortal body and the heavenly house the resurrection, immortal body. The soul may be unclothed, that is, naked, existing apart from the earthly body waiting to be clothed upon with the heavenly body.

STATES OF THE SOUL.

"Commenting on these three possible states of the soul Paul expressed the desire rather to be clothed upon with the heavenly, immortal body than to remain a naked soul out of the mortal body.

"For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' (V. 4.)

"Paul, however, does not teach that it is better to remain in the earthly, mortal body than to be unclothed in the state of a naked soul. He clearly recognized three degrees.

"It is good to be even in the earthly tabernacle, which is daily decaying, if we know that the inward man is renewed day by day.

"It is better to be out of the earthly tabernacle or as Paul expresses it:

"We are confident, I say, and willing rather to be absent from the body (earthly tabernacle) and to be present with the Lord.' (V. 8.)

"But the best state of all, the superlative degree, is to be clothed upon with the heavenly, resurrection body that 'mortality might be swallowed up of life.'

"The force of the argument here presented is seen in the' unmistakable inference that to be absent from the earthly body is to be present with the Lord. Paul did not write, 'Absent from the body, clothed upon with the resurrection body, present with the Lord.' What he did write was, 'Absent from the body, present with the Lord!'

CONSCIOUSNESS OF SOULS.

"So dominant in Scripture is the conception of the integrity and consciousness of the soul apart from the body that even the symbolism of the New Testament reflects the very opposite of soul sleeping.

"In Rev. 6:9-11 we have disclosed to our wondering gaze the souls of them that were slain for the word of God and their testimony. There, under the altar, are they seen, not asleep in absolute unconsciousness but much alive, capable of articulate speech and showing a lively interest in mundane affairs.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. 'And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'

"Much has been made of the expression 'fallen asleep in Christ' by the school of soul sleepers. The classic passage found in 1 Thessalonians 4:13-18, certainly refers to the dead saints as asleep in Jesus. To argue, however, that reference is here made to body, soul and spirit is to assume what is not implied.

"The historical setting of the passage explains how clearly this expression has reference only to the body. Many of these Thessalonians fully expected to live unto the coming of Christ, at which time they expected their bodies to be changed in the twinkling of an eye into glorified, immortal bodies. But, as their Lord tarried, many were dying natural deaths, which provoked the question of what part such could have in the coming of the Lord.

"Paul points at the slumbering corpse of a dead Thessalonian saint, and in so many words says, as no doubt many of us have said when looking down upon the still face of the departed, 'Asleep in Jesus.'

*"Asleep in Jesus! Blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.'*

"But Paul said more. He exhorted the Thessalonians not to sorrow as others which have no hope for the time is coming when the dead bodies of the saints shall be awakened from slumber apparent at the time of the resurrection of the dead in Christ.

*"On the resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
No more pain.'*

"The resurrection of the dead in Christ and not the state of the dead is the theme of this passage.

CONFUSION OF ANALOGY.

"So much for the silly argument of soul sleepers who con-fuse the outward and visible analogy of a dead man to one asleep with the living conscious spirit which exists in God independent of dust and ashes, in God who is the father not of the bodies, but of the spirits of all flesh.

"Daniel fell into a deep sleep on his face toward the ground in which state he received strange and startling revelations. The prophet's body was apparently dead, but in God his spirit was actively conscious. (Daniel 10:8-9.)

"The martyr Stephen gasped in his dying breath: 'Lord esus, receive my spirit,' and then, after asking forgiveness for his murderers, we read that he fell asleep. The mob gathered about and found what was left of Stephen on earth still in death's slumber. But where was his spirit? Stephen had committed not his body but his spirit to the Lord Jesus. His bruised and bleeding body remained on earth. We doubt not that Christ received his spirit with the 'Well done, good and faithful servant,' and amid the acclamations of angelic hosts.

"There have been many learned and unlearned disquisitions on the terms soul, spirit, body, life, death, immortality, Hades, Paradise, Gehenna, etc. So far in our discussion we have avoided unnecessary verbiage and sought to approach the question of the state of the dead from the simple English text of a selected number of passages interpreted sanely and plainly. A critical examination of the important terms involved is altogether beyond the limits of the present discussion. And yet we would venture a few statements along the line of the terminology involved in the problem of the state of the dead.

MORTALITY AND IMMORTALITY.

"The expressions 'immortal soul' and 'immortal spirit' are nowhere found in Scripture. Mortality and immortality in the Word of God are always and only applied to the body. 'Immortal soul' is an expression of human philosophy. The coming immortality of the body is the great doctrine of the New Testament. 'This immortal soul shall put off its mortal coil' is the teaching of philosophy. 'This mortal body shall put on immortality' is the teaching of the Bible.

"All living flesh is mortal. All dead flesh is corrupt. At the resurrection of the dead in Christ the corrupt, all who have died in Christ, will put on incorruption, while the mortal, all who remain in the flesh unto the coming of the Lord, will put on immortality. The change from corruption into incorruption and from mortality into immortality reverses Adamic death in its fundamental meaning.

"Speaking of the resurrection Paul wrote:

"For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' (1 Corinthians 15:53, 54.)

"The death which came by the first Adam is reversed by the resurrection of the last Adam.

"For since by man, came death, by man came also the resurrection of the dead. For as in Adam all die, even so, in Christ, shall all be made alive.' (1 Corinthians 15:21, 22.)

ADAM BECAME MORTAL.

"As a result of his disobedience the first Adam became mortal, that is, his body became subject to the atrophy of senility, finally corrupting and turning to dust. As a result of the obedience of the last Adam, his soul was not left in Hades, the state or condition of a disembodied soul, neither did the body that Holy One see corruption in the tomb, for on the third day he arose according to the Scriptures, the first fruits from among the dead. (1 Corinthians 15:4.)

"Remembering, then, that immortality has to do with the resurrection of the body, that it is the body which becomes immortal in the resurrection, we understand why Paul writes in 1 Timothy 6:16, respecting the resurrected Christ, who is the first fruits, and so far only permanently resurrected fruits out from among the dead:

"Who only hath immortality' -- that is, a resurrected body.

"Light is also thrown on 2 Timothy 1:10: 'But bath now been manifested by the appearing of our savior Christ Jesus who abolished death and brought life and immortality (better, incorruptible body) to light through the gospel.'

"No man save Jesus Christ now has immortality. But we who are in Christ hope for an immortal or incorruptible body at the resurrection of the dead in Christ.

"Christ is now the 'king eternal, immortal (better, incorruptible) invisible.' (1 Timothy 1:17.) But, according to Romans, Christ, having been raised, we also shall be raised. Christ having immortality in a resurrection body we also look for immortality in a resurrection body.

"To them who by patient continuance in well doing seek for glory and honor and immortality (incorruptible body) eternal life. (Romans 2:7.)

LIFE SOMETHING DISTINCT.

"In all of these passages it is unmistakably clear that life is something distinct from resurrection or immortality.

"Christ is the resurrection and the life. Christ brought 'life and immortality to light through the gospel.' We hope for 'immortality (incorruptible body) and eternal life.' Mortality is to be swallowed up of life.

"What then is life? What is that which is distinct from resurrection and immortality?

"The best definition of the mystery of life, viewed in the light of Scripture, we owe to Paul:

"For in God we live and move and have our being.' -- Acts 17:28.

"Life is movement in God. As we move in God we have our individual, soulical and spiritual life. We live and move and have our being, not in atoms of bone and flesh, not in pounds avoirdupois, but in God, who 'is a spirit,' in God, who is the father of the spirits of all flesh' (Numbers 27:16), in God, who is a God of the living and not of the dead, for all live unto him.

"A man may die in as many senses as he fails to rightly move in God. All flesh is now mortal, terrestrial, subject to corruption in physical death, animated for but a span of years in union with God through the physical environment. At death man's physical organism fails to longer move in God. A man may be dead morally, while he still lives in the flesh, dead in trespasses and sins, as the harlot that bath a name that she liveth but is dead. To be morally or spiritually dead is to fail to move in God, rhythmic with the harmonious vibrations of truth and righteousness.

CONDITIONS OF LIFE.

"But the conditions of life in God and the existence of life in God must not be confounded.

"A soul may be spiritually and morally dead and yet live on, either in a mortal body here on earth or a naked soul in Gehenna, a state of conscious misery.

"A Christian may die physically and his mortal body turn to dust and yet be in Paradise in harmony with Christ, 'for whosoever liveth and believeth in me shall never die. Believest thou this?'

"Thus far in our discussion the terms soul and spirit have been used without any specific definition. The tripartite nature of man, spirit, soul and body, is the foundation of a true biblical psychology. Paul prayed for the preservation of the 'whole spirit, soul and body, blameless unto the coming of the Lord,' That the soul and the spirit are conceived in Scripture to exist independent of the body has been established by numerous passages of God's holy Word. That immortality and incorruption should never be predicated of spirit or of soul, especially when that term stands for the rational nature of man, spoken of as the light of men (phoston anthropon), has also been emphatically stated. Nowhere in the Bible is mortality, or death, or destruction, alleged of a spirit. Spirits belong not to the precincts of mortality.

MEANING OF TERM, SOUL.

"The term soul, neh-phesh in Hebrew, psuche in Greek, anima in Latin, is sometimes made to stand for mere animal life, the souls of fish, birds and reptiles, in fact, any creature that lives by breathing; sometimes for persons, as in the numbering of people as so many souls; sometimes blood and soul are associated, he poured out his soul (blood) unto death, Isaiah 53:12; and sometimes soul is used to express the higher consciousness of man and is so used as to indicate consciousness after death, as in the case of the souls under the altar. (Revelation 6:9-11.)

"Spirit, ruach in Hebrew, pneuma in Greek, spiritus and animus in Latin, is that which is committed to God in death. 'He gave up the ghost.' 'Lord Jesus receive my spirit.' 'Father, into thy hands I commit my spirit.' Psuche, soul, is never thus used.

"It would seem from an examination of the use of the terms soul and body that in certain passages soul and body are equally expressive of the general idea of life, while soul and spirit, though never convertible in the original, in certain in-stances signify that higher life of man which is superior to mere animal life.

"Paul speaks of the penetrating efficiency of the word of God, which is sharper than a two-edge sword, 'penetrating to the dividing asunder of soul and spirit and of joints and marrow.' (See Rotherham on Hebrews 4:11, 13.)

"We extract from this passage the thought that there is a sense in which the soul and spirit are bound together as the joints and marrows of the backbone, and that it requires the searching eye of him with whom we have to do; it requires the keen-edged blade of his discerning, penetrating "spirit to distinguish between the soul of man and man's spirit, and therefore it is not to be marveled at that the soul of man and the spirit of man are in certain passages so closely connected as to defy dissection.

"Does it not appear that the souls of the lower animals are involved in the decay of their bodies physical, while the soul life of man is involved in his spirit, so that the memory and habits of thought of a lifetime, which in their sum total represent the soulical life, are preserved and reflected in the spirit which lives and moves in God?"

REBUTTAL BY RUTHERFORD.

"I was somewhat surprised at my friend; for he said that no man has made much progress in studying the Bible who would quote Job. He devoted a large part of his argument to Job, as the record will show, for the stenographers have taken it. However, I didn't mention Job at all. (Laughter.) The fact is that Brother Troy had prepared his speech, and he thought I was going to mention Job and therefore he spoke about it. (Laughter.) How does it look for a minister to repudiate the Bible? The Book of Job is in the Bible, and haven't we taken it as such? Surely so. I stand by what the Bible says.

"Now then, Brother Troy said that, and then he quoted this from Job: 'Therefore have I uttered that which I under-stand not. The thing is too wonderful for me.' Of course Job said that and the Bible says (1 Peter 1:21), 'Holy men of old wrote as they were moved by the Holy Spirit, and not what they knew themselves. 'For whatsoever things were written aforetime were written for our learning.' (Romans 15:4.) But God said to the other -- to Job's friend, 'He has not spoken of me the thing that is right, as my servant Job hath.' In other words, God said Job did not lie with his mouth, and the other did. Now, then, notice this: Mathew 10:28 -- Brother Troy read part of this text, but he didn't read all of it. He read 'Fear not them which are able to kill the body, but are not able to kill the soul,' and stopped there. The balance of the verse reads, 'But fear him who is able to destroy both soul and body.' (Applause.)

"Brother Troy says I should take a course in Bible interpretation. Now, brother, if that is the kind of Bible interpretation that you teach, please excuse me -- I don't want any of it.

MOSES AND BURNING BUSH.

"Now, he misquoted again. In 1 Corinthians 15:20, he said Christ is the first one that should arise from the dead. Paul says, 'Christ is the first fruits of them that slept.'

"Now I want to take up some of the other points that he made and get to them as quickly as possible. For instance, about Moses and the burning bush. I did not have time to anticipate that, but I knew he was going to cite that Scripture. The Sadducees opposed the doctrine of the resurrection. Jesus began to argue with them to show that the Bible does teach a resurrection. (Luke 20:37, 38.) He said, 'Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.'

"How foolish it would have been for the Lord Jesus to say that the living would be raised up? Why didn't he say that? The Lord Jesus was pointing out here that the dead will come forth; that Moses and Elijah and all the prophets were dead but God was speaking as the Apostle Paul, in Romans 4:17, says 'Of things that shall be as though they were.' The whole race lives unto God in the sense that the whole human race sleeps in Jesus awaiting the resurrection. My friend Troy says that the Christians sleep in Jesus. 1 Thessalonians 4:14-16, says, 'All Christians are dead In Christ.' The world sleeps in Jesus in the sense that the blood of Jesus bought the whole world. But when we become Christians we come into the body of Christ. The world is not coming into Christ. The world will be brought forth in due time by the Lord Jesus Christ.

ABSENCE FROM THE BODY.

"Now, with reference to absence from the body, present with the Lord. He did not read all of that Scripture, either. Here the Apostle Paul says -- he was addressing this to Christians and not to the world, 'We know that this earthly body must be dissolved. We have a habitation in heaven not made with hands.' Brother Troy would say that he was talking about this old mortal body. Paul said he was to have a heavenly spirit body, not this one, for in this he groaned earnestly desiring to be clothed upon with his house from heaven. We are content, I say, willing, rather, to be absent from the body and present with the Lord. As long as I am in this old body I am absent from the Lord, as any other Christian is. If I were dead in the grave waiting for the resurrection I would still be absent from the Lord, but what St. Paul says is 'My great desire is to be clothed upon with my heavenly body that I might then be with the Lord. When was he going to get that? As soon as he died?'

"The apostle wrote to Timothy, in Second Timothy, 7 and 8, saying, 'I have fought the good fight: I have kept the faith; henceforth there is a crown of righteousness laid up for me which the righteous judge shall give to me at that day, and not to me only, but to all them who love his

appearing,' thus showing that the apostle did not expect to be resurrected until the second coming of Christ.

Again, my friend Troy quotes from Philippians 5:21 and 22, and makes the Apostle Paul say that he was in a strait between the two -- didn't know whether to live or die. Paul said this: 'For me to live is Christ, but to die is gain.' St. Paul was in prison. He was writing to the Philippians. He says, 'For me to live is to be used as a witness for Christ, but to die means gain' -- to be released from these bonds, from these shackles. But there is a third thing that I desire more than either of the other two. I am in a strait betwixt the two. I don't know whether I would better be dead or whether I would better live in this prison and teach the truth. But the third thing was the one St. Paul wanted, and what was that? Our King James version reads, 'I desire to depart and be with Christ,' and Brother Troy knows it's true if he would look at any other translation -- he knows from looking at the Greek lexicon that the Greek word here translated 'depart' does not mean depart, and there is no scholar on earth who will stand before an intelligent audience and tell them it does. Analousia is the Greek word. It means what? -- returning -- and is so translated in Luke 12:36. St. Paul says: 'It is my great desire for the returning of the Lord.' His desire was for the returning of the Lord Jesus, that he might be with him.

THE THIRD HEAVEN.

"He says St. Paul was caught up to the third heaven, and therefore was living while he was dead. My answer to that is this: The apostle points out that there are three heavens and three earths. The first heaven and first earth passed away at the time of the flood, says the Apostle Peter; not the habitation of Jehovah, not the literal earth, but the Greek word says the kosmos, as my friend knows, means arrangement or the order of things. The first heaven was under the administration of angels, says the apostle. After the flood there has been another ecclesiastical system or order of things in the earth. The third heaven is what? The kingdom of the Lord Jesus Christ, who shall dethrone the great adversary and all his false systems in the world, and set up his own kingdom. That was the third heaven to which the Apostle Paul was caught up in vision.

"How was he caught up? He had a vision of the coming reign of Christ Jesus. This the Lord gave him in advance of the others. He says 'I knew not hardly whether I was in the body or in the spirit.' The Lord gave him that vision in order that he might know that when Christ comes he is going to reign, as he sets forth in other parts of his writings.

"Now, then, again, he says, when the first martyr died he said: 'Lord, receive my spirit.' That is true; the word spirit occurs in the King James version, but if he will look in his Greek version it says: 'My breath of life.' God gave him breath of life. Now, he asked me to answer this question: 'In what sense can a man never die?' In this sense, that when a man is raised to perfection, so long as he obeys the Lord he will live, but he must be awakened and restored to perfect life. 'He that liveth and believeth on me shall never die.' That is not immortality at all. What does it mean? It means that all righteous creatures that are obedient to God and perfect shall live forever, but not immortal. If they should become unrighteous or disbelievers they would die. Then, he says there is no place in the Scriptures that says that spirit will be destroyed. I ask him: What about the devil himself? Isn't he to be destroyed? (Applause.) Yes, the apostle says in Hebrews 2:14 that Christ Jesus partook of flesh and blood that he might

destroy him that hath the power of death; that is, the devil. I am going to point out tomorrow how the devil is to be destroyed.

THE SECOND DEATH.

"Now, dear friends, he asks me the question, What is the second death. Revelations, twentieth chapter, fourteenth verse, says that death (and we are all in a dying condition) and hell, hades, oblivion are cast into the lake of fire. Gehenna is the Greek word used, meaning utter destruction. This is the second death; that is the scriptural definition of the word. The second death means complete annihilation.

"There are only two minutes in which to answer all these questions. I will of necessity have to take the ones I can get to the quickest.

"He says, I saw under the altar, (the altars are built on the ground) the souls of them that were slain, and they cried with loud voices! Everybody knows, who has read the book of Revelation, that it is a book of symbols. Was it living people there crying out? Certainly not. Doesn't the Scriptures speak of the blood of Abel crying out for vengeance? Did Abel's blood literally cry? No; but it was used in a poetic or symbolic sense. I haven't the time to explain this, but I merely call attention to show that that was not a living creature there crying out.

"Now, dear friends, there are so many other points I would be glad to answer, but I only have half a minute in which to do it.

"I hope you will all be here tomorrow night, dear friends, and I thank you very much for your kind attention."

REBUTTAL, BY TROY.

"Concerning the souls under the altar, I think I was careful to define my position -- that the symbolism of the New Testament is altogether out of harmony with the teaching of soul-sleeping. As for the spirit of Stephen, I read in my Testament: 'Lord Jesus, receive my spirit.' If there is a Greek scholar who will say 'pneuma' does not mean 'spirit,' then I have to take a new lesson in Greek.

"I will rest my case this evening largely upon the question of biblical interpretation, but thus I diagnose the case. I am not being paid for standing here tonight. It is costing me dollars. But I am glad to be here if I can be of any help to honest searchers after the truth. (Applause.)

"Our brother says that he didn't quote Job. I do not know that he gave the book, chapter and verse for all of these Scriptural references that he made, but I do know that he quoted Ecclesiastes on the state of the dead, for I think in my notes I will find several references to Ecclesiastes. How, then, was Job an authority on the state of the dead? Let us turn to the forty-second chapter of Job, and we shall read from the seventh verse: 'And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz, the Temanite, my wrath is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is

right, as my servant Job hath.' Very true. Evidently the ninth chapter, which records the speeches of Eliphaz, Bildad and Zophar were ruled out. Brother Rutherford agrees with me in that much; but he does not want to share poor Job's fate. But remember, that in the preceding paragraph Job makes full confession of his ignorance, and for that reason, and that reason only, he had spoken that which was right. (Applause.)

STATE OF THE DEAD.

"Let us read: 'Then Job answered the Lord, and said, I know that thou can'st do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered what I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear, but now mine eyes seeth thee. Wherefore I abhor myself, and repent in dust and ashes.'

"Was Job an authority on the state of the dead? Fourteenth chapter of Job, 7 to 12: 'For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more, they shall not awake, nor he raised out of their sleep.'

"Now, my dear friends, if Job was an authority on the state of the dead, why not take him as an authority on the resurrection of the dead? What saith Job: 'So, man lieth down and riseth not until the heavens be no more, they shall not awake, nor be raised out of their sleep.'

"It was to this man Job, God said: 'Have the gates of death been disclosed unto thee, or hast thou seen the doors of the shadow of death?'

ANSWER OF JOB.

"Now, when Job gets through, and has received illumination from God, then Job answered Jehovah and said, 'Behold, I am of small account. What shall I answer thee? I lay my hand upon my mouth. Once have I spoken, and I will not answer; yea, twice, but I will proceed no further.'

"I do wish that some of the soul sleepers could apply those words to themselves as well as to their friend Job. I lay my hand upon my mouth. Once have I spoken, and I will not answer; yea, twice, but I will proceed no further.' (Applause.)

"Now, very rapidly, let us take the quotation from Ecclesiastes. I think it was Ecclesiastes 9, 10, that I made reference to. Now, Ecclesiastes 1:12-17 -- 'I, the preacher, was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven; this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and

vexation of spirit. That which is crooked cannot be made straight, and that which is wanting cannot be numbered.'

"I am sure my friend Rutherford believes things will some day be made straight.

"I communed with mine own heart, Lo, I am come to great estate and have gotten more wisdom than all they that have been before me in Jerusalem: yes, my heart had great experience of wisdom and knowledge, and I gave my heart to know wisdom, and to know madness and folly. I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth in sorrow.'

STUDY OF THE BIBLE.

"We ought to study our Bibles contextually, canonically and dispensationally. The Word of God, let me repeat, not only records the thoughts of God; it also records the thoughts of man. There is as much reason, my dear friends, in accepting every word recorded in the Bible as to attempt practicing every deed recorded in the Bible. This is not a denial of the inspiration of the Scriptures. There is such a thing as the inspiration of Divine Superintendence. The thoughts of Satan are recorded in Holy Writ, but we are not going to accept those thoughts as the truth of God, are we?

"I repeat that nowhere in the New Testament do we find the Lord Jesus Christ, or any of the epistles, or any of the New Testament Scriptures, making any reference whatsoever to Job or Ecclesiastes concerning the state of the dead. I would have a great deal more sympathy with the theory of soul-sleeping if they did not start with Job 14:10 and Ecclesiastes 9:10. Job was not an authority on the state of the dead. Job uttered thoughts of which he was himself made to confess his absolute ignorance. 'Study to show thyself approved unto God, a work-man not being ashamed, rightly handling the Word of Truth.'

QUESTION OF INTERPRETATION.

"There were many other things that were brought to my attention that I can not very well launch out on at this time. I trust that I have defined my position. I think there is a human side to all this talking. I am sincere. I feel .that we have a splendid representation here this evening of those who are disciples of the teaching which our Brother Rutherford espouses, and yet I am glad to be able to stand here tonight to say it over and over again.

"My dear friends, this whole controversy centers around the question of biblical interpretation (applause); and I doubt not that as great a lawyer as Judge Rutherford is -- and he is a great lawyer -- if he would earnestly give heed to those things which I am trying to present with respect to rightly handling the word of truth, he would come to see that it is after all a question of biblical interpretation, handling the word of God aright. It was Christ who brought life and brought light through the gospel -- not through the words of Job and Ecclesiastes. Read any sermon on Where Are the Dead? and if you find quotations from Job and Ecclesiastes saying that they know nothing and that they have been destroyed in the grave, and then jump to a

general statement like this: The soul that sinneth it shall die, giving the divine New Testament side, my friends, just stop to think; just stop to think.

"I trust that you have not thought in my remarks that I have been trying in any way to take any advantage of anybody. That is not my intention. I am not here trying to down anybody; but I believe if you listen, dear, dear people, if you will listen to me and take these closing words and go home and read through Job and Ecclesiastes -- read them over carefully -- and ask yourself, are we justified in quoting these writings as authorities on the state of the dead, you will agree with me. Get the whole book; not isolated passages, but get the whole book in your mind. Study your Bibles canonically, contextually and dispensationally.

"It is true that at times I have failed to read all of a chapter that I have quoted from. I have taxed my memory too much, and I think I quoted quite enough of Scripture this evening -- perhaps not always exactly as it appears in the revised or the authorized -- but I have done my best to give it to you.

"If our Brother Rutherford was correct in his observation that I said the devil came to Christ concerning the resurrection of the dead, I stand corrected. It was the Sadducees -- for the Sadducees said that there was no resurrection, neither angel nor spirit. But the Pharisees concede these things -- angel, spirit and resurrection -- and Christ threw back into the teeth of the Sadducees those sublime words that the dead are raised.

"Even Moses showed at the bush, when he called the Lord the God of Abraham and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.' Christ fixed the doctrine of the resurrection of the dead not upon the scriptural teaching of soul-sleeping, but upon the reality of the living, conscious, disembodied spirit.

' I thank you for your attention." (Applause.)

(Reprint from Los Angeles Express,)

April 23, 1915.

Great Audience Hears Debaters Argue

"THE FATE OF THE WICKED"

Conscious Eternal Suffering Both Affirmed and Denied

HERE'S ARGUMENTS ON LIFE HEREAFTER.

Are we going to a hell of fire and brimstone? Here is what a minister and a lawyer think about it:

Lawyer Rutherford:

God doesn't believe in capital punishment, much less in eternal torment.

Dr. Troy's theory would land 90 per cent of the population of the earth, including Los Angeles, in eternal torment. Our God is a reasonable God.

The doctrine of eternal torture could not be true. It is wholly unreasonable, repugnant to justice, contrary to the spirit of love and entirely un-Scriptural.

Minister Troy:

If these propositions are true some of us will find we are making a hell of a mistake, and if they are not true, some other people will find they have made a hell of a mistake.

The Bible said the world perished, but we are still on earth. Perish does not mean extinction.

I won't admit that fire will do more than water. If water couldn't destroy the spirits, fire won't destroy the spirits.

DEBATE ON HELL IS HEATED

Rutherford-Troy Theological Battle Rouses Excitement; 5000 People Fail To Gain Admittance To The Hall.

Flaunting hell before the eyes of an excited audience of nearly 3,000 people at Trinity Auditorium, Attorney J. F. Rutherford and Rev. John H. Troy last night engaged in one of the most "heated" debates ever held in Los Angeles in discussing the final punishment of the willfully wicked. Five thousand people interested in hell were turned away from the doors.

Reflecting the belief of the International Bible Students' association, which he represents, Mr. Rutherford asserted that it was not possible that God meant to send the wicked into eternal torment. Rev. Troy, representing the so-called orthodox churches of the Southland, contended that the Scriptures clearly teach that the final punishment of the willfully wicked will consist of conscious suffering, eternal in duration.

"When a Christian dies, he is immediately in a state of harmony (paradise)," said Rev. Troy. "When a sinner dies, he is immediately in misery (Gehenna)."

WHERE GEHENNA IS.

"Gehenna," said Mr. Rutherford, "is a valley outside of Jerusalem. It represents destruction, but no living creature was ever put into it; the waste of the city was destroyed there."

As the arguments waxed warmer, excitement grew more intense, and finally the chairman "brought down the house" by ordering the windows opened to let in "cool, refreshing air."

"Hades is often erroneously translated hell," said Rev. Troy. "All people good and bad enter Hades at death. The soul of our Lord was in Hades in the form of a soul apart from a body for three days and during these three days He was in Paradise, a state of bliss. When a sinner dies he is in a state of misery, immediately."

"What could be the purpose of eternal torment?" re-responded Mr. Rutherford. "Could it accomplish any good? The Creator that would put in operation a system of torment would be a fiend and not a reasonable God. Dr. Troy's theory would land 90 per cent of the population of the earth, including Los Angeles, in eternal torment. God has something better for them."

Future probation will be discussed tonight in the next to the last contest in the four-day theological battle. Dr. George M. Lehigh, pastor of Highland Park Baptist church, will be chairman.

ADDRESS SUNDAY.

Mr. Rutherford will close his speaking in the Southland next Sunday afternoon at three o'clock at Shrine auditorium, when he will deliver a free address on Babylon Before the Great Court, or Denominational Confusion Explained.

"I will explain Brother Troy's assertion that the ministers of so-called orthodoxy are not teaching the people the word of God correctly," said Mr. Rutherford. "Remember, it's Shrine auditorium."

Verbatim reports of the debates will appear in the Evening Express of today and tomorrow and in the Monday Morning Tribune.



TROY'S AFFIRMATIVE.

Mr. Troy Said:

"Before launching upon the discussion of the evening I wish you to permit me to make a few statements.

"I wish, first of all, to say that any excerpt that may appear. in the press concerning anything that I may utter from this platform must not be taken infallibly as representing my views. Newspaper men are fine chaps, but sometimes mighty poor theologians.

"The second statement I wish to make is that I am representing all denominations. I do not even claim to be representing the denomination in which I have the pleasure and the honor of being a pastor. It is true that a great many of my brethren in the ministry have heartily indorsed me for this series of debates. I appreciate the great honor which they confer upon me, but I do not wish to involve them beyond their courtesy.

"Now, a word on behalf of my friend, Mr. Rutherford, as well as on my own behalf. I noticed last night that quite a number left the auditorium during the speeches. I think that you owe it to Mr. Rutherford and myself either to leave just before the opening of one of these speeches or at the close of a speech. There are a great many people on the outside who would be glad of the opportunity of being on the inside. If you are, then, going to leave this auditorium, leave now (applause), and when my Brother Rutherford stands up do him the justice of leaving before he launches upon his discussion, if you must leave before the close of the entire series of talks. It is costing considerable for us to be standing here tonight, and we want, God helping us, to do justice to the occasion.

"Last night we had a grave subject, according to the book of Hebrews. Tonight we have a warm subject (laughter), according to the Word of God.

FUTURE PUNISHMENT

"The current notion that the good dead go to a certain place called heaven and the bad dead to a certain place commonly called hell does not convey the teaching of the Bible on the state of the dead. The understanding of three terms, Hades, Paradise and Gehenna, is absolutely essential to an elucidation of the question of the state of the dead viewed in the light of scripture.

"The term Hades, Hebrew, Sheol, in the authorized version most often erroneously translated hell, when applied to the state of the dead, signifies the state or mode of existence of a spirit apart from the body. All people, good and bad, enter the state of Hades at death.

"Of course it is scarcely necessary to remark that in many instances Hades or Sheol denotes the grave -- 'Then shall ye bring down my gray hairs to the grave (Sheol).' -- Genesis 42:38.

"David by inspiration spake of Christ's death in the following language:

"Moreover my flesh also shall dwell in hope; because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption.' Acts 2:7.

"It is clear that the prophet is here speaking of Christ and his resurrection. For three days the soul of Christ was in Hades and his body in the tomb, and the promise was that his soul should not remain in the state of Hades and that his body should not corrupt in the grave; hence his resurrection.

"In connection with the fact that the soul of Christ was in Hades we recall that it was said of the rich man that 'in Hades he lifted up his eyes, being in torment.' The soul of Christ was in Hades

and the had rich man is seen in Hades. The experience of the rich man would seem to imply that Hades must be a sort of hell of torment.

CHRIST'S WORDS QUOTED.

"Ignoring the creedal statement that Christ descended into hell, it is impossible to believe that the Savior was in a hades of torment for three days. Furthermore, how shall we harmonize the passage uttered on the cross to the dying thief. 'Today shalt thou be with me in Paradise.' If Hades is a place and if Paradise is a place, then Christ could not have spent all of the three days between death and resurrection in both places.

"There is still another passage which adds to the confusion:

"'Being put to death in the flesh, but made alive in the spirit, in which also he went and preached unto the spirits in prison (on phulake), 1 Peter 3:18, 19. Did Christ visit the prison of spirits while he was in the state of a disembodied spirit between death and resurrection?

"Still one more passage in which the term Gehenna is used. " 'But I will warn you whom ye shall fear: Fear him, who after he hath killed hath authority to cast into Gehenna; yea, I say unto you, fear him.' Luke 12:5.

"Gehenna in this passage certainly applies to punishment beyond physical death.

"The situation is quickly cleared up by a correct understanding of the terms involved.

"The soul of our Lord was in Hades, that is, in the state of a soul apart from a body, for three days; during the three days he was in Paradise, a state of bliss and harmony with God; during the three days his spirit also came in contact with spirits, that is, spirits in bondage and darkness. Gehenna (valley of Hinnom used figuratively as a name for a state of misery) is the state or mode of existence of a spirit out of harmony with God and consequently in misery.

"And so we understand how it was possible for the rich man in hades to see Lazarus, who was also in Hades, state of a disembodied spirit, also figuratively termed the bosom of Abraham, a state of affection, bliss and rest.

HADES COMPREHENSIVE TERM.

"Hades is a comprehensive term involving, when used in connection with the state of the dead, both Paradise and Gehenna.

"We may illustrate by reference to the state of marriage. Here are two married men. One finds the marital state Paradise, a state of bliss; the other finds the marital state Gehenna, a state of torment. In the eyes of the law, however, both are in marriage -- Hades.

"We clear our thinking about the dead when we are delivered from the superstition that hell is a place situated somewhere in the bowels of the earth and that heaven is just beyond the clouds.

Death separates the spirit from a physical organism and it is the body which gives location. A spirit is superior to place and must be explained in terms of state and mode of existence.

"When a Christian dies he is immediately in a state of harmony (Paradise); when a sinner dies he is immediately in a state of misery (Gehenna). Hades is a comprehensive term which includes both states, a term which is sometimes used for the grave and sometimes with the deeper meaning of the existence of the soul after death, the state or mode to be determined by the context.

The Bible nowhere states that the good die and go to heaven to live forever. Then destiny of man is not realized in heaven, but in the resurrection to the physical universe. The time is coming when all spirits shall be raised in bodies and projected in the physical universe, some to be condemned and cast into the lake of fire which is the second death. The redeemed sons of God, however, shall live on forever in glorified, immortal bodies, for the saints are destined to possess all things; they shall enter into the fullness of the physical universe; they shall fully comprehend the works of God; they shall perfectly express the spirit of God in spiritual immortal bodies; they shall be living words of God.

"Blessed are the meek for they shall inherit the earth.' (Matthew 5:5.)

MILLENNIUM DISCUSSED.

"My good friend, Attorney Rutherford, may be classified as a destructionist, with the addition of an opportunity through the millennial reign of Christ, for all of the dead to be raised and given an opportunity to attain to the perfection of human beings by gradual process of restitution. There is a considerable body of people who believe that there is such a place as purgatory, a place of purification, where souls gradually become fitted for heaven. And so, according to that theory, there is a slow egress from purgatory to heaven. Finally the whole population of purgatory shall enter heaven. Brother Rutherford has a millennial purgatory. (Applause.) For a thousand years the dead, having been raised, will be given opportunity to develop themselves, until finally they attain to perfect human life. "That is the one additional feature that classifies my friend Rutherford as a destructionist, plus that addition. Those who make no progress, say, for the first hundred years, according to my friend Rutherford, will be snuffed out. But if you show any progress during the first hundred years you will go forward from perfection to perfection, from glory to glory, from faith to faith, until finally, at the end of the thousand years of this millennial purgatory, you will attain to the perfection of human nature. (Applause.) Finally, if after passing through a millennial purgatory of a thousand years, you are found unfit, the worst that can happen to you is to be snuffed out in absolute unconsciousness, everlastingly destroyed -- perish.

"I call your attention, my dear friends, to this theory, for it is fundamental to the situation.

"This theory practically admits of no retribution for sins beyond our present experience in this present life or beyond the thousand years of a millennial purgatory. The worst that can happen to you is, after you have had this ample opportunity here in this life, or, if not in this life, at least during the thousand years of the millennial purgatory -- the worst that can happen to you

is to be snuffed out in absolute extinction -- destroyed. There is no retribution, according to this theory, beyond either this life or the period of millennial purgatory, during the reign of Jesus Christ. That period ends with the lake of fire, into which those that are finally lost are committed -- go down into everlasting oblivion. Therefore, my friend is committed to the theory that destruction, when applied to the finally lost, means absolute extinction of personal existence.

MEANING OF "DESTRUCTION."

"Now, I recommend -- and I do not wish to presume here among those who have no means whatsoever of getting at the original of the words that are involved in this discussion, but that this may go into the printed report of this important debate -- I recommend that we take the word 'destruction' in our common King James version. You will find the word 'destruction' in that common King James version only twelve times. Now, if you had a Strong's Concordance, you would not need to be a Greek scholar to do this. You could go back of that word 'destruction' and find that in those twelve cases you have four distinct Greek words represented; the first: apooleia; the next one, olephros; third, kathairesis; fourth, sumtrimma four varieties of destruction in the Greek original, four distinct Greek words translated 'destruction.'

"If my honored friend's position is correct, that destruction must mean always absolute extinction of being. If his position, I say, is correct, then explain the four Greek words. It ought to be a startling fact to those who assume that 'destruction' uniformly represents the same thing. You know, my friends, that here is where a great deal of the trouble arises.

"Ah, I honor Judge Rutherford. He is a conscientious, sincere, sacrificing layman. He won't accept that term 'layman,' however. But I know of other laymen, such as the Attorney Morrow, who know how to handle rightly the word of truth. (Slight applause.) Here is where a great deal of the trouble arises, my friends -- in failing to get back to every shade of meaning of every term involved. I have noticed, so far in this discussion, and also in the writings of a great many on the subjects which we are discussing, that there seems to be a lack of patience with getting at the bottom meaning and the every shade of meaning of every term involved -- neh-phesh, psuche. Why, they stand for the soul, life -- mere animal life; the soul of an ox, bird, fishes and reptiles -- and that is all there is to it. And so, uniformly, they apply such a definition to psuche and neh-phesh.

"Sheol means the grave -- nothing more. Hades is an exact Greek equivalent. These terms can have no spiritual significance. They simply mean the grave, and no more.

GEOMETRY AND WORDS.

"It makes me think of the days when I studied geometry. An angle was an angle, and remained an angle. A square was a square, and remained a square. A circle was a circle, and it remained a circle. But you can not say that about words, my friends. No one word ever continued to constitute an angle of 80 degrees. No one term ever, through all the centuries, remained an angle of 90 degrees. The first thing that a student of literature must recognize is that words

change in their meaning. Oh, the trouble that has arisen from getting hold of just one term and giving to it just one meaning!

"The chief of these three words that I have mentioned from the original is apooleia, only twenty times found as a noun substantive, and eight times translated 'perdition;' five times 'destruction;' twice 'waste,' once by each of the following words: 'Die,' 'perish,' 'damnation,' 'damnable,' 'pernicious,' 'ways;' eight versions of the noun substantive 'apooleia' in only twenty occurrences of the word. The most common of these are 'perdition' and 'destruction.'

"Now, I want you to get hold of this -- that out of the twenty times this word apooleia is found we have eight versions of the noun substantive. He, then, who argues that destruction must always mean the one thing, absolute extinction of being, had better take time to study terms.

"But then, again, we have the verb apollumi, 'destroy,' in which sense it is found no less than thirty-two times, thirty-one times it is translated 'lose' and 'lost,' twenty-seven times 'destroy' and 'destroyed.' Only once it is translated 'marred' and once 'die.'

VARIOUS TRANSLATIONS.

"Now, this one term that I am calling attention to, out of the four terms, was variously translated in our versions of the Scripture. It is important, because it is the one most frequently used in connection with the destiny of wicked men, that is, this is the term which is indicative of the destiny of wicked men. Now, pay attention and follow me closely, for if I don't score now, as we sometimes say, 'I will eat my hat.' (Laughter and applause.) I am going to rest this stupendous argument upon two passages of Scripture, and both of them are going to be found in the New Testament -- not in Job. (Laughter and applause.) And neither in Ecclesiastes. (Laughter and applause.)

In the New Testament.

"Whereby the world that then was, being overflowed with water, perished (apoooleto). I am just giving that so that it will enter into the record. (2 Peter 3:6.)

"Here is the world perished. What world? Here is the world that perished, being overflowed with water. What world? Have there been two distinct worlds? Has one world been absolutely extinguished and another one absolutely generated? Oh, no. We can understand how a world perished and yet remains here.

"I witness to the fact that I stand upon the same terra firma upon which the antediluvians stood; and I don't have to quote theology to prove that, either. The world that then was, was destroyed; it perished by a flood of water -- 'perished,' oh, not absolutely extinguished, but it perished. It was destroyed. Therefore we argue that 'perishing' does not here mean extinction, for we are witnesses, every one of us, to the fact that we stand upon that very world that perished.

"The second passage, 2 Thessalonians 1:9: 'He shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.'

"EVERLASTING DESTRUCTION."

"Everlasting destruction. Here destruction means what? Absolute extinction of being? ' Oh, no. Everlasting destruction from the presence of the Lord. Here then, again, destruction does not necessarily imply absolute extinction. It means being destroyed from the presence of One, even the Lord. Carry these passages in mind, because everything is essential to this one argument.

"In Revelation 20:15, we read: 'And whosoever was not found written in the Book of Life was cast into the lake of fire.' In the twentieth chapter, after the millennium, the rest of the dead are raised. The heavens roll back as a mighty scroll, the great white throne of God flashes upon the view of the countless hosts of humanity. Land and sea give up their dead that are in them, and the books are opened, 'and another book was opened, which is the Lamb's Book of Life, and whosoever was not found written in the Book of Life was cast into the lake of fire."

"Who were cast into the lake of fire? Resurrected people were cast into the lake of fire. Well, that's all right. My friend Rutherford will be saying, 'Brother Troy, when they went into the lake of fire did they have asbestos hides? ' I don't know of any theologian that ever contended that resurrected saints had asbestos hides. We don't argue, my dear friends, that the body, the resurrected body, will continue forever in flames. We argue that the bodies of those that are cast into the lake of fire are destroyed. But here is our contention. We do not argue that their spirits have been destroyed or will be destroyed. Their bodies were destroyed, their physical expression here in the new heavens and the new earth, and their spirits were destroyed from the presence of God.

You say, destroyed from the presence of God -- what does that mean? 'Who shall be punished with everlasting destruction from the presence of the Lord?' We don't cite this passage as being exactly the situation that we are referring to, but the thought, that it is possible to be destroyed from the presence of God.

Here is our argument -- that these souls that were cast to the lake of fire were destroyed from the physical expression the new heavens and the new earth, their spirits were destroyed from the presence of the Lord.

"Now, carry all of that in your mind, for we haven't scored. It is coming -- be patient.

PARALLEL IS CLAIMED.

"Now, as for the spirits, you say, that the bodies have been destroyed in fire, but the spirits have not been destroyed. Very well. We have an exact parallel in the case of those who were on earth when it was destroyed by water. (Applause.) Their bodies were destroyed, by water. But where were their spirits? The antediluvians perished with the antediluvian world. Their bodies were drowned out, but where were their spirits? The world that then was overflowed with water and perished. (2 Peter 3:6.)

"What became of those antediluvians that perished? The world perished upon which they had lived. We doubt not that their bodies perished in the flood. And, furthermore, we doubt not that they were destroyed from the presence of God, having been destroyed from the face of the earth. But what became of their spirits? Oh, men and women, listen! 'For Christ also had suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water.' (1 Peter 3:18-20.)

"Let us gather up the threads of this argument again and throw it out. We have in the type of the flood destruction, the world destroyed, the antediluvians destroyed, their bodies destroyed by water. But, strange to say -- the argument is not whether the Bible is right or wrong, it is what the Bible teaches -- strange to say, we hear that Christ preached to those spirits in prison.

DESTRUCTION A FIGURE.

"What spirit? 'Which were sometimes disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein a few souls were saved by water.' I take it, my friends, that our argument is complete when we remember that, according to Scripture, this destruction, destruction by water, was a figure of the coming destruction by fire. 'Whereby the world that then was being overflowed with water, perished. The heavens and the earth which are now are the same world, being kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' (2 Peter 3:6-7.)

"If, after the destruction of the earth and its inhabitants by water, we have left spirits imprisoned, to whom Christ, in the state of a disembodied spirit preach, is it unreasonable that out of destruction of the finally wicked in the lake of fire we shall have spirits in prison? I think that is one on the Baptists. I won't for a moment admit that fire can do more than water. If water failed to destroy the spirits what argument have you to show that fire will destroy the spirits? (Applause.)

"Remembering, my dear friends, that the flood and the destruction of the world that then was, and the antediluvians that then lived, is but a figure, according to 2 Peter, 3:6-7, of the coming destruction by fire, and out of the destruction by water when the bodies of the antediluvians were swept on high, we have spirits in prison to whom Christ preached. All of which I say again, prefigures the coming destruction of the lake of fire when resurrected bodies will be cast into the lake of fire; and spirits remain in prison.

"I want you to read that argument when it goes into the paper. 'Be not afraid of them that kill the body, but are not able to kill the soul, but rather fear him who is able to kill both soul and body in Gehenna.'

"There seems to be an impression that we are afraid to quote that passage. My friends, I have been reserving that passage for this evening. (Laughter and applause.)

"Gehenna, which we understand to be a type of the lake of fire, standing for misery, a state of misery. The soul is that which man can not kill. If killing the body amounts to killing the soul, then man can kill the soul. God has power not only to destroy the body, but to destroy the soul. But the body he may destroy from the presence of the earth; the soul he may destroy from the presence of himself. (Applause.)

THE SECOND DEATH.

"The second death. We have received a great deal of information in these days about the second death. My good friend, Brother Rutherford, will argue that the second death means absolute extinction of being; never to be awakened in any future resurrection. I want to say that those of you who are listening to me this evening who are not acquainted with the views of Brother Rutherford are handicapped; but I judge that many of you are acquainted. (Applause.) And I want to say that we are here --

(At this point the chairman called attention to the close condition of the room, and request the raising of some of the windows.)

"I am glad that my argument has taken effect. I don't mean by that you are anticipating your fate (laughter.)

"Now, just as quickly as possible, let us gather our thoughts and rivet our attention. We are here to consider a very important subject, and we want to do justice to it.

"What is meant by the second death? I say again that quite likely that a great many here have never seriously investigated the Bible from the standpoint of dispensational teaching. You are handicapped if you are entirely ignorant of dispensational teaching. I suppose there are a great many here that have not the faintest idea of what the second death means. As I said last night, the undertakers are not interested in any second death; they are glad enough to get a man dead once. But my friend, Brother Rutherford, will tell you that the second death is absolute extinction of being. All that are cast into the lake of fire cease to exist. Now, I want to give you my conception of the second death as over against the teaching of my friend Rutherford. We are old friends -- we know each other.

The second death is the second separation from the face of the earth and from the presence of the Lord, everlastingly destroyed from the presence of God, and everlastingly retired from any physical expression upon this physical life.

The first and the second death, according to my friend, amount to about the same thing -- absolute unconsciousness as to state. There is just this difference, however, that all who die now the first death, if we be permitted the expression, will be subject to a resurrection during the millennial reign of Jesus Christ, when they will be given ample opportunity throughout the thousand years of the millennial reign of Christ to attain to physical Adamic perfection. As to that state, however, all that have died the first death have entered absolute unconsciousness. Their state is paralleled by the state of those that may have been committed to the lake of fire;

they, too, have entered into a state of unending, absolute unconsciousness. Perhaps the better term would be extinction.

"I argue, then, that, eliminating this factor of the resurrection of the dead, as to the states, that all who died the first death are in the identical state of all those that are cast into the lake of fire. They know nothing. Two states equal to the same state are equal to each other. Paul, when he died, entered the state of absolute unconsciousness, knowing absolutely nothing; in the same state as those who are cast into the lake of fire, who know nothing. I repeat -- two states equal to the same state are equal to each other.

ABSOLUTE UNCONSCIOUSNESS.

"The holy apostle, the great theologian of the Christian Church, one that I wish my good friend Rutherford would follow a little closer in preference to that gloomy, dismal grave digger of the Book of Job (laughter) -- don't think, my friends, that I am trying to rub it in -- I am doing this conscientiously, but, God helping me, I am going to fix Job (laughter) -- and that fellow that wrote Ecclesiastes who is putting so many good people off the track concerning the state of the dead -- Paul, I say, the great theologian of the church, lapsed into absolute unconsciousness. The finally lost will also lapse into a state of absolute unconsciousness. Therefore, the language which applies to the present condition of St. Paul -- listen -- may be applied to the condition of the finally lost; to all are in a state of absolute unconsciousness. Two states equal to the same state are equal to each other.

"Now, let us see how this will all sound -- now, we are going to make a run for the home base (applause and laughter). We shall quote the words of Job concerning his death, with the addition of those words which apply to the state of the finally lost in the lake of fire, all being, as my brother will assure you, in a state of absolute unconsciousness. I know he will say, well, in the second case it was not absolute unconsciousness -- they were snuffed out; they didn't know anything. But for the purpose of our argument, they know nothing in the lake of fire, if they are extinguished, and Paul knows nothing; he is in a state of absolute unconsciousness.

"Let us then take all of the language that is applicable to the dead in Christ, and add to that language all of the language in the New Testament that is applicable to those that are consigned to the lake of fire, which suggest to us so vividly the state of punishment or suffering, or separation from the physical life and from the presence of the Lord.

DEAD KNOW NOTHING.

"Two states equal to the same state are equal to each other St. Paul -- 'I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at the time of my resurrection.' But while I am awaiting for the resurrection, in the grave I shall sleep in absolute unconsciousness. Spirit, soul and body. I will not know anything -- absent from the body, fast asleep. I will be in a state of absolute unconsciousness. I will know absolutely nothing. There is no wisdom or knowledge or device or understanding or thought or love or anything in the grave. In fact, my state, brethren, will amount in all particulars -- with the exception of the

resurrection, that I expect some day after I have taken my through sleeper to the grand terminal of the resurrection of the dead -- my state will amount to the same state as the finally lost, who know nothing, who have no more consciousness. Yea, my state in death will be identical with the state of the devil, of the beasts and the false prophets, of the finally damned in the lake of fire and brimstone, tormented day and night, in a place where the smoke of their torment goeth up to heaven, where there is no rest day and night, where the fire shall not be quenched, where the worm never dieth.

"Two states equal the same state are equal to each other. Therefore, everything that can be said about the first death can be said equally of the second death, according to my friend Rutherford.

"Now, Paul might bob up tonight and object to that, but if he could hear some people he might think it was true. The dead in Christ know nothing. The dead in the lake of fire know nothing. That is all there is to it. Oh, friends, can we read English? (Great applause.)

RUTHERFORD'S REPLY.

Mr. Rutherford said:

"Dr. Troy insists that the questions in these discussions depend entirely upon biblical interpretation and that we laymen should go to the ministers and receive instruction in contextual, dispensational and canonical, biblical interpretation. But we ask, to which one shall we go? We are anxious for the truth, but how may we know from which preacher we shall receive it? (Applause). There are 186 different denominations in this land, each giving a different interpretation to the Bible. Each denomination has hundreds of preachers and none of these fully agree upon all points of the Bible. My friend Troy well knows that not all Baptist ministers, even in the Southern California association, will indorse his interpretation. (Great applause.) The poor people of the flock of which we have been a part have been buffeted from pillar to post until all has become confusion, not knowing to whom to go until we began to get our eyes opened. (Applause.) Ah, the fact is, dear friends, the common people have had too much contextual, dispensational and canonical biblical interpretation. (Laughter and applause.) We have asked for food to satisfy our contextual, dispensational and canonical. (Laughter and applause.) We have asked for food to satisfy our hearts and they fed us upon husks applause); and when we have attempted to go to the biblical store-house ourselves for the food, with great wisdom we are told, 'You can not understand that when you get it; just lie supinely upon your backs while we take the collection and we will do your thinking.' (Applause continued.)

"But I must leave a more complete discussion of this part of the question for my lecture at Shrine auditorium Sunday afternoon when I purpose to tell the people why we have so long been kept in ignorance of the Bible. (Applause.) I stand for the common people, of whom I am one. (Applause.) I am not standing upon this platform whining because it costs me money. (Applause.) Yes, I have spent thousands of dollars trying to tell the people the wonders of God's plan, and I rejoice that I have had this privilege. (Applause.) No man has been more

blessed than myself; blest not in money, but blessed in full satisfaction that I have been doing right and have had the approval of my heavenly Father. (Applause.)

"No, we need no more such contextual, dispensational, canonical, biblical interpretation; 'God is his own interpreter, and he will make it plain.' St. Paul in 1 Corinthians 2, 10-14, tells us that the man who has made a full consecration to do God's will and is striving to follow in Jesus' footsteps, whether he be a hod carrier or a lawyer, can understand the deep things of God's word. (Applause.) Jesus declared, 'If ye know the truth the truth shall make you free,' and thousands of Christian people throughout the earth are now learning the truth and are being freed from the contextual, dispensational and canonical biblical interpretations of the systems that have bound the in fetters of iron for centuries past.

QUOTES FROM JOB.

"Our friend here who claims to be a contextual, dispensational and canonical biblical interpreter, repudiates Job as one of the prophets of God. (Applause.) Last evening I quoted not once from Job, but I propose to quote from Job so much on this occasion that I fear it will nauseate him, and therefore I apologize in advance for so quoting. But I am glad to be in the company of others who have quoted from job. For instance, St. Paul in Hebrews 4:13, quoted from Job 16:6. But then, Paul was a lawyer (laughter), and he had not received instruction in contextual, dispensational and canonical biblical interpretation and of course my friend will not regard him as authority, but I am persuaded that you common people who are students of God's word are still willing to stand by our Brother Paul, and to believe these from whom he quoted. Brother Troy attacks the credulity of Job as a witness. Since I am going to quote from hitn, I will here produce the proof of his credibility. (Applause.)

IS JOB A CREDIBLE WITNESS? ST. PAUL QUOTES FROM HIM.

"Hell is naked before him and destruction hath no covering." (Job 26:6.)

"Neither is there any creature that is not manifest in his sight; but all things are naked and open under the eyes of him with whom we have to do." (Hebrews 4:13.)

JAMES CALLS HIM A PROPHET.

JEHOVAH SAID HE TOLD THE TRUTH.

~~~

P201

### **CHRIST QUOTED FROM HIM.**

"For what is the hope of the hypocrite, what the bath gained, when God taketh away his soul?" (Job 27:8.)

"They are of those that rebel against the light; they know not the ways thereof, nor abode in the paths thereof." (Job 24:13.)

"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 16:26.)

"For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20.)

### **ST. PAUL MADE SEVERAL QUOTATIONS.**

~~~~

"Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." (Romans 3:20.)

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus?" (Romans 9:20.)

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." (Galatians 6:7.)

ST. PETER QUOTED FROM HIM.

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10.)

"That the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Peter 1:7.) "Dr. Troy said last evening (I quote verbatim):

"I repeat that nowhere in the New Testament do we find the Lord Jesus Christ, or any of the apostles, or any of the New Testament Scriptures, making any references whatsoever to Job or Ecclesiastes concerning the state of the dead." "But St. Peter did quote Job on that very subject:

"Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is reserved to the day of destruction they shall be brought forth to the day of wrath?" (Job 21:29, 30.)

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (2 Peter 2:9.) "St. James also quoted from him on the same subject:

"He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." (Job 14:2.)

"But the rich, in that he is made low: because as the flower of the grass he shall pass away."
(James 1:10.)

"It will be conceded by everyone who has listened to the laborious argument of my opponent that his message is not one that brings gladness to the heart. I do not believe that you are convinced that he is correct. I am persuaded that he himself does not believe that his argument is sound. It is true that many of us in times past have believed that there is a place of awful, conscious torment in flames of fire and brimstone, but in this century of greater enlightenment thoughtful persons have reached the conclusion that there must be something wrong in this teaching.

"Paul exhorts Christians, saying, 'Rejoice in the Lord, always, and again I say, rejoice.' Surely it would be impossible for any person to rejoice in the endless torture of even his enemy. Certainly no one could for a moment rejoice in the fact that his dear friend or loved one was undergoing endless torment.

"The doctrine of eternal torment can not be true for at least four separate and distinct reasons:

"(1) Because it is unreasonable.

"(2) Because it is repugnant to justice.

"(3) Because it is contrary to the principle of love.

"(4) Because it is entirely unscriptural. (Applause.)

1. UNREASONABLE.

"It seems strange that men with reasoning faculties should ever reach the conclusion that any of God's creatures would be eternally tormented. What could be the purpose of such? Could it accomplish any good? God is the great creator. He is the great first cause. His plan is carried into operation and there could be no eternal torture without his permission. There could not be a reasonable God if eternal torment be true. Why? Because any creator that would put into operation a system of endless torment would be a fiend and not a reasonable God. (Great applause.) It is wholly unreasonable that he would create millions of beings, or permit them to come into existence, and because they could not come up to the perfect standard that they should be taken away and endlessly tormented.

"Another point showing the doctrine unreasonable is this: No one could be eternally tormented unless that person be eternally conscious. In my argument last evening I believe I established to the satisfaction of every reasonable mind and loving heart that the dead are not in a state of consciousness, but are unconscious. We at that time called upon our opponent to cite one Scripture proving that man has an immortal soul. He failed in this for the reason that there is no such Scripture in the Bible, except the words spoken by Satan, 'Ye shall surely not die.'

"According to Brother Troy, a child is begotten of debauched or criminal parents. At the moment of conception God intervenes and implants the immortal spark; the child is born, lives an idiot or habitual criminal; it can not avoid being evil; it dies as a wicked creature, and,

according to Mr. Troy, in the resurrection God is going to give it an immortal body so that it can suffer conscious torment forever, therefore, God alone would be responsible for the eternal torment of that creature for the reason there never was a time in which it could do other-wise than evil. Such a conclusion is wholly unreasonable. (Applause.)

"Thus it is easy to be seen that the doctrine of eternal torment is a doctrine of Satan; that he is responsible for it, because men have reasoned that if a creature cannot die, then that creature, being wicked, must be in a state of eternal conscious suffering, because of wickedness. Truly, then, Jesus declared that Satan is the father of lies, because all the false doctrines that have come to us from heathendom and Christendom have been the offspring of this great first lie that Satan told.

2. UNJUST.

"The Scriptures declare that 'Justice is the foundation of Jehovah's throne.' (Psalm 89:14.) The attributes of God are justice, wisdom, love and power. Of necessity he must be absolutely just, or justice in completeness. Of the millions of people that have been born into this world, 'There is none perfect, no, not one.' (Psalm 14:2.) Every child is born under conditions over which he has no control. Millions of these are born of wicked parents and it is just as impossible for such to act perfectly as it is to sweep back the waves of the Pacific with an ordinary broom.

"Then would it be just, that they because of their imperfections, should be eternally tormented? If it were announced to this audience that the worst criminal you have in the state was to be tortured for one month by a slow process, everyone here would cry out in horror and say, 'There is no justice in that.' Our sense of justice is shocked by such a procedure. (Applause.) Are we more just than God? There is no one in this city who is so heartless and so absolutely devoid of the sense of justice that he would torture a dumb brute, not even a vicious, rabid dog. (Applause.) Where do we get this sense of justice? It came to us from learning of the great and righteous character of God. The more Godlike a man, the more just he is.

3. REPUGNANT TO LOVE.

"This fiendish doctrine of eternal torment is devoid of the principle of love. A parent loves his child. Brother Troy has a son; a very dear lad, too, he is, because I have met him and talked with him. I know that I would not, under any circumstances, torture that lad, nor would I permit another to do so if it were in my power to prevent. I love this lad, as I do all boys. I could not love him as much as his own father loves. Suppose this son should disobey his father willfully, and that he should grossly violate the law and persist in willfully doing so, do we suppose for one moment that this father would say, 'My son, because you are incorrigible, because you willfully do wrong, now I must get an oven and heat it red hot and roast you in it for ten days or more.' Would he do that? He would be horrified at the suggestion, even. Why? Because he loves his son and that parent-love would compel him to say, 'I am sorry my son cannot do right, but I am going to do all I can, consistently, to help him to do right.'

"God created the first man, Adam, and gave him the power to transmit life to his offspring. The whole human race are children of Adam. Only by God's permission could these have come into

existence. None of these are perfect. Some are much more depraved than others. We read, 'God is love;' not that he has some love, but he is perfect; he is love itself. His love for the human race is far greater than that of an imperfect parent for his offspring. It is wholly inconsistent with his character that the great Jehovah God, being love, could permit the fiendish torture of his creatures by fireproof devils and red-hot pitchforks, or otherwise. (Laughter.)

4. UNSCRIPTURAL.

"Doctrine of eternal torment is not supported by any scripture text in the Bible. The texts that have been used in an attempt to support it are either highly symbolic or have no reference to the human race. But you may ask, 'Does not the Bible teach that the wicked shall be punished?' Most emphatically, YES! But there is a wide distinction between everlasting punishment and everlasting torment. The laws of this state provide that the wicked shall be punished, and the duration of punishment is short or long, in proportion to the enormity of the crime committed. A man who is hungry and steals a loaf of bread is a wrongdoer, and for the violation of the law is punished. His punishment lasts probably but one day in prison. Another man burglarizes a store. He is punished, and his punishment is fixed, probably, at three years' imprisonment. Another man is convicted of murder in the first degree. Does the law provide that he shall be tortured, even though his act is a fiendish one. Surely it does not! No sane people would permit such a law to stay upon their statute books. (Applause.) Does the law provide for his punishment? Most emphatically, yes! For the full penalty of the law, viz., death. How long does that punishment last? It is a lasting punishment, without duration of time.

"Death is the highest penalty inflicted by the law. It is the greatest punishment inflicted by Jehovah. Life is the dearest thing that any creature has, and to be deprived of that dearest thing must of necessity be the greatest punishment. Therefore, eternal or everlasting death would be eternal or everlasting punishment, but not eternal or everlasting conscious torment.

GOD'S LAW UNCHANGEABLE.

"In the beginning, God provided a penalty for the violation of his law, stating, 'In the day that thou sinnest thou shalt surely die.' (Genesis 2:17.) 'The wages of sin is death' (Romans 6:23) not eternal torture. God having fixed this penalty for the violation of his law while man was perfect and before he sinned, could not change the penalty and inflict a different one, for the reason that God cannot be inconsistent, 'He cannot deny himself.' (2 Timothy 2:13.)

"Our forefathers recognized that principle when this government was established, and put in our constitution that no ex post facto law shall ever be enacted in this land of freedom. Why? Because we have said to the people, when the law is made no penalty shall be changed after the crime has been committed. And we are not more just than God! (Applause.)

"The proposition under discussion states that the punishment will consist of conscious suffering; therefore, the creature must be eternally conscious. We again cite you the Scriptures showing that the dead are not conscious. 'For in death there is no remembrance of thee; in the grave who shall give thee thanks?' (Psalm 6:5-6.) 'The dead praise not the Lord, neither any that go down into silence. (Psalm 115:17.) 'His breath goeth forth, he returneth to his earth; in that

very day his thoughts perish.' (Psalm 146:4.) 'For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten.' 'Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.' 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.' (Ecclesiastes 9:5, 6, 10.)

DEAD IN HELL.

"Where are the wicked dead? My opponent would answer, 'They are in hell, a place of conscious torture.' The Bible answers, 'They are in hell,' and then defines hell as a place of silence, where there is nothing -- meaning oblivion, the grave, the tomb. The word 'Sheol,' used in the Old Testament, at no time meant eternal torture. We hear the Old Testament prophets, whom God approved, saying they were 'going to hell.' For instance, Jacob, weighed down with grief because of the supposed death of his beloved son, Joseph, said, 'I will go down to my son Joseph, in Sheol, mourning.' Later he again said, 'My son Benjamin shall not go down with you to Egypt, for if evil befalls him you will bring down my gray hairs with sorrow to , Sheol, to hell (the grave)'. (Genesis 37:35, 43:38.) If hell here means conscious torment I ask my opponent, how long would Jacob's gray hairs last in the fire? Is God going to make gray hairs immortal that he may torment them also? (Applause.)

"Job was a good and godly man. After he had suffered the loss of all of his earthly possessions; his children killed; his wife turned his enemy; his neighbors taunted him because of his suffering; his body was putrid from running sores; he was suffering bodily pain and mental anguish, and in this awful agony he prayed to God that he might be sent to hell. Does any sane person for a moment believe that he prayed to go to eternal torture? If you were put into the same position would you pray to go there if you believe what my opponent says he does -- that hell is eternal torment? No, I think that you would say that Job was getting enough where he was. But mark! he says, 'Oh, that thou wouldst hide me in hell until thy wrath be past!' (Job 14:13). He then defines hell by saying (Job 17:13), 'If I wait, hell (Sheol) in my house; I have made my bed in the darkness.' 'Our rest together is in the dust.' (Job 17:13, 16.) Again he said that man passeth away, 'His sons come to honor and he knoweth it not, and they are brought low and he perceiveth it not.' (Job 14:21.)

"Jesus went to the same hell, as the psalmist declares in Psalm 16:10: 'Thou wilt not leave my soul in hell.' If hell was a place of endless torture Jesus could not have been brought out, and we know he was resurrected.

"The New Testament deals with the same hell. Therein

'Hades' means the same as 'Sheol' in the Old Testament.

"In the revised version of the New Testament the Greek word 'Hades' has been left untranslated. Our King James version renders it 'hell,' and the people have long been taught that it means eternal torture, but it never was subject to such a construction. The fact that the translators refused to so translate it in the revised version is conclusive proof that as scholars

they knew that the word has no such thought. It means oblivion, the death state, the grave, and we have heretofore definitely established by the Scriptures that there is no consciousness in that condition; therefore there could be no conscious suffering.

GEHENNA.

"In Mark, 9:47, 48, we read, 'If thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire; where the worm dieth not and the fire is not quenched.'

"This has been a favorite text with advocates of eternal torture, and it is strange that we were so long deceived thereby. It is at once apparent to the thoughtful person that the language here is highly symbolic. We know that Jesus would never tell his disciples that they must remove their eyes and cast them away in order to enter heaven. Jesus was constantly speaking to them in parables. In that instance he spoke a parable.

"Sheol and Hades mean the death state, from which God has provided redemption and resurrection through the merit of Christ Jesus. Gehenna is the Greek word used in the text above mentioned and translated 'hell fire.' Gehenna represents the state of death from which there will be no resurrection. It represents the final and complete annihilation of the willfully wicked. It is designated in the Scriptures as the second death. Jesus used the word, in Mat. 10:28, when he said to his disciples, 'Fear him (Jehovah) who is able to destroy both soul and body in hell (Gehenna).' In Revelation 20:14, it is mentioned as the 'second death.' As we have heretofore shown, all died in Adam, which is the first death, and all are redeemed from this death by the sacrifice of Christ; all, after having one fair trial, must have their final judgment, and those who die the second time remain dead forever. There will be no resurrection for such. Gehenna always represents destruction. Jesus used the word in that sense.

"Realizing that the words of the text are symbolic, we remark that the 'eye' is a symbol of something of great value to the person possessing it. Jesus was pointing out to his disciples that the kingdom of heaven was the greatest blessing that could come to any creature. The context shows that he was pointing out to them that those who enter the heavenly kingdom must abandon all hope of earthly honor, glory and fame. These things are as dear to men of the world as an eye. Jesus remarked to them, 'You had better cast these away than to be cast into Gehenna.' Every Jew understands Gehenna to represent a place of destruction.

"There is a valley situated on the southern border of Jerusalem, along the northern side of which valley the old city wall was built. In this valley a fire was kept for the purpose of cremating the offal of the city, including the bodies of dead animals. It was the custom of the Jews to bring out such from the city and cast it over this wall and down the precipice into the valley, and all that reached the fire was consumed thereby. All that lodged on the ledges of rock or did not reach the fire the worms consumed. Hence it was a place of complete destruction.

"Used in a symbolic sense, then, it represented to the hearers of Jesus a place of annihilation. Everywhere this word is used in the Bible it refers to annihilation and points out what will be the ultimate end of the willfully wicked. Truly, Satan is responsible for the doctrine that

Gehenna represents a place of conscious torment. (Applause.) God could not be the author of such a thing. (Applause.) Now, mark the proof which we give, conclusively showing that this is the correct conclusion.

SACRIFICES TO BAAL.

"The heathen idolaters were the instruments of Satan. They worshiped Baal, which means the devil. In their idolatry they built, in the valley of Hinnom, altars upon which to offer their children, and here human sacrifices were offered. Deluded by the demons, these poor creatures brought their children alive and offered them up as a burnt offering. Some of the Israelites fell into this idolatry. God sent a message to them through the Prophet Jeremiah, saying (Jeremiah 19:1-6): 'Thus sayeth the Lord (to Jeremiah), go forth into the valley of the son of Hinnom, which is by the East gate, and proclaim there the words that I shall tell thee, and say, Hear ye the words of the Lord, oh kings of Judah and inhabitants of Jerusalem. Because they have forgotten me and estranged this place and burned incense in it unto their gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocence; they have built also the high places of Baal to burn their incense of fire with burnt offering unto Baal, which I commanded not, nor spake it; neither came it into my mind.' Again in Jeremiah 32:35, the Lord said: 'And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molloch, which I commanded NOT; neither came it into my mind that they should do this abomination to cause Judah to sin.'

"As St. Paul says, 'The things which the heathen sacrifice they sacrifice to devils, and not to God.' (1 Corinthians 10:20.) (Applause.)

JESUS' TESTIMONY.

"The Lord Jesus, in his great parable in the twenty-fifth chapter of Matthew, points out that during his reign every one, aside from the church, will receive a final trial before him. As to the fate of the good and obedient ones, we leave that for a subsequent discussion, but at this time we call attention to the fate of the willfully disobedient ones. This involves the very issue raised in the proposition for tonight. He pronounces his judgment upon the willfully wicked in these words, 'Depart from me ye cursed, into everlasting fire prepared for the devil and his angels . . . and these shall go away into everlasting punishment.'

"This is another text of my opponent's, used in an attempt to establish that the punishment of the willfully wicked will be eternal torture. Let us examine these words for a moment.

"It is apparent that this whole statement of the Lord Jesus is a parable. Because the animal 'sheep' is used to describe the obedient class, and the animal 'goat' to describe the disobedient ones, we may reasonably conclude that there are other symbolic words in the text. We know from experience that no one who desires to preserve a thing puts it in fire. This text could not mean that fire is used as a preservative in which the wicked should be kept for the purpose of torment. Fire represents destruction. It is the most perfect symbol of destruction we have. But some one may suggest that this text says they go away into everlasting punishment, therefore,

eternal torment. I remind you that punishment does not mean torment. The highest punishment known to the law of the land is death. The more we realize the sweetness of living, the more we appreciate this fact.

"Let us stop for a moment and think what it means to be deprived of life; no more to behold the lofty mountains, to smell the sweet-scented flowers; to walk amid the beautiful groves, to have sweet fellowship with those whom we love, to be absolutely deprived of all these -- what could be a greater calamity? We all look upon death as the greatest calamity that can befall any one, because death means the cessation of life. Therefore, the greatest punishment that God inflicts upon his creatures is destruction. He could not be just and merciful and loving if he did more than this. No sane man would want to punish his worst enemy with torment. We recognize that our most vicious criminals should be put to death, but no one would consent to their torture. Why not give God credit for having at least as much love as we poor human beings? (Applause.) Sometimes we find one who thinks he wants a place of eternal torment, but if you press him for an answer he never wants it for himself, but always for the other fellow.

"Mark the words that Jesus here uttered. 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his messengers.' Then it must follow that whatever the destiny of the devil is, there the wicked shall be. Long have we been mistaken that the devil is the chief fireman in hell. In the twenty-eighth chapter of Ezekiel the Lord points out Satan. From verses thirteen to fifteen shows how he was created a perfect being, beautiful indeed. Then he pointed out, from the thirteenth to seventeenth verses, how pride and iniquity came into his heart and he became the enemy of God. Jehovah has permitted him to carry on his nefarious work for the centuries past to the intent that the other creatures of the universe might learn the awful and baneful effects of sin. Then the prophet sets forth God's final judgment upon the devil in these words: "'Thou hast defiled the sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee: it shall devour thee and I will burn thee to ashes upon the earth in the sight of all them that behold thee. All them that know thee among the people shall be astonished at thee; thou shalt be a terror and never shall thou be any more.' (Verses 18 and 19.) (Applause.)

"The Lord Jesus will be the one who will execute this judgment. 'The father hath given him authority to execute judgment.' (John 5:27.) The Apostle Paul states, 'That Jesus partook of flesh and blood that he through death might destroy him that hath the power of death; that is the devil.' (Hebrews 2:14.) (1 John 3:8.) (Great applause.)

"I am constrained to ask the question, if Satan is to be destroyed who will be the fireman of hell torture? Will my opponent answer that?

"Now, I hold here one of the best authorities on Greek, and my friend will admit it -- Dr. Thayer of Harvard university. And what does he say about this? He takes this identical Scripture in Hebrews 2:14 and says it means to 'destroy,' to 'annihilate.' And that means the devil is to be annihilated. (Applause.) I ask my friend, Mr. Troy, to answer one question in his rebuttal: If these Scriptures are true -- and these are from St. Paul -- and could not help it that he was a lawyer once. (Laughter.) St. Paul was the inspired witness of God. I ask him, then if

he believes this description, which says the devil is to be annihilated, who is going to keep up the fires when the devil is gone? (Laughter and applause.)

WICKED TO BE DESTROYED.

"Since Satan and all of the wicked are to suffer the same punishment, and the proof here is clear that Satan is to be destroyed, it follows that all the other wicked will be destroyed. Jesus' words in this text prove the truth of this assertion. He says, 'These shall go away into everlasting punishment.' (Matthew 25:46.) The Greek word from which the word 'punishment' is here translated literally means 'everlasting cutting off.' (See Emphatic Diaglott.)

"Furthermore, the words of Jesus in this text show that the punishment of the wicked cannot be eternal, conscious suffering for the reason that no creature could be in eternal conscious suffering without having eternal life, eternal existence. My opponent concedes this. Thus, when he concedes it, he destroys his own position. Why? Because Jesus here said, 'The righteous go away unto life eternal,' which means that the wicked do not get eternal life, but eternal death -- eternal cutting off. How can my opponent harmonize his position with these words of the Master.

CORROBORATIVE PROOF.

"My opponent tells you that the wicked shall exist in a conscious state of suffering eternally. I have great respect for my friend, but I have more respect for God's word. He has agreed that the Bible should be the final arbiter of these questions. Now we wish to take a number of Scriptural texts corroborative of the words of the Master that the fate of the wicked is 'everlasting cutting off.'

"For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.'

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.'

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke they consume away.'

"For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.'

"For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off.'

"Wait on the Lord; and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.'

"But the transgressors shall be destroyed together; the end of the wicked shall be cut off.' (Psalm 37:9, 10, 20, 22, 28, 34, 38.) 'God shall likewise destroy thee forever; he shall take thee

away, and pluck thee out of thy dwelling place, and root thee out of the land of the living.' (Psalm 52:5.) 'When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever.' (Psalm 92:7.)

"These are the Psalms and Brother Troy has not the temerity to attack them, for Jesus quoted them. (Applause.)

"I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.' (Psalm 101:8.)

'Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.' (Pro. 13:13.)

"The Apostle James corroborates these Scriptures of the Old Testament, and definitely points out that it is the soul that suffers destruction. (James 5:20.)

"The words of Revelation are really the words of Jesus spoken to John who was merely an instrument in his hands; therefore, Jesus again says that the wicked shall suffer destruction.

"'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.' (Rev. 11:18.)

WILLFULLY WICKED.

"The Apostle Peter was an inspired witness of God. He wrote as an instrument in God's hand. In his Second Epistle, chapter 2, he describes the willfully wicked and then says concerning them, 'The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished.' (2 Peter 2:9.) But how are these to be punished? My opponent would answer, by conscious suffering, eternal in duration. But St. Peter answers, and he speaks with authority, 'but these (the wicked) as natural brute beasts made to be taken and destroyed shall utterly perish in their own corruption.' (2 Peter 2:12.) Thus the apostle declares they are to perish as the brute beasts perish. Will my opponent for one moment say that the ox will suffer eternal torment? If not, then neither will men.

"Again, the Apostle Peter discusses the fate of the willfully wicked who receive their final judgment after the second coming of Christ. Concerning their punishment he says, 'It shall come to pass that every soul (being) which will not hear (obey) that prophet (Christ) shall be destroyed from amongst the people.' Note the fact that Saint Peter does not say the body, shall be destroyed, but every soul, meaning every human being not obedient to Christ, will be punished by destruction.

"In our argument last evening we pointed out numerous Scriptures proving that the dead are unconscious, and numerous other Scriptures that death is referred to as sleep. All the world is asleep in Jesus for the reason that Jesus has provided a redemptive price for the world of

mankind which guarantees one fair trial to all. And where are the dead sleeping? Surely not in heaven. My opponent would not for a moment insist that any heavenly creatures are asleep. Surely the hell fire which he described is entirely too hot for them to sleep there! Then where do they sleep? God's prophet answers, 'in the dust of the earth.' (Daniel 12:3.) In this same connection the prophet tells us that they are to come forth, to be awakened to the resurrection.

"Because of Adam's sin, all die. This is spoken of as Adamic death. There is a distinction between Adamic death and the second death. God has provided a resurrection from Adamic death through the merit of Christ Jesus' sacrifice, but he has made no provision for resurrection for those who die the second death. Not that there is a difference in the death itself, because death means the absence of life in every instance, but the distinction is that there is a resurrection from one and there is no resurrection from the other.

"The words 'Sheol' and 'Hades,' translated 'hell' in our Common Version Bibles, mean the condition of the dead, from which condition they are to be resurrected.

"The word 'Gehenna,' translated 'hell,' represents complete destruction from which there is to be no resurrection.

"None can die the second death until they are first en-lightened concerning the fact that Jesus is the redeemer of man-kind from the Adamic death. Being thus enlightened, and then willfully repudiating the Lord, they suffer a complete destruction from which there is no resurrection. Such is the fate of the willfully wicked.

"The apostle Paul's argument makes this matter clear, 'But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?' (Hebrews 10:27-29.)

"My opponent has told you that they will suffer conscious torture. He says they will be tormented, but the apostle says they shall be devoured because this Scripture states that the wicked shall suffer a more severe punishment than those who died under Moses' law. Death was the penalty under the law of Moses. Therefore, my opponent will contend, since under Moses' law death was the penalty, a sorer punishment must be some kind of conscious torment. Herein lies the distinction, viz.: Those who died under Moses' law had the promise of a resurrection. Those who die as willful sinners after being enlightened have no hope of a resurrection. Therefore, their punishment is sorer, more severe, because it is an everlasting cutting off or destruction.

"The willfully wicked are those who suffer the punishment of everlasting destruction, and which is called the second death. As further proof of this point, we cite Philippians 3:19, 'Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.' (Rev. 20:14-15.) 'And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the

lake of fire,' and (Revelation 21:8.) '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.' (Applause.)

THE GREATEST APOSTLE.

"St. Paul was the greatest of all the apostles. He was a better Bible scholar than my opponent or myself. He was a man of great learning, but aside from this he was God's inspired witness; he was clothed with special authority from the Lord to make known his plan. We all agree that the words of this great witness of the Lord, plain and unambiguous as they are, should be taken as conclusive and final upon the questions involved. (Applause.)

"He leaves no room for doubt upon this question of the fate of the wicked. He said, 'I have not shunned to declare unto you all the counsel (plan) of God (Acts 20:27). He discusses the way that leads to life and immortality, and plainly lays down what will be the fate of the willfully wicked.

"From his declarations here made we are certain that if the final punishment of the willfully wicked will consist of conscious suffering, eternal in duration, St. Paul would have said so. On the contrary he stated that the willfully wicked should be destroyed as noted in the Scripture just quoted. 'For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.' (Hebrews 10:26.)

"Again he says, 'When the Lord Jesus is revealed from heaven the wicked shall be punished.' How? 'They shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power.' (Thessalonians 1:9.)

"The apostle again describing the willfully wicked, said how they will be punished in these words, 'For many walk of whom I have told you often. that they are the enemies of the cross of Christ, whose end is destruction.'

"We are glad that our God is a God of love. His purpose is to ultimately have the universe free from all wickedness. Those who learn to be lovable alone will he preserve and grant life everlasting. None other could be to the glory of Jehovah. It would be wholly unlike a great, just and wise God to preserve somewhere a horde of wicked beings merely for the purpose of seeing their eternal conscious torture. Such is not his purpose. The prophet has declared the purpose of Jehovah in these words, 'The Lord preserveth all them that love him, but the wicked will he destroy.' (Psalm 145:20.) In no plainer words could Jehovah's purpose be stated.

"Can any one doubt then from this overwhelming proof what is to be the fate of those who willfully disobey God after knowing the truth? The doctrine of eternal torment is a defamation of the character of Jehovah. (Great applause.) It is a foul stain upon his lovable name, and every one who loves truth and righteousness should rejoice in helping to remove from the minds of men this erroneous thought concerning Jehovah which was planted there by the great adversary, Satan. We rejoice to know that the day is coming when the knowledge of the glory of God shall fill the whole earth as the waters fill the deep. When it shall not be necessary to

further teach men, but when all shall know the Lord from the least to the greatest. When the world is clean and free from sin and sorrow.

"Concerning this wonderful time of blessing that is coming to mankind it shall be our privilege and pleasure to speak to-morrow evening."

REBUTTAL, BY TROY.

Mr. Troy said in rebuttal:

"My dear friends, I am glad that so many of you are here. I am glad that it is very evident to me that many of you have already heard again and again though thoughts that have been expressed by my good friend, Brother Rutherford. It seems to be manna to your souls. I once heard of a good Scotch lady who did not very much appreciate scholarship and hadn't much use for high-sounding words, but nevertheless she could get sonic-thing out of a big word, Her learned pastor had been delivering a series of addresses in which he had used the term 'metaphysics' repeatedly. And this good sister, as her practice was, went around after the service saying: 'Wasn't that a precious' message? It did so much good, so much good.'

"The doctor of divinity could not stand for it; he got tired of that sort of thing. And so he went to one of his deacons and said: 'Now, you go to that old woman and ask her what the word "metaphysics" means.' So the deacon, prompted by the pastor, went to the good old sister, and, as usual, she said: 'Oh, wasn't that a precious message? Oh, it did me so much good.' And the deacon said: 'Yes, it was fine; but, sister, what is the meaning of the word "metaphysics"?' 'Oh,' she said, 'that is one of the most precious words in the world.' 'Well, what does it mean? 'Why, it means that Jesus is both meat and physics to my soul.' (Laughter and applause.)

"Now, she got a meaning out of that word, I will grant it. And, my good friends, Judge Rutherford has got some meanings out of some words this evening -- God bless him. One of my good parishioners called me up and said, 'Why don't you let us church people get in?' I said, 'No, it is not necessary. We are trying to do a work, God help us, and we have got the right crowd.'

"My good friend also tried to carry his point by belittling the Christian ministry. Now, I am one of the least of them -- I don't know what would happen to my friend if one of our big ministers ever tackled him.

REGARDING LAYMEN.

"My brother called your attention to the fact that he had misunderstood my position, saying apparently. that I did not have much respect for laymen. I want to say right now that I have great respect for Mr. Rutherford. I like him. He talks about hairs being asbestos, but I hope he may never suffer in hell. But, my friends, I want to call your attention to another great layman, another well-known international lawyer, Mr. Philip Morrow. I say to you, friends, that there are some consecrated laymen among those that are not in sympathy with this consecrated layman. And I rise tonight to say that there are a great host of laymen, of great laymen in the

denomination of which I am a humble pastor -- God bless them. We Baptists don't take much stock in the ministry, anyway. I think that is evident.

"Now, my friend has been trying finally to save Job -- God bless him. If Job is asleep tonight he will want to wake -- believe me. I have before me a work in which I have recorded every reference in the New Testament scriptures where there are direct quotations from the Old Testament, and I want to say here that I don't claim to be such a profound scholar, but I have eyes in my head, and I have been all around this world, and I have been preaching the gospel for fourteen years, and I want to say, without reference to any scholarship whatsoever -- and there isn't a man or woman in this place but what can appreciate this statement -- in this great list of references of quotations in the New Testament from the Old Testament, there are two from Job. One of them is a dubious reference, indirect at the best. There is no evidence whatsoever that it is a direct quotation.

"I notice that my friend Rutherford did not present us with any direct quotations. Yet he apparently thought he made good. I want you to look at this reference. It will act as a key to the book. 1 Corinthians 1:19: 'For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness.' Now, here is the reference in Job -- Job 5:13: 'He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong.'

"That is what we have been contending for, my friends This is the only genuine quotation in the New Testament from the Book of Job. Let it rest there.

REPORTING SERMONS.

"I like to report sermons. I got my brother's outline here, and I have got it almost as he gave it. 'To believe in future punishment is wholly unreasonable. It is repugnant to justice. It is contrary to law.' Very good. 'And, fourthly, lastly and weakly, it is entirely unscriptural.'

"Now, I am prepared to say that if these propositions are true, some of us are making a mistake. If, on the other hand, they are not true, there are some folks that will find out that they have made a 'hell' of a mistake. (Applause.)

"My friend was trying to tell you again that I referred to immortal bodies being consigned to the lake of fire. I think that when the records come out you will find that I have been careful in my distinctions. Read the record. Although, my friends, I want you to understand that my good friend from New York -- and that is a sweet place that is enough of a paradise for anybody -- has this evening played the part of a lawyer skillfully. He is a mighty good lawyer, especially -- now, listen to this -- especially when he has got the jury fixed. God bless you -- come first tomorrow night and crowd in.

"I am not here tonight to simply prove to you that it is unreasonable or contrary to justice, or to what I think God ought to do, that there is such a thing as future punishment. I am here simply to interpret God's word -- thus saith the Lord. (Applause.) I am not prepared, my dear friends, to assume responsibility for these great mysteries on the basis of what I think God ought to do.

And I am not here to talk about any hypothetical world or hypothetical hell. We are here to sanely, intelligently, and as far as we can honestly interpret God's word. The contention is not what Brother Rutherford thinks God ought to do, or what I think God ought to do, but what God has said he will do. (Applause.) His argument is along that line, and I appreciate it.

MYSTERIES BEYOND GRASP.

"My dear friends, there are many insolvable mysteries in connection with the ways of our God. I do not stand before you as a man that has solved every problem under the sun. There are mysteries that are far beyond the grasp of this finite mind of mine. I want to tell you that I do believe where I cannot altogether understand. This appeal to the emotions is altogether contrary to the proposition. We are to settle these matters by Scripture.

"I once heard of a man who came to the city of Baltimore to prove to the people there that there was no hell, and after discussing the subject for an hour and a half he took up a collection, and all he got was a few pennies, and some buttons, and cigar stumps, and lots of trash like that, and after he got the collection he looked at it, scratched his head, and then looked at the audience and said, 'Ladies and gentlemen, I have been trying for an hour and a half to prove to you there was no such place as hell, but having looked at this collection I want to say that I have got an unanswerable argument against my proposition. If there is no hell, there ought to be for such folks as you.' (Laughter.)

So much, my friends, for the emotions of man. So much for what man thinks.

"I saw a man one night in the Dover street mission, New York city, and after the service he said, 'I am going home and end it all tonight.' He was one of the thousands cast up on the shores of time. a total wreck. I looked into the distracted countenance of that man, and saw in every line the fearful hieroglyphics of sin, and I said, 'Man, don't take your life, for there is something more than this life. You will die and be lost.' 'Oh,' said the man, 'hell can't be any worse than this.' 'Oh, I can't understand why God permits suffering in this world.' "

'How many feel this very moment death and all the sad variety of pain?
'How many sink into the devouring flood or more devouring flame?
'How many pine in want or dungeons gloom,
'Shut from the common air and common use of their own limbs?
'How many shrink into the sordid hut of cheerless poverty?
'How many shake with all the fiercer tortures of the mind,
'Unbounded passion, madness, guilt, remorse,
'Whence tumbled headlong from the height of life,
'They furnish matter for the tragic muse.'

ETERNAL PUNISHMENT.

"Now, I come to the last part of this creed -- the doctrine of eternal punishment. I have concluded that I will never deliver a lecture in which I will not attack the doctrine of eternal pain. That part of the creed would disgrace the lowest savage that crouches and crawls in the

jungles of Africa. The man who now, in the nineteenth century, preaches the doctrine of eternal punishment, the doctrine of an eternal hell, has lived in vain. Think of that doctrine! The eternity of punishment! I find in this same creed that Christ is finally going to triumph in this world and establish his kingdom. The creed declares that 'we believe in the ultimate prevalence of the kingdom of God over all the earth.' If their doctrine is true, he will never triumph in the other world. The Congregational church does not believe in the ultimate prevalence of the kingdom of Christ in the world to come. There he is to meet with eternal failure. He will have billions in hell forever.

"All for what? For something they failed to believe in this world. Born in ignorance, supported by poverty, caught in the snares of temptation, deformed by toil, stupefied by want -- and yet held responsible through the countless ages of eternity! No man can think of a greater horror; no man can dream of a greater absurdity. For the growth of that doctrine ignorance was soil and fear was rain. It came from the fanged mouths of serpents and yet it is called 'glad tidings of great joy.'

"This is a masterpiece. Read what is printed on the front page of that masterpiece: 'The clergy know, that I know, that they know, that they do not know.'

"I close my argument by telling you that I have read from the lectures of Robert G. Ingersoll."
(Applause.)

REBUTTAL BY RUTHERFORD.

Mr. Rutherford said in rebuttal:

"Our good friend, in his argument, first took a slam at the press, and last, took a slam at you. (Applause.) He says the newspaper men are not good theologians. A newspaper never did make that claim on its front page. The newspapers, how-ever, are performing one of the greatest works in this world as a means of education. (Applause.) They are sending forth the facts as they transpire, that people may know. We are living in a time when we ought to be glad because we have this means of education. These gentlemen are here to report these debates, and I am sure they are doing it the best they can, and I would like to take occasion to express my appreciation of the efforts they are putting forth. (Applause.)

"I am not going to slam you, dear friends -- not by any means. I don't propose to resort to that.

"I want to say right here, my friends, that if I believed what Brother Troy says he does, that the future state of the wicked is a place of conscious torment forever, that I would never tell another joke in my life. (Applause.) I would not go to sleep this night. I would go up and down the streets warning the people of it. I would spend every dollar I have got to let them know about it. (Applause.) And I would never take a collection, either, when I tried to tell them about it. (Renewed applause.)

SPIRITS IN PRISON.

"Now, then, he has told you about those spirits in prison that the Lord Jesus preached to. I am going to tell you what it means from the Diaglott version -- we can use the King James version, but this is a little better:

"'Because Christ having once suffered on account of sin, the righteous for the unrighteous. that he might bring us (Christians) to God, being indeed put to death in the flesh but made alive by the spirit, by which also he preached to the spirits in prison.'

"What spirits?

"Then the apostle answers: 'Who formerly disobeyed, when the patience of God was waiting in the days of Noah, while an ark was being prepared, in which a few, that is, eight persons, were carried safely through the water.'

"Who were these spirits? Read the sixth chapter of Genesis, and you will find that at that time some of the angels of heaven, seduced by the devil, took upon themselves flesh. They had power to appear in human form, they assumed human bodies, and, as the Scripture describes it, they took unto themselves wives of the human race and raised progeny upon earth, and because of this God determined to destroy all flesh. The flood came, and when it came it swept from the earth every living creature aside from those that went into the ark.

"Now, what became of those evil spirits? They never were human beings; they had merely assumed human form, just as the angels did that appeared to Abraham, and just as the angel assumed human form, and appeared unto the prophet Daniel. Having the power to materialize in human form, they had the power to dematerialize.

WHAT BECAME OF THEM?

"Were they put to death? No. What became of them? They were not human beings; they were spirits, assuming human form. The apostle answers, 2 Peter, 2:4, 'God spared not the angels that sinned, but cast them down to hell,' the word hell, from the Greek word tartaroo, meaning the atmosphere which prevails about the earth.

"Now, how did Jesus preach to them? Satan, who was the son of Lucifer, had said in his heart. 'I will be like the most high God.' Jesus, who afterward became the active agent, as the Scripture says, in the creation of all things, beholding the degradation in which sin had plunged the human race, pursued the opposite of Satan's course and took upon himself the nature and form of man, and died upon the cross. For what purpose? Because (Philippians 2:4-6) 'Wherefore God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus ultimately every knee shall bow, and every tongue confess that he is Christ, the son of God.' Now, my friends, how did Jesus Christ preach? He went to hell, the grave, the tomb. How did he preach? 'Because Christ was put to death in the flesh, the righteous for the unrighteous, by which' -- that is to say, by being obedient to God -- and

'humbling himself under the mighty hand of God,' he preached to them. What was it he preached? The great lesson, the great principle, that righteousness and obedience to God's will brings exaltation and God's favor, and that disobedience brings degradation, sorrow and 'destruction. God hath restrained those demons in tartarus until the great judgment. How, then, did Jesus preach to them? He didn't go down and make a speech, but on the principle that actions speak louder than words he illustrated the course which is always bound to win God's favor. It may be that some of these angels confined in tartarus, restrained from their liberty, may yet be profited by the example Jesus showed.

"My friends, that don't prove the doctrine of eternal torment for a moment. It doesn't prove that there is such a thing as disembodied spirits. Absolutely not.

"Now, my dear friends, just a word about the rich man and Lazarus. That is either a parable or not a parable. If it is to be literally construed, then because Dives was rich and had plenty to eat and plenty to wear, he died and went to eternal torture. If that is true, then about 99 per cent out of every 100 preachers would have to go there, too. (Laughter and applause.)

"They have plenty to eat. I am glad they do. I have contributed to their support many times and not regretted it at all. They wear good clothes; and I am glad that is true. They fare well, and some of the rest of us do. But, my dear friends, if we must go to such a place, and for such a reason, what would our good friend John D. Rockefeller get? Wouldn't he get a roasting? (Laughter and applause.) Again, if this is a literal statement and if we wanted to go to heaven we would have to become beggars and sit at the gate and let the dogs lick us -- I am sure we don't want that interpretation.

"Is it a parable or not? It is. What does it represent? The rich man represents the Jewish nation. The poor man represents the Gentile nations. For 1845 years God's favor was with the Jews. They fared sumptuously every day. They had the law and the prophets. The Gentiles had nothing. Jesus spoke of them as dogs, you remember, to the Syro-Phoenician woman. But, after the Jews were cast out, thanks be to God, his favor came to the Gentiles, the Gentiles came in to God's favor; and, as the apostles tell us, when the full number of Gentiles has been selected, God's favor will return to both Jew and Gentile. And when the reign of Christ is completed, then, when no wickedness prevails, when righteousness shall stand enthroned in earth, when crime and wickedness shall be no more, then, and not until then, will the blessings come to mankind which God has promised through the mouth of all his holy prophets. (Applause.)

"The hour is coming when we shall know the truth, when it will not be necessary to have debates. No; it will not be necessary to teach any more your neighbor, for all shall know him, from the least to the greatest. Thank God that is true." (Prolonged applause.)

(Reprint from Los Angeles Express, Saturday, April 24, 1915.)

"DEAD STILL HAVE CHANCE DURING MILLENNIUM"

Says Rutherford; No! Asserts Troy

Lawyer and Minister Disagree as to Correct Interpretation of Scriptures

FIRE FOR WICKED, CLAIM

**Rutherford Paints Probation; Rev. Troy Predicts Hell of Brimstone, in Third Clash of
Theological Debates**

Future probation, painted by a lawyer as a wonderful background to a picture of a better day, last night, was partially daubed over by a minister with splashes from the glaring red of a hell of fire and brimstone, in the third of the four-day series of theological debates between Rev. John H. Troy and J. F. Rutherford, attorney, at Trinity Auditorium.

The lawyer contended that even the wicked will be given one chance, and that, failing in that, will become dead instead of being consigned to a hell of fire. The minister asserted that the wicked will probably go to that very place.

The immense audience which again overflowed the big auditorium first felt itself swept through a heaven where every man will have a fig tree to sit under and a home of his own to live in, and then saw themselves promptly ducked in the lake of fire when they slipped from a three-inch path leading straight to heaven.

Although it was a dead topic, the speakers had to argue whether the dead would be brought back to life eternal and there-by made it a real "live" discussion, part of which at times narrowly bordered on personalities.

ENTERS FELONY CHARGE.

In a spirit of fun Mr. Rutherford entered a felony charge against some ministers who have taken up collections.

"My friend Troy said those who never had the gospel preached to them will have a better chance than those who have heard the gospel preached to them," said blr. Rutherford. "If this is true every time Troy and some other ministers take up a collection they are obtaining money under false pretenses!"

And then Rev. Troy came back:

"It would be good thing if we could take up a collection right now and buy Mr. Rutherford a set of books on canonical, dispensational, Biblical interpretations!"

But Mr. Rutherford has another up his sleeve, and replied:

"Yes, and I firmly believe that if the boys of the press would take a course in this same canonical, dispensational, Biblical interpretation that Brother Troy speaks about, they might succeed in reporting this debate in a way that nobody under the sun would know what they were writing about."

RUTHERFORD TAKES AFFIRMATIVE.

The exact question under discussion was that "the Scriptures clearly teach that one of the purposes of the reign of Christ is to awaken the dead during his millennial reign and in the time of his reign, all who are then obedient to Christ will be perfected as human beings by a gradual process of restitution." Mr. Rutherford took the affirmative. A few of his points follow:

"Adam's sin deprived mankind of life. Jesus came that they might have life restored to them. Nineteen centuries have passed since Jesus redeemed the race. When will this fact be made known to all?"

"The people of Sodom never had a chance for salvation; they will return to their former estate during Christ's reign and get their chance."

"Jesus said a little flock shall be of the heavenly class. According to the Scriptures, there are more people in Los Angeles than will ever be in the heavenly kingdom class."

"The true church is not composed of those whose names are written on church books, but of those whose names are written in heaven."

GOSPEL FOR ALL THE WORLD.

And Rev. Troy said, in part:

"The gospel is for all the world now -- not in the millennial purgatory."

"Show me a passage in the Scriptures that all the dead will be raised and given a thousand years of trial for a human life."

Israel's restoration is expanded by my friend into the resurrection of all the dead to a thousand years of trial for future life."

"The New Testament teaches that all those who have died out of Christ are without excuse, as they have had their chance."

The last of the series of theological debates will be given in Trinity auditorium tonight, and the following question will be discussed:

"The Scriptures clearly teach that the second coming of the Christ is a future event in its initial stages, and that in no sense has Christ so far appeared in his second coming." Rev. Troy will affirm this.

A final lecture, aside from the debates, will be delivered in Shrine auditorium at 3 o'clock tomorrow afternoon by Mr. Rutherford. He will talk on Babylon Before the Great Court, and promises to answer some leading questions concerning the hereafter.

Verbatim reports of the debates will appear in today's Express and the Tribune of Monday morning.

RUTHERFORD'S AFFIRMATIVE.

Mr. Rutherford said:

"Mr. Chairman, ladies and gentlemen: In order that you may be better able to follow my argument to night, I wish now to state briefly that the Scriptures show that God has a great plan which he is working out in an orderly manner. This plan can be understood by those only who have consecrated their hearts to do God's will. As there was a plan drawn for the construction of this auditorium before its foundations were laid, even so we read in the Scriptures: 'Known unto God are all his works from the beginning of the world.' (Acts 15:18.) What we need, my dear friends, is to get properly in our minds the outline of Jehovah's plan as revealed in his Word, and then we will find that all the Scriptures will properly fit at their proper places, showing the Bible to be one grand, harmonious book given to the child of the Lord for his instruction. The more we understand and appreciate God's plan, the more we love him, because therein we see the beauty of his character, bespeaking justice, wisdom, love and power. Follow me, if you please, tonight, and let us with prayerful hearts and unbiased minds strive to know more of the love of God as manifested in his Word.

"The proposition for tonight follows: 'The Scriptures dearly teach that one of the purposes of the reign of Christ is to awaken the dead during his millennial reign, and in the time of his reign all who are then obedient to Christ will be perfected as human beings by a gradual process of restitution.' If this proposition is affirmatively true, it should thrill every honest heart with joy. The history of the world is written in human blood and tears of bitterness. There is a sadness in every life. Then, if the Bible holds out hope to man that peace, plenty, health, happiness, strength and life everlasting may be had by him who loves and obeys righteousness, whose heart would not respond with gladness? He who loves life and his fellow-man must rejoice in such a hope. It is my purpose now to point out from God's Word that such is the hope held out to the sin sick and suffering world.

"St. Paul wrote: 'We see Jesus made a little lower than angels for the suffering of death * * * that he, by the grace of God, might taste death for every man.' (Hebrews 2:9.) Again he said,

that Jesus gave himself a ransom for all mankind. (1 Timothy 2:5-6.) In this argument I wish to emphasize the word 'ALL' with reference to the fall and redemption of the human race.

"Why did God permit his only beloved Son to become a man, to pass through sorrowful experience, die the most ignominious death known to men, and then arise out of death the divine Christ Jesus? This was not a mockery, but it was the most marvelous transaction in man's history. Let us briefly review the reason.

THE FIRST MAN, ADAM.

"The first man, Adam, was created in the image and likeness of God, in this, that he was perfect in organism, perfect in mind, and possessed the faculty of knowing good and evil. A small portion of the earth named Eden was made perfect by Jehovah for the habitation of Adam. He was placed in Eden to enjoy its beauties and blessings. Eve was given him as a perfect helpmate. Joy and happiness filled that home. Adam was the king of God's earthly creation. The beasts of the field and fowls of the air obeyed his sovereign will. There all was joy and happiness; peace and plenty abounded.

The scene changed when Lucifer, moved by his ambitious desire to control earth's creation, seduced Mother Eve and turned her feet away from the path of virtue, causing her to disobey Jehovah's command Adam observed that she had violated God's law, and knowing that death would be the result, preferred to die with her rather than live without her. He violated the law also. The judgment of God came upon them. This judgment is set forth in (Genesis 3:15-25.) Adam was there plainly told that all the things that God had given to him should be taken away, and since he had been brought forth from the dust, back to dust he should go. After this judgment 'Adam begot children and these were begotten in sin and shapen in iniquity.' (Psalm 51:5.) They inherited death from their father. They, in turn, transmitted it to their children, and from this cause the whole human race has been born in sin. 'As by the disobedience of one man sin entered the world, and death by sin, so death bath passed upon all men, for all are sinners.' (Romans 5:12.) And thus we see the entire human race came under the terms of this judgment of death.

"At the time Adam was sentenced to death there was a vague promise given, to the effect that 'the seed of the woman shall bruise the serpent's head.' Relying upon this small thread of hope Abel, trusting in God, offered unto him an acceptable sacrifice, yet Abel was not permitted to live. Two thousand years passed away. The descendants of Adam traveled in the broad way to destruction. Others lived and died who at all times were putting forth their best efforts to do right. Then God called Abraham and said to him, 'I am going to bless thee and in thy seed shall all the families of the earth be blessed.' (Genesis 12:3.) Here, again, we wish to emphasize the two words 'seed' and 'all' because they are vital to this argument.

ABRAHAM TESTED.

"Fifty years later God put Abraham to a crucial test. At the direction of Jehovah, Abraham took his only son, Isaac, into a mountain to offer him up as a sacrifice, and when Abraham was about to take the life of his son the Lord called unto him out of heaven, by his messenger,

saying: 'Touch not thy son, because now I know thou fearest me seeing thou hast not withheld thy son, thine only son, from me.' The second time the Lord called to him, saying: 'By myself have I sworn, sayeth the Lord, that in blessing I will bless thee and I will multiply thy seed as the stars of heaven and as the sands which are upon the seashore, and in thy seed shall all nations of the earth be blessed.' (Genesis 22:16-18.)

"Four thousand years have passed away since that promise. It has not been fulfilled. This is conclusive proof that it must yet be fulfilled, because God is not slack in his promises.

"St. Paul points out that there in the mountain was enacted a great picture foreshadowing better things to come. Abraham was a type of Jehovah; Isaac a type of his beloved son, Jesus. Stars represented heavenly creatures; sands, earthly creatures. Let us keep in mind this picture as we examine the proof that follows.

"What was the blessing promised? It must be apparent to all that nothing could be a lasting blessing unless the creature blessed had life. The promised blessing means that all of the Adamic stock shall have one chance for life everlasting. (In Romans 6:23, we read) 'The gift of God is life everlasting, through Jesus Christ, our Lord.' Life, then, is the great blessing promised.

"Since Adam and all of his offspring were sentenced to death, it is manifest that none could ever have life everlasting unless God provided redemption from death.

"St. Paul says, in 1 Timothy 2:3-4, 'It is the will of God that all men shall be saved and brought to an accurate knowledge of the truth.' Saved from what, we ask? Most manifestly, from the judgment of death. Mark the order in which he puts it! First, 'saved,' then 'Brought to a knowledge of the truth.' The only means whereby mankind could be saved from this judgment of death was by the payment of the ransom price. Ransom means exact corresponding price. God promised that he would ransom, or redeem mankind from death. (Hosea 13:14.) He never promised to ransom from eternal torture because they were not there, but said, 'I will ransom them from the power of the grave; I will redeem them from death.' How could this be done?

PHILOSOPHY OF THE RANSOM.

"A perfect man was created with power to produce a perfect race of people. While the unborn race was in his loins he sinned and lost for himself and all of that race the legal right to life, and he and his offspring gradually went into death. To redeem man there must be a corresponding price; therefore, a perfect man with an unborn race in his loins who was willing to voluntarily give up his human life as a purchase price. Behold the utter undone condition of the human race! The Psalmist said (Psalm 14:3.) 'There is none that doeth good; no, not one!' None of them can by any means redeem his brother nor give to God a ransom for him. (Psalm 47:7.) This was true, because all of Adam's stock were imperfect.

"Behold the love of God manifested toward man. We read, 'God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have life ever-lasting, for God sent not his Son into the world to condemn the world, but that the world

through Him might be saved.' These Scriptures show that the salvation of the human race depended upon what the lord Jesus should do for man.

"The apostle says that, 'Though he was rich, yet for our sakes he became poor that we through his poverty might become rich.' (2 Corinthians 8:9.) He was rich in heavenly glory. He laid aside that and became a man. (Philippians 2:4-7.) He was made flesh and dwelt among men.' (John 1:14.) He was not incarnate and merely pretended to be flesh. This text and others show that He became the man Jesus, born of woman, but not begotten by a man.

"When he reached the age of thirty he was not only perfect as a man, but he had reached the perfect standard under the law required to be a priest. We find him on that very day coming to the Jordan and consecrating himself to do God's will, as it was written of him, 'Lo, I come to do thy will, O my God.' (Hebrews 10:7.) We repeat, 'It is the will of God that all men be saved' from the Adamic death. Jesus, now being a perfect man, and having the ability to produce a perfect race of people, exactly corresponded with the perfect man, Adam, before he sinned, and was, therefore, qualified to become man's ransom, or redeemer. How could he do this?

THE GREAT SACRIFICE.

"God had provided in his law that this judgment could be satisfied only by the death of a perfect one. Jesus died, and his death exactly met the requirements of the law. Why had he come to earth? 'To give his life a ransom,' as he stated. (Mark 10:45.) The death of Jesus provided this ransom price.

"The sin of Adam had deprived mankind of the right to life. Jesus said, 'I am come that they might have life, and that they might have it more abundantly.' (John 10:10). Adam had lost all of his earthly rights by virtue of his sin. He lost no heavenly rights because he had none to lose. Jesus said, 'The son of man is come to seek and to save that which was lost' (Luke 19:10.)

"The resurrection of Jesus from the dead is a positive guarantee that all the dead shall be raised again. St. Paul's marvelous argument set forth in 1 Corinthians 15:12-21, conclusively proves this fact. If Jesus came for the purpose of dying for man, then it is manifest that all were legally dead as well as many actually dead, and that his death provided a purchase price or ransom for all. No other rule would be in harmony with Jehovah, because no other rule would be just, and so St. Paul states it in 1 Timothy 2:5-6, thus: 'For there is one God and one mediator between God and man,' the man Christ Jesus who gave himself a ransom for all, to be testified is due time. It is manifest from this text that in God's own due time each one shall hear the testimony that Jesus died for him. This is in harmony with the thought expressed in the two verses preceding when St. Paul says, 'All must be saved, then brought to a knowledge of the truth,' meaning that the redemptive price must be first paid and then a knowledge of that fact be brought to men to the intent that they might have the opportunity to accept life upon the terms offered. This conclusion is in harmony with the argument in Romans 5:18, wherein he states, 'Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the gift came upon all men unto justification of life.'

"The gift of God is eternal life through Jesus Christ the Lord.' (Romans 6:23.) There can be no gift without knowledge. It would be impossible for me to give you something unless you knew about it. It would be impossible for Jesus to give us life unless first the knowledge was brought to us and we were permitted to accept or reject. Here is another proof that none have life save those who accept it upon the Lord's terms.

KNOWLEDGE -- HOW GIVEN!

"But the question now arises, how is this knowledge to be brought to men? At the time of Jesus' death 4000 years had passed away, in which time many thousands had died and, being unconscious, therefore could not have known of the ransom price. Nearly nineteen centuries have passed away since his death and in that time only a small number, comparatively, have known of his death and the value thereof to them. When, then, are they to have knowledge?

THE SEED.

"Again I remind you of the promise God made to Abraham, 'In thy seed shall all the families of the earth be blessed.' It is manifest that this seed must first be developed and perfected before knowledge could be brought to all, and before the promised blessing of life could come to the human race. Who is the seed named in the promise? The Scriptures answer, 'The seed is Christ.' (Galatians 3:16.) 'Christ' means anointed one Messiah means the same thing. For the past eighteen centuries and more God has been developing this seed.

"In Galatians 3:27 and 29, the apostle says, 'For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.' Behold then what wonderful things God hath done for those that love him! He has provided that Christ

Jesus is the head of the Christ and that the church is his body. (Ephesians 1:22-23.) That Christ Jesus is the bridegroom and that his church is the bride. (Revelation 21:9.)

"During the period between the first and second coming of Christ, God is selecting from among mankind the bride of Christ -- the church -- the body of Christ, and she shall be associated with him in the carrying out of Jehovah's plan. (Acts 15:14-17.) This does not mean some system called a church, such as the 200 different denominations that we have, but St. Paul designates the body of Christ the church of the living God whose names are written in heaven'. (Hebrews 12:33) not on some earthly church book. (Applause.) These are not selected without knowledge. As St. Paul puts it, 'He that cometh to God must believe that he is and that he is rewarder of them that diligently seek him.' (Hebrews 11:6.) None could come to God without having some knowledge of God. None could accept Christ without knowing of Christ; hence those who become of the church class must be brought to the knowledge of the fact that Christ Jesus died for them. By faith they become followers of Jesus. 'Faith cometh by hearing, and hearing by the Word of God.'

"The apostle points out, in Romans 4:23-25, that those who have faith in the merit of Christ's sacrifice have imputed to them righteousness or justification, saying, 'To whom it shall be

imputed if we believe on him that raised up Jesus from the dead, who was delivered (to death) for our offenses and was raised again for our justification.' All who thus believe until now are called to become footstep followers of Jesus. (1 Peter 2:21.) Many hear the call, few respond thereto. To become his footstep follower means a full consecration to do the Father's will, a baptism of our will into the Lord's will. This is the baptism into Christ's death. (Romans 6:3-6.) These are they which are baptized into Christ and who, being faithful unto death, shall constitute the seed of Abraham and heirs, according to the promise. (Galatians 3:27-29.) Which seed God has promised to use as an instrument in blessing all the families of the earth.

PRECIOUS PROMISES.

"To the true followers of Jesus who continue faithful unto death God has given the exceeding great and precious promises. (2 Peter 1:3-4.) These promises were never intended for the world; they were not intended for those who merely claim to be Christians, but for those who are true, sincere and faithful Christians. Mark some of these promises! 'To him that overcometh will I make to sit with me in my throne, even as I overcame and am set down with my Father in His throne.' (Revelation 3:21.) 'Be thou faithful unto death and I will give thee the crown of life.' (Revelation 2:10.) 'He that overcometh and keepeth my works unto the end will I give power over the nations.' (Revelation 2:26.) 'These receive immortality as the great reward; become kings and priests and joint-heirs with Christ.' (Revelation 20:6.) (Romans 8:16-17.)

A LITTLE FLOCK.

"The Lord has laid down the rule so strict that truly 'strait is the gate and narrow is the way, and few there be that find it.' Not a great horde will be in the heavenly kingdom, but as Jesus says, 'Fear not, little flock, it is the Father's good pleasure to give you the kingdom.' (Luke 12:32.) This kingdom class receive their reward at the second coming of Christ, and not before, as he points out clearly in Matthew, the twenty-fifth chapter, saying, 'When the Son of man shall come in all his glory and all his holy messengers with him, then shall he sit upon his throne of glory and before him shall be gathered all nations'

DESTINY OF ALL NATIONS.

"Thousands of millions have died and gone into the tomb in utter ignorance of Jesus' great sacrifice. My opponent would have you believe that their destiny is eternal torture. Thousands of intelligent men, of good, honest hearts, have lived and died not knowing of God's great plan. Thousands are living today even, in this very city, who know not the Lord nor his great plan. All these my opponent would consign to the flames of burning hell.

"For a moment let us reflect upon the great sorrows that have filled the earth. We see a fair land drenched in the blood of its inhabitants. We call to mind a blood-thirsty, conquering hero marching through the country laying waste the fields and reducing the homes of a peaceful people to ashes. The widowed mother and children driven into the cold world: the husband, father and brothers slain upon the battlefield, the ravages of war, of famine, of pestilence, destroying peaceful and happy homes, leaving behind broken hearts and broken bodies. For six thousand years the poor human race has suffered under these awful conditions. What hope

would my opponent hold out for them? Few, indeed, have ever known of the precious name of Jesus. Few could have known because of the many blinding doctrines that have been taught by 200 different denominations and thousands of preachers who differ.

"Shall we for a moment believe that a just and loving God would permit these poor creatures to suffer so much sorrow and misery at the hands of men and then permit the devil to burn them in a fire of brimstone and torture forever? Thank God that is not true. (Applause.) I am glad we have a message of comfort for the hearts of the people in this hour of peril. I am glad to point out that God's Word holds forth a message of hope and that the hour has come for it to be understood, and soon this great flood of truth that is rising shall fill the whole earth until all shall know of the just and loving God.

"What, then, will the Lord do with these creatures if only a few can go to heaven? What is the office of the church that is taken to heaven? The Lord answers through his Prophet Isaiah 42:6-7, 'I, the Lord God, hath called thee and I will give thee for a covenant of the people, for a light of the nations, to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house.' Here is the conclusive proof of the first part of the proposition -- that one of the purposes of Christ's reign is to awaken the dead.

"Again, Jesus says, 'All in their graves shall hear his voice and come forth, the good to a resurrection of life; the evil to a resurrection by judgments.' When the Lord brings these forth the first thing they must have is a knowledge of the fact that Christ has died for them and redeemed them from death, and now the opportunity has come for them to live. St. Paul has beautifully declared in these words that God hath appointed a day in which he will judge the world in righteousness by that man (Christ), whom he hath ordained, and of this he hath given assurance unto all men in that he raised up Christ Jesus from the dead. (Acts 17:31.) This day that he has appointed is the millennial day, the thousand year day of Christ's reign in which all shall come to a knowledge of the truth. (Applause.)

WHAT SHALL BE THE REWARD?

"And what shall be the reward of those who obey the truth? The apostle Peter answers: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' (Acts 3:19-20-21.) In the language of the apostle, this will be the time of 'refreshing' -- blessing -- for the people, for the reason it is the time of restitution. (Applause.) Restitution or restoration means the bringing back to the former condition the things that were lost. What a wonderful hope held out to human kind! Adam was a perfect man, with the right to live on earth forever in a perfect home, with abundance, peace and happiness. Because of sin all of these he lost, and for more than 6000 years his progeny has passed through the vail of tears. Jesus is to set up his kingdom and his thousand-year reign is for the express purpose of restoring to man all that was lost. Jesus is able to do this because he bought all of these rights that man had lost. To use his own words, 'The Son of Man came to seek and to save (restore) that which was lost.' (Luke 19:10.)

"Furthermore, the apostle says all the prophets from Samuel and all following after foretold these days, these blessed days of restitution. Let us note the abundance of proof that the Bible holds forth that the obedient ones to Christ shall be restored.

"God preached this sweet message to Father Abraham, as St. Paul tells us: 'The Scriptures foreseeing that God would justify the heathen through faith, preached before the glad tidings to Abraham, saying. "In thee shall all the nations be blest." ' (Galatians 3:8.) (Applause.)

"The angel of heaven announced this message to the human race, saying, 'Behold, I bring you good tidings of great joy which shall be unto all people.' (Luke 2:9-11.) These wonderful glad tidings must come to every one. (Applause.)

"Jesus proclaimed the same message to the people, 'Other sheep I have which are not of this fold, them also will I bring' (John 10:16), this fold meaning the church, his bride, and after these others shall come. This is possible because he bought them all with his blood.

"The apostle John declares: 'It is the satisfaction of our sins (the sins of the church), and not for ours only, but for the sins of the whole world.' (1 John 2:2.) (Applause.)

"Again Jesus declared: 'All in their graves shall hear his voice and come forth,' which means the whole human race aside from those who by faith are justified during the gospel age. (John 5:28, 29.) It would be absolutely useless to bring them forth unless they were to be given a trial for life and worse than useless to give them the trial for life unless those who obey the Lord should receive life.

HARMONIOUS TESTIMONY.

"Mark the harmonious testimony of the prophets of old, from Samuel to Malachi. The prophet Samuel said, 'The Lord killeth and maketh alive; He bringeth down to the grave and bringeth up.' (1 Samuel 2:6.)

"Job declared, 'O, that thou wouldst appoint me a set time and remember me * * * thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands.' (Job 14:13-15.)

' The prophet David exultantly exclaimed, ' All nations whom thou hast made shall come and shall worship before thee, O Lord, and shall glorify thy name.' (Psalm 86:9; Psalm 96:10-13.)

"Ecclesiastes 1:4, we read, 'The earth abideth forever.' Why? We answer, for man's habitation.

"As the Prophet Isaiah answers, 'Thus sayeth the Lord that created the heavens, God himself that formed the earth and made it, he created it not in vain, but formed it to be inhabited.' (Isaiah 45:18.)

"The earth shall become a fit habitation for men, as the Prophet Isaiah says, 'The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose

* * * Say to them, be strong, fear not, behold thy God will come * * * with a recompense he will come and save you; then the eyes of the blind will be opened, the ears of the deaf shall be unstopped; then the lame shall leap as an hart and the tongue of the dumb shall sing.'

"The ransomed of the Lord shall return' (remember that Christ gave himself a ransom for all, therefore all shall return from the land of death) and come unto Zion (the Christ) with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away.' (Isaiah 35:10.)

"All must know the Lord, and those who obey him he will no more remember their iniquity, as the prophet says, 'And they shall teach no more every man his neighbor and every man his brother, saying know the Lord, for they shall all know him, from the least of them to the greatest of them, saith the Lord, for I will forget their iniquity and I will remember their sin no more.' Again, saith the Lord, 'Behold, I will bring health and cure and I will cure them and I will reveal unto them the abundance of peace and truth.' (Jeremiah 31:34, 33:6.)

THEIR FORMER ESTATE.

"The people of Sodom were destroyed by fire, and our hell-fire teachers would have you understand that this meant just the beginning of their scorching (laughter), but God, through his prophet says they shall come to their former estate. 'When thy sisters Sodom and her daughters shall return to her former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.' (Ezekiel 16:55.)

"Then shall the people rejoice as they see the earth being brought back to its Edenic state, as God has declared, 'When I have cleansed you of your iniquities I will cause you to dwell in the cities and the desolate land shall be a delight, whereas it lay desolate in the sight of all that pass by, and they shall say this land that was desolate is become like the Garden of Eden.' (Ezekiel 6:33-35.)

"The Lord through the prophet Daniel declared that he will establish a kingdom under the whole heaven, which shall be an everlasting kingdom, and all dominions and nations shall serve and obey Christ forever. (Daniel 2:44; Daniel 7:27.)

"Through the Prophet Hosea the Lord declared that in the reign of Christ 'he will break the bow and the sword and the battle out of the earth, and he will make them (the people) to lie down safely.' (Hosea 2:18.)

"In that day the Lord has promised, through the prophet Joel, that he will 'pour out his spirit on all flesh' (Joel 2:21), and when the people of the earth have the spirit of the Lord, than shall righteousness be abroad in the land.

KINGDOM OF MESSIAH.

"The Lord through the prophet Amos in the ninth chapter, verses 11-18, gives a beautiful word-picture of how the kingdom of Messiah will bring abundant blessings to the people under it. 'In

that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.' (Amos 9:11-12.)

"And again, through the mouth of the prophet Obadiah, the Lord declares that the Savior of the people, meaning the Christ, shall come up and judge and bless the people. (Obadiah 21.)

"Through the prophet Micah, God declares that Messiah, during his reign, shall judge among the people and teach them peace and then 'they shall beat their swords into plow-shares and their spears into pruning hooks, nation shall not rise up against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid for the mouth of the Lord of hosts has spoken it.' (Micah 4:3-4.)

"God through the prophet Nahum, declares that the Christ shall bring peace to the people. (Nahum 1:15).

"As we have heretofore proven, all must be brought to a knowledge of the truth, and by the prophet Habakkuk the Lord declares that during the reign of Messiah 'the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the deep.' (Habakkuk 2:14.)

"The prophet Zephaniah as the spokesman of the Lord, points out the blessings that will come in Messiah's reign, saying, Men shall worship him, every one from his place, even all the isles of the heathen.' Surely this must be upon the earth, because there could be no heathen in heaven. (Zephaniah 2:11.)

"Again, says the Lord (Zephaniah 3:9), ' I will turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent.'

NATIONS BEING SHAKEN.

"The nations of the earth are now torn by war. The people desire peace. Long has it been the desire of all honest hearts to have peace, health, plenty and happiness, so God declares by the mouth of his prophet Haggai. (Haggai 2:7.) I will shake all nations and then the desire of all nations shall come.' The shaking is now in progress and will continued until all nations are shaken that can be shaken, and then will the desire of all nations come -- peace and blessings.

"By the prophet Zechariah, in the fourteenth chapter, God gives a wonderful picture of how that during the reign of Messiah the blessings shall flow out to the people and every one who renders allegiance unto the Lord will receive blessings of health and happiness.

"Malachi, with exultant joy, exclaims 'From the rising of the sun (sun of righteousness -- the Christ -- with healing in his beams at the beginning of his reign) even unto the going down of the same (to the end of the millennial age) my name shall be great amongst the nations and in every place incense shall be offered unto my name and a pure offering, for my name shall be

great among the nations, sayeth the Lord.' Those who obey shall grow up like calves of the stall -- stall fed. (Laughter.) (Malachi 1:11, 4:2.)

"When John the Baptist came, who was the last of the prophets, he declared, pointing to Jesus, 'Behold the Lamb of God that taketh away the sin of the world.' (John 1:29.) When the sin of the world is taken away then the people of the world will be sinless and therefore have the condition that Adam had prior to his sin. (Applause.)

"Thus we have proven that St. Peter's words were corroborated by every one of the prophets -- that the reign of Messiah is the 'times of restitution, meaning the restoring of man to his former condition -- the obedient ones.

TESTIMONY OF JESUS.

"The Lord Jesus in his great testimony in the twenty-fifth chapter of Matthew, points out how that during his reign every one shall have a trial, and he likens the disobedient ones to goats and the obedient ones to sheep.

"Last evening we pointed out what would be the fate of the wicked, and now we shall show the fate of the obedient ones. When Christ's reign has been concluded, when the earth is re-stored and the people thereof, then will he say, 'Come thou blessed, beloved of my Father, inherit the kingdom prepared for you from the foundation of the earth. These shall go away into everlasting life.' (Matthew 25:34-36.) Man fully restored will have the same life that Adam had. Then will be true the words of Jesus, viz.: 'He that liveth and believeth on me shall never die!' (John 11:26.) Not till then will man have the full right to life. Having this right because of obedience, and continuing to believe and obey, he will live forever.

"The apostle Paul, in his great argument on the resurrection, 1 Corinthians 1:15, corroborates all the foregoing testimony when he says, As in Adam all die, even so all in Christ shall be made alive, but every man in his own order, Christ the first fruits (and we have shown that Christ means Jesus and his bride, and it follows there must be some after fruits), afterward they that are Christ's at his coming. Then cometh the end -- (When?)--When he (Christ) shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and authority and power, for he must reign until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death. (Applause.) (1 Corinthians 15:20-26.) He will destroy death by raising up, by gradual process of restitution, all the obedient ones of the earth, and when this is accomplished 'then shall be brought to pass the saying that is written, death is swallowed up in victory.' (1 Corinthians 15:54.

THE HOLY CITY.

"The Lord Jesus, through John the Revelator, gives a wonderful picture of the kingdom of Messiah. A city is used as a symbol of a government, and the 'Holy City' means Messiah's government. In symbolic language he describes this beautiful government and then says: 'I heard a great voice out of heaven saying, 'Behold, the tabernacle (dwelling place) of God is with men, and he shall dwell with them and they shall be his people and God himself will he

their God, and God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.' The nations of the earth, the restored people shall walk in the light, in the purity of this kingdom. (Revelation 21:1-5, 24 and 26.)

"Thus we see a reason why the dead are unconscious while dead. We see that life is the most wonderful thing that one could possibly possess when that is possessed in perfection. We see that God through Christ Jesus has provided redemption, resurrection and restitution for all who love righteousness and hate iniquity; that Jesus bought these rights long ago, and in his righteous reign he shall restore all the obedient ones of Adam's stock until that the earth is filled with a perfect, happy, beautiful, joyful race of people. What a glorious prospect! Truly the poet has said:

*"The earth is old with centuries,
'But not for this she hangs her head.
'Closer to her heart the sorrow lies,
'She holds so many dead.'*

"But, thanks be to God, the dark night of sin and death is near an end. Soon the prison house of death shall be opened and the sleeping (lead shall come forth. Thanks be to God that we are in the dawn of a new and better time, when the sun of righteousness is rapidly rising with healing in his beams. When the brightness of his glorious presence shall shine upon the whole earth, then wars shall cease; darkness and ignorance, superstition and falsehood, hatred and maliciousness, slander, crime and death shall be driven away; truth and righteousness shall be enthroned forever.

"What will that glorious time of refreshing and restitution mean to the world? Let us forget for a moment the scenes of misery and woe that prevail in the earth now. Having faith in the precious promises of God, let us picture in our mental vision the glories of a perfect earth and a perfect people. No more blind eyes, no more deaf ears, no more crooked limbs; no, not an ache nor a pain, nor any evidence of decay -- not even a fear of such things. Call to mind now the most perfectly beautiful specimen of human kind you have ever beheld, and know that all humanity will be of surpassing loveliness when Christ has completed his reign. (Applause.) The inward purity of mind and heart and moral perfection will stamp every radiant countenance and beneficence mark every act. Every man will love his neighbor as he loves himself.

"Then behold in mental vision a perfect, righteous, peaceful and happy people, rejoicing in the blessings of the perfect earth which the Lord hath prepared for them; the earth yielding its increase; the desert blooming as the rose; the waste and arid lands brought up to the condition of Edenic Paradise. Then songs of gladness will fill the earth, and from the rising of the sun to the going down thereof the praises of Jehovah will be heard. Then --

*"They will walk 'mid the trees by the rivers
'With the friends they have loved by their side,
'They will sing the glad songs of salvation
'And be ready to follow their Guide.'*

"St. John as he stood on the isle of Patmos and beheld in a vision the beauties and glories of a restored earth and people, described in poetic language how the songs of gladness will fill the earth, and how these songs of praise will be caught up to heaven and wafted back to earth again until every creature which is in heaven and upon the earth will be heard saying, 'Blessing and honor and glory and power be unto him that sitteth upon the throne and unto Christ forever.' (Revelation 5:13.) (Prolonged applause.)

REV. J. H. TROY'S NEGATIVE.

Mr. Troy said:

"Whenever I start taking notes of the address of Brother Rutherford I get lost in a perfect infinitude of objections. There is one thought that comes flashing into my mind that perhaps will help to put us all in a pleasant, agreeable frame of mind. I had in my church in New York city a young man named Murray. He should have been in California instead of New York city. To look at him you would readily see that he was in the last stages of consumption. The boys -- very unkindly, I think -- nicknamed him Graveyard Murray. Graveyard Murray finally left New York City and traveled west. I heard from him several times, the last time from Texas. Evidently my friend Graveyard Murray had joined something. He assured me that he was in Paradise. Then he went on to criticize my teaching along the line of dispensational truth. He said, 'You seemed not to know the meaning of the number of the beast, 666. The number of the beast, 666, means the 666 denominations.' That was very informing. I wrote him back a very sympathetic letter, I think, and as a postscript I wrote: 'By the way, George, you are out on your count. There must be not 666 but 667 denominations, for yours is the last I have heard of.'

BIBLICAL INTERPRETATION.

"My dear friends, I repeat -- and I just wish I could repeat it as emphatically as my friend Mr. Rutherford -- that this whole situation revolves around biblical interpretation. We need to study our Bibles canonically, contextually and dispensationally. (Applause and laughter.)

"I will be glad when Job comes up in the grand millennial reign, for I think I will settle one question then, finally, with my friend, Brother Rutherford. Perhaps he will say, 'But you will not meet me there, for I will be a spirit being and you will be simply a human being.'

"I hold in my hand a copy of the speech delivered by Mr. Rutherford last night. Very fully printed in this address we have a list of alleged quotations from Job found in the New Testament. I have read them and wiped my eyes and reread them, but I have not yet found one of them a quotation from the book of Job.

"My dear friends, the word of God must be taken on one great level. It is a divine library, composed of many books. The first seventeen books of the Old Testament are historical. The central file books, Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, are books of meditation. The remaining seventeen volumes are works of prophecy.

"In the New Testament we have five historical books, Matthew, Mark, Luke, John and Acts, followed by a section known as the epistolary section. twenty-one epistles in all, closing with one grand work of prophecy.

"The arrangement of the Old Testament falls under three general heads, history, books of meditation and books of prophecy. The New Testament falls under three general heads, history, books of meditation and books of prophecy.

"Reverting to Job, Psalms, Proverbs, Ecclesiastes and the Songs of Solomon, if we study these books canonically, book by book, we will find that the book of Job presents to us a treatise on human philosophy, the very best that men could think, by speculation. The conclusion to the whole book was a general confessing all around of total ignorance on the part of Job, Eliphaz, Bildad and Zophar of those matters which they were discussing. It ought not to take great intelligence, it seems to me, to read through a book that is printed so plainly as the Book of Job to grasp the whole situation.

"I have repeatedly called the attention of my dear friend, Mr. Rutherford, to this quotation. Jehovah said he told the truth, for we read: 'In that ye have not spoken of me the thing which is right like my servant Job.' (Job. 42:8.) I repeat again the Job had spoken the right thing, because, in the preceding paragraph, he had made full confession of his ignorance. We need to study the word of God contextually, not isolated passages, but the entire text. I am still waiting for our Brother Rutherford to present to us quotations in the New Testament from the Old Testament Book of Job on the state of the dead.

PROCESS OF RESTITUTION.

"We have just listened to a strange and startling theory. Brother Rutherford holds that, according to the Bible Students' association, which he represents, the dead are to be awakened during the millennial reign of Christ, and in the time of his reign all who are then obedient to Christ will be perfect as human beings by a gradual process of restitution. All who die now, not being due to be saved, will be resurrected to Adamic perfection as perfect human beings in an environment perfected and adapted to their salvation. Such is the unique and startling novelty of the teaching which Attorney Rutherford represents.

"In the discussion of the question of the state of the dead and the question of the preceding night, on future punishment, I think that it was patent to all that both the lawyer and minister faced auditors more or less divided, irrespective of the peculiar teaching of Mr. Rutherford.

"Attorney Rutherford has learned a few things: from the great theologian, Paul, after all. (Applause.) In the twenty-third chapter of Acts we find that Paul divided the Jewish council by lining up with the Pharisees. He says that he stood for the resurrection of the dead. Now, the Pharisees believed in the resurrection doctrine -- a literal resurrection, not a spiritual resurrection. The Sadducees, however, denied that there was any resurrection. They denied that there were spirits. They denied that there were angels.

"There is just this difference between Mr. Rutherford and Paul. Paul divided his audience by lining up with the Pharisees; my clear Brother Rutherford has divided his audience by lining up with the Sadducees -- they who say that there is no physical resurrection of the dead in Christ; they who deny the reality of the disembodied spirits. My brother Rutherford, with all the school soul sleepers, is the descendant of the school of Sadducees.

FUTURE PROBATION.

"This evening we plan, however, to do the best, God helping us, that we can, to make clear to every one present just what the teaching of Mr. Rutherford is. We dismiss the question of future punishment. I will not have to refer to it in order to popularize what I may have to say about no future probation. We shall dismiss the state of the dead, Job included, for the present. There will be no appeal whatsoever to the dead on the question that we wish to discuss, on the proposition that we desire this evening to drag out into the light before this vast company of people. But I am prepared, as a careful student of the writings, not only of the Word of God, the Divine Library, but of my friend Brother Rutherford's own books of inspiration, to present his position also. This can not be said of every man who has attempted to make clear the views of Brother Rutherford. I have with care gone deeply into the position which my brother occupies, and I want to say that after studying it carefully I believe it to be one of the greatest inventions of the adversary that has ever been forced upon the people. (Great applause.)

MILLENNIAL REIGN.

"Now, upon what does he build this proposition of the millennial reign of Christ in which all shall have ample opportunity to attain to eternal life? I have selected a number of passages of Scripture. I will try to read them. I want you to read them with me. Read them quietly. First of all, we have the problem of what shall become of those heathen, or those who lived before the Cross of Christ, if they have not heard the gospel as we have heard it.

"In the first place, I want to say, friends, that perhaps their chances are better than our chances, in the age in which we live. (Applause.)

"Who shall be the authority? Romans, first chapter, eighteenth verse, to the close of the twentieth: 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth because of unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them; for the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity that they may be without excuse; because they, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings and their senseless heart was darkened.'

"My brother would teach that they have an excuse. They have not been given an ample opportunity. A great theologian in his arraignment of fallen humanity says, 'They are without excuse.' (Applause.)

"The invisible things of God are clearly seen, in the things which are made, even his everlasting power and divinity, because, that not knowing God they glorify him not as God. Here we have God manifested and God known and God rejected. So that they are without excuse. There is no need, my friends, of this hypothetical millennial purgatory.

"Another passage of Scripture. I shall read from first Corinthians. This is a stock passage with my Brother Rutherford. We have heard it repeatedly. (1 Corinthians 15:17-19.) 'And if Christ be not raised, your faith is vain; ye are yet in your sin.'

"Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable.'

MEANING OF PERISHED.

"Brother Rutherford will place the emphasis always on 'perished.' They have perished if Christ be not raised, implying that if there be no resurrection for all the dead who have not had ample opportunity, they will perish in oblivion, in absolute unconsciousness.

"What does the perishing refer to? The perishing of a soul in the grave? No. The perishing here refers to perishing in their sins. 'And if Christ hath not been raised, your faith is vain, ye are yet in your sins.' This is the perishing here referred to, perishing in their sins. Oh, but you ask:

'What has the resurrection of Jesus Christ got to do with sin, the sins of the people?' I refer you to Romans, the fourth chapter, the twenty-fifth verse: 'Who was delivered for our offenses and was raised again for our justification.' (Applause.) They perish if Christ be not risen -- they perish in their sins if Christ be not raised. But what has the resurrection of Jesus Christ got to do with our sin? 'He was raised for our justification.'

"Another passage which I think is a fair passage for me to handle. (1 Timothy 2:4-6.) 'Who will have all men to be saved, and to come unto the knowledge of the truth.

"For there is one God, and one mediator between God and man, the man Christ Jesus, who would have all men to be saved and come to the knowledge of the truth; who gave himself a ransom for all, testimony to be borne in its own times, where-unto I am appointed a preacher and apostle to speak the truth, and lie not, a teacher of the Gentiles in faith and truth.'

"Mr. Rutherford puts his emphasis on the words, 'the testimony to be borne in its own times.' Perhaps he would have rendered the text, 'the testimony to be borne in its own time,' singular, the millennial purgatory time, but in the book it is not 'time,' but 'times,' plural. Here we have a simple statement of Scripture that tells us that Jesus Christ is the mediator between God and man; that he is a ransom for all, and that testimony of this wonderful ransom of Jesus Christ is borne witness to in times.

ABEL'S OFFERING.

"Two more passages of Scripture, and I think the light will break. (Hebrews 11:4.) 'By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts and through it he being dead yet speaketh.' Abel had the witness borne to him in his time. The blood of righteous Abel's offering shadowed forth the blood that was yet to be shed on Calvary. (Applause.)

"The testimony to be borne witness to in due time is as God has seen fit, not in a millennial purgatory. (Applause.)

"Now, one more passage. (1 Peter 1:19-20.) 'But with precious blood as of a Lamb without blemish and without spot, who was foreproven indeed before the foundation of the world, but was manifest at the end of times for your sake.' Here at the end of times the ransom -- mark you that we read about in (1 Timothy 2:4-6), that ransom has been manifested 'at the end of the times for your sake.' Who through him are believers in God that raised him from the dead and gave him glory, so that your faith and hope might be in God.'

"Here, again, we have thanks to God in the end of the times. The ransom has been witnessed. If my friend Rutherford would look at the word 'times' throughout the New Testament he would realize that again he was unfortunately getting but one meaning out of the term that he was handling. Ah, yes, God has all through the ages, through all the dispensations, borne witness to the fact that the just shall live by faith. Before the foundation of the world Christ was slain in the great plan of God.

"We believe in a plan, too.

"We have a great divine plan, also, and it gives us peace, and it inspires us to work, and it sends us forth to do our duty under God. (Applause.)

"Righteous Abel had witness borne to him in his time that he was righteous. And in these closing times testimony is being borne to the nations of the earth concerning the ransom of Jesus Christ, he who is the mediator between God and man.

STANDARD TEXT.

"I would like to handle Isaiah 35. I had better turn to this passage. It is another one of the standard texts used by my friend.

"Isaiah, thirty-fifth chapter, you know it, don't you? It is sweet to your souls, isn't it? Well, I want to tell you it is sweeter to Israel, for it applies to Israel and not to you. 'And the ransom of Jehovah shall return and come with singing unto Zion.' I do not judge by looking at any of the noses here that you are going to return to Zion. This whole passage has been robbed of its significance. The Hebrew prophet that wrote these words had one vision, the vision of the restoration of his own people to Zion. He was not thinking of a millennial purgatory.

"You say, do not forget Acts, the third chapter, 19 to 29. 'Repent ye, therefore, and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you.' For Jews. 'So that there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of the restoration of all things, which the Lord God spoke by the mouth of his holy prophets that have been of old.' Read the revised version.

"Moses truly said: 'A prophet will God raise up from among you, from among your brethren, like unto me, to him shall ye hearken in all things whatsoever he shall speak unto you, and it shall be that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people.

"Yea, and all the prophets from Samuel and them that follow after, as many as have spoken, they also told of these days.

"Ye are the children of the prophets and of the covenant which God made with your fathers, saying unto Abraham, In thy seed shall all the families of the earth be blessed. Unto you first to the Jews, God having raised up his servant, sent him to bless you in turning away every one of you from your iniquities.'

"I think I have read emphatically the standard passage of my brother's proposition.

APPLICATION OF PASSAGES.

"I want to say this, that it has application first and last, in its significance on this occasion, to those Jews that stood before Peter as he preached. If you had been there and had the power to enter their minds you would have found this response there. The time of the restoration of the kingdom to Israel, the time when the son of David should sit upon the throne of David and reign, not a spirit being but a physical being, upon the throne of glory.

"But, said Peter, you who are listening to me, if you fail to heed what I say to you today, you will be utterly destroyed. Oh no, you won't. You will not be utterly destroyed! Destruction here does not mean destruction. You will be raised during the millennium and given 1000 years trial for eternal life, to be perfect in human form.

"This is not so. Peter said, 'If you fail to hear and obey what I tell you here and now today, you will be utterly destroyed.' But destruction does not mean annihilation. I seem to be on the other side of that word tonight. It is now an angle of 100 degrees. Those people who listened to Peter, as I have said before, were Jews. They knew the Scriptures and the promises made to Israel concerning this glorious restitution; the time when Israel should be, not the tail of the nations but the head of the nations, when the world shall centralize around Jerusalem, and finally from which God will bless all of the families of the-earth. That is a divine plan. The word used here is the same word used in the first chapter of Acts. (Acts 1:6.) 'They therefore, when they came together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?' It is absolutely the same Greek word 'restore.'

"In the case of my Brother Rutherford that restoration means resurrection. But to the Jews that heard it, it meant restoration to their land; that and nothing more. (Applause.) It meant the time of the restoration of all things to Israel. 'Dost thou at this time restore the kingdom to Israel?' It is not for you to know the times or seasons, but God will in his own time send the Messiah, the son of David, and he will sit upon his throne, and all things shall be restored that Samuel spoke about. I object to making Samuel a believer in the millennial dawn theory.

"But, one more illuminating passage that must be linked with these preceding passages: (Acts, fifteenth chapter, reading from the fourteenth verse). 'After these things I will return and I will build again the tabernacle of David which is fallen,' etc. "There seems to be a conflict here on the question of the extent of the restoration. My brother has taken every passage referring to the restoration of Israel and has made them applicable to his millennial dawn purgatory theory of the resurrection. (Applause.) To a thousand years, when everybody is going to be given ample opportunity to attain to perfect human life.

SENDING OF DISCIPLES.

To whom did Christ send the disciples to preach? Here is an argument -- and I want you to listen to me sympathetically -- which I think ought to appeal to you who have gone into this teaching deeply.

"We shall take Matthew first, the twenty-eighth chapter, sixteenth to twentieth verses: Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him; but some doubted. And Jesus came and spake unto them, saying "All power has been given to me in heaven and in earth. Go ye, therefore, and make disciples unto all the nations." ' These men were sent by Christ, not to the various denominations, but to all of the nations of the earth. The purpose of the plan of the Son of God, his original intention, was that there be world-wide, universal evangelization.

"The gospel, according to St. Mark, sixteenth chapter, fifteenth verse: 'And he said unto them: Go ye into all the world and preach the gospel to the whole creation.' They knew that Christ intended that this gospel, this ransom which he had provided, should go unto all the world, and that all the world be given a testimony or a witness. He that believeth, and is baptized, shall be saved. He that disbelieveth -- oh, not damned, that can not be -- he that disbelieveth shall die and slumber in the grave until the resurrection, to the millennial reign of Jesus Christ, and then will be given ample opportunity to be saved. (Applause.) There are a few arguments on our side. (Applause.)

"We have learned from these two passages of Scripture that Christ intended that his gospel be preached to all the nations, that it be preached to the 'whole creation,' and that those who rejected it would be lost.

"Now, we turn to one more passage, for we want to see how extensive Christ intended the witness to the ransom to be. Certainly more than the population of Los Angeles. (Applause and laughter.) 'But ye shall receive power when the Holy Ghost is come upon you and ye shall be

my witnesses both in Jerusalem and all Judea and Samaria and to the uttermost part of the earth. This was Christ's program for the witnessing to his ransom.

FROM REVELATION.

"The greatest objection, after all, to the millennial purgatory theory is Revelation, the twentieth chapter. Now, get ready. (Laughter.)

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and put a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they who sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years should be finished.' (Applause.) This is the first resurrection. (Applause.) 'Blessed and holy is he that hath part in the first resurrection. Over these the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.'

BELONGS THERE.

"Now, I suppose you have heard something about how this passage should be defined. I know a good brother that gets away with it in this manner: 'Just cut it out.'

'Scholarship says that it belongs there. It belongs there just as much as the rest of the Book of Revelation. It is found in the most ancient manuscripts, with the exception of the Sinaitic, and it has been shown by the scholarship of the world that it is not found in that ancient manuscript simply as the result of an error of a copyist. It is there, and it is there by right divine, and there it will stay.

"But this good friend of mine whom I referred to said, 'Well, we will admit that they didn't live until the end of the thousand years. They just came up slowly -- slowly -- slowly slowly.' (Laughter and applause.) They were a thousand years in coming up -- coming up -- and coming up, until finally they attained -- to what? Just human perfection. (Applause.) That may sound very good to some of you, but I must say to me it sounds like wrestling the scriptures.

"Well, let us admit it does not belong there. We need to study our Bibles contextually (laughter) and dispensationally (laughter) and canonically (laughter). Let us say that this passage does not belong in the text, but read the entire chapter: 'And when the thousand years are finished Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth. * * And I saw a great white throne, and him that sat upon it, from whose face the earth and the heavens fled away, and there was found no place for them. And I saw the dead, the great and the small, stand before the throne, and the books were

opened, and another book was opened, which is the Book of Life, and the dead were judged out of the things which were written in the books according to their works; and the sea gave up the dead that were in it, and death and Hades gave up the dead that were in them. They were judged, every man according to their works.' (Applause.) We need to study our Bibles contextually.

"I believe that Brother Rutherford is sincere. I would not be on this platform if I did not think so. But I want to tell you that he has a few lessons to take in biblical interpretation. That seems to sound good to some of you, but not so good to others.

CITATION CALLED FOR.

"I propose to put one question to my friend Rutherford. I don't ask him to answer it. (Laughter.) I will give him until tomorrow night to answer it. I will give him all eternity to answer it in. Show me one passage of scripture in the Word of God that teaches clearly and unmistakably and beyond per-adventure of a doubt that all of the dead will be raised and given a thousand years of trial for human life. (Applause.) Every great doctrine of the Word of God is stated at least once clearly and unmistakably, so that the wayfaring man, though he be a fool, need not err if he read.

"I ask my opponent that he consider me also to be sincere. Before the angels I bear witness to the fact that, having read and reread my Bible for years, conscientiously, sometimes on knees and with tears in my eyes. Never yet, however, have I read one passage that convinced me beyond a shadow of a doubt, that the millennial purgatory theory that has been advanced this evening is according to God's plan. (Great applause.)

"I will be interested when I get that passage. I would like, if I had a finger of fire, to write upon this great organ two letters -- M. D. You can't guess it, can you? M. D. -- I don't mean medical doctor. The M. seems to stand out there in electric flame, and the D you see stands out here to the right in electric flame. Look at the D. Figure out in your mind's eye its form, burning there on the organ -- D. The back of the D -- draw your line down below the curve of your D, and what have you got? The letter P. There it is -- Millennial Purgatory. (Applause.)

"There is no more authority in Scripture for the millennial purgatory than there is for the purgatory of Roman Catholicism. (Applause.)

"As a boy at my mother's knee I was taught that Christ is God, was always God, and ever will be God. As a boy at my mother's knee I was taught that Jesus of Nazareth was God in the flesh, begotten of the Holy Spirit, and that in him dwelt all of the fullness of the Godhead.

TEACHING AS TO CHRIST.

"According to the teaching we have been listening to Christ is not God, he is a created being in the same sense in which all things are created. While in the flesh he was simply a perfect man and now is he a perfect spiritual being exalted above the angels.

As a boy at my mother's knee I was taught that Christ, the Lamb of God, died on Calvary and by his shed blood made complete atonement for the sins of the whole world and that after his literal physical resurrection from the rock-hewn tomb he met with his disciples from time to time, during a period of forty days, eating with them and presenting his pierced side to their finger touch as tangible proof of his physical resurrection.

"According to the teaching we have listened to, the greater atoning work of Christ will not take effect till the millennial reign of Christ, and as for the physical resurrection of Christ it was all a deception practiced by Christ simply to convince his disciples that he was not dead.

"At my mother's knee I was taught that Jesus, after his resurrection, just before he ascended on high, said, (Matthew 28:19, 20; Acts 1:8.)

"According to the teaching we have listened to it is all folly to sacrifice our consecrated young men and women and our money to the cause of world-wide evangelization, for the time of universal appeal has not yet come.

"At my mother's knee I was taught that 'now is the accepted time, today is the day of salvation.'

"According to the teaching we have listened to this evening, the great day of salvation has not yet come, and will not come till the Millennial Reign of Christ.

"At my mother's knee I was taught that not to be saved in this present life meant to be eternally lost, for how shall we escape if we neglect so great salvation?

"According to Mr. Rutherford there is a way of escape by millennial purgatory, a future probation and trial for life for one thousand years.

"At my mother's knee I was taught that this same Jesus shall so come in like manner as he went up into heaven. (Acts 1:11, Revelation 1:7.)

"According to the teaching we are listening to in these days the same physical, visible, bodily Christ will not reappear in physical presence and every eye shall not see him, for he is now and will ever remain an immortal, invisible being.

RESTORATION OF ISRAEL.

"My Bible teaches me that Israel shall be restored to their country and national glory and that to Israel Christ shall be manifested when he cometh a second time as was Joseph to his brethren.

"According to the teaching of these modern prophets Israel must be expanded into the resurrection and restoration and restitution of all the dead for a thousand years of trial for everlasting life in perfect human form.

"My Bible teaches that the dead in Christ shall be raised spiritual, immortal bodies to live and reign with Christ for a thousand years and after the thousand years shall be finished then shall the rest of the dead be raised to the judgment of the great white throne.

"According to the teaching we have been listening to the dead in Christ will never be raised in visible bodies for they are to become invisible spirit beings. And the rest of the dead are not to be raised after the thousand years shall be finished but during the thousand years.

"At my mother's knee I was taught to pray, 'Thy kingdom come.'

"According to the teaching we have listened to we should pray 'Thy kingdoms come' for there are two kingdoms, the spiritual and the earthly.

"Mr. Rutherford's teaching is more than a piling up of words; it is an intricate system harmonized by a strong imagination and glued to the Bible a mussy paste in which is found no known ingredient of legitimate biblical interpretation. Isolated texts are interspersed through the body of his speeches without regard to context or canonical or dispensational foundation. While the system is harmonious enough itself it is, as a whole, entirely out of harmony with the true biblical eschatology.

"Israel, the key to all prophecy, is buried away not in the hades of the nations, but in the hades of millennial dawn. Israel, the key to all prophecy, is merged into the church of Christ and the economy of law becomes but the first half of the economy of grace, two halves of one whole. Israel the key to all prophecy loses her Sabbath of rest and her restoration is expanded to the restoration of all the dead to a thousand years of trial for everlasting life."

REBUTTAL BY RUTHERFORD.

Mr. Rutherford said in rebuttal:

"My Brother Troy still talks about biblical construction. (Laughter.) I would suggest to our good friends of the press who are so faithfully reporting these debates that if they could take a course of instruction from Brother Troy in canonical, contextual, dispensational interpretations of the Bible, they would be able to report this debate so that nobody would know anything about it. (Laughter.)

Now then, right now, the first thing I am going to answer Brother Troy's question which he said he would give me an eternity to answer. He asked me to point out to him in the Scriptures where there would be a thousand years of millennial trial for any one. I will give him three to start on:

"John 5:28-29 -- 'All shall be brought forth from their graves.'

"Does it not say in Revelation 20:1-3 that Satan will be bound during the reign of Christ to keep him from deceiving the nation during that reign? If the nations are dead during the

thousand-year reign, as Brother Troy says, how could Satan deceive them even if he were at large? No, they will not be dead, but will be on trial, for they are called forth to that end.

"Matthew 25:31-46 shows that the dead will be raised from their graves and come before Christ to be blessed.

"Now, I would like to have my Brother Troy answer a question. If Satan is to be bound while Christ reigns, so that all the nations shall be gathered before him during that time, what is the use of binding Satan, if he is not going to give the people a trial? (Applause.)

"When the people come out of their graves at the beginning of Christ's reign, they will be in a dying condition, but they will be lifted up gradually by process of restitution until they reach full perfection of life -- live again in the fullest sense of the term. Thus, as Paul says, 'He (Christ) must reign till he destroys the last enemy -- DEATH.' (1 Corinthians 15:25, 26.)

"Had he read on just a little bit further in the twentieth chapter of Revelations, he would have found where it says that at the end of the thousand years Satan shall be loosed for a little while. Why? That all who have been on trial during the thousand years shall be tested as to their loyalty to God.

RIGHT TO LIVE.

"Brother Troy raises his hand in holy horror about Revelation 20:5, in which it says: 'The rest of the dead live not for a thousand years.'

"Now, then this is exactly in harmony with my first argument. I told you that the Scriptures pointed out that during the thousand-year period man will be gradually developed by a process of restitution and will gradually learn to render obedience unto God, as all the prophets have pointed out. When man has reached the state of perfection and passed the final trial, then he will have the right to live, and until that time he never really lives in a true legal sense. None of us are fully alive in the true sense today. No man in the world has the legal right to live; and no one of the world will have a legal right to live forever until the end of the millennial reign of Christ. But when that reign is completed, all who have been obedient will be fully alive, and will live forever. 'He that liveth and believeth in me shall never die.'

"Brother Troy speaks about the ransomed in 1 Timothy 2:5, 7. 'Who gave himself a ransom for all.' I would like him to tell me why the preachers of today say so little about the ransom sacrifice. The ransom sacrifice is the keynote of the divine plan. But what does ransom mean? The perfect Lord Jesus voluntarily went into death to buy us, and the ransom must be effective as to all, because the Scripture says so. If it is to be effective to all, all must have a knowledge of it -- 1 Timothy 2:5, 6. If all men have a knowledge of the ransom, then they must have a trial. All the world has not got that knowledge now, by any means. If they had, this debate would not be necessary at all.

"My good friend again says that Isaiah 25:10, only applies to Israel, and that I applied it to Christ. I cite him to Isaiah 2:3 and Isaiah 66:8, 9, where the prophet speaks of Zion. Israel, or Zion, was merely a type of Christ. Zion means Christ.

NEW TESTAMENT VERSE.

"Now, let us refer to the New Testament. Going to Romans 11:25, we read: 'For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved, as it is written. There shall come out of Zion the deliverer.' Who is the deliverer? The Lord Jesus Christ, of course. (Applause.)

"Mark what follows: 'And shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief. Even so have these also now not believed, that through your mercy they also shall obtain mercy.' Through whose mercy? Whose mercy? The mercy of Christ.

"Zion is the Christ. 'The ransomed of the Lord shall come unto Zion, with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away.'

"Brother Troy says that restitution applies only to the Jews. I thank you, Brother Troy, for saying that it applies to the Jews. Now I have got you in a hole where you never can get out. Zechariah 14:16, says the whole world must become Israelites during the reign of Christ. (Applause.)

"Now then, Acts 15:17 -- let us go back once more, and take some of the New Testament. Brother Troy read part of this, but he read it too hurriedly -- he didn't want you to get it: God at the first did visit the Gentiles, to take out of them a people for his name. 'After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.'

"Brother Troy has come into the millennial purgatory camp, my friends. (Laughter.) I am glad there is a chance for Brother Troy. (Renewed laughter.)

CHANCES OF HEARERS.

"Now, he started out by telling you -- I don't want to say anything unkind about Brother Troy, and we will apply it to somebody else -- he said this, that some of those who have not heard the gospel are better off, that their chances are probably better than ours. Now, my good friend, if that is so, every time a collection is taken up to send the gospel to the heathen it is obtaining money under false pretense. (Applause and laughter.)

"My good friend read to us laboriously from Romans 1:18. If he had read all of that chapter you would have seen that St. Paul takes a straight knockout blow against the higher critics and

evolutionists. And, wait a moment. I wonder if Brother Troy wants to get into that class. Job seems to bother him a heap. He keeps on talking about Job, and Job is just one. He tried to quote from Ingersoll last night.

"We are told in Zechariah 13:2, 16, that during the reign of Christ people will come around and say to the man who has been preaching eternal torment, and other doctrines of that kind: 'Weren't you a preacher?' and he will say 'No, I was a farmer.' (Applause.) And they will say, 'What are those marks in your hands?' and he will say, 'Oh, those are the marks my friends gave me when I was taking up the collections.' (Laughter.)

"The prophet Daniel, in the twelfth chapter, second and third verses, points out that during the resurrection some shall come forth to lasting contempt. I wonder who will be more contemptible in the eyes and minds of the people, the one who has honestly stood up and said: 'I don't believe that my God is a fiend who is going to torture the human race,' or the one who has defamed God's holy name by placing against it that he is a fiend that is going to torture the human race? (Applause.) Which?

QUESTIONS OPPONENT.

"Now, I ask Brother Troy in his conclusion to tell me this: Tell me, Brother Troy, if only a few can go to heaven, as Jesus said (Luke 12:23), and if you agree with that tell me what hope your creeds, your doctrines, hold out to the groaning creation of earth? If you, my friends, want to take that theory, that all have got to go to heaven or go to hell fire and brimstone, I feel sorry for you, but I am glad you are not right. (Applause.) You never saw a man who wanted hell fire and brimstone for himself.' He always wants it for the other fellow. (Applause.)

"Now, dear friends, I am glad to tell you that Christ's kingdom when it comes is for the express purpose of bringing an accurate knowledge of Christ to all men, and those who then obey God shall be blessed, and those who refuse to obey shall be punished -- shall be ultimately cut off and destroyed. A man who has developed a good character in this life, who has been honest and truthful, even though he has never been a Christian, will be greatly advantaged when he is put on trial for life ever-lasting in the new age. But the one who has developed a bad character will have a hard time to come up to human perfection. The one who has developed the good character will have the easier time. According to Brother Troy, these are all in eternal torment, both good and bad.

"Isaiah 35:8 points out that there will be a great highway of holiness. No unclean shall pass all the way over it. It shall, however, be for the cleansing of the nations. When that time comes and a man starts out to obey the Lord, if he does obey the Lord, the more he obeys the more he will be rewarded. If he has been a good citizen he will have an easier time. If he has been a bad man he will have a hard time to get over the highway of holiness. Truth always helps men to be better. The doctrine of eternal torture always makes men worse. (Applause.)

"I am glad to know that the Lord is going to give all man-kind one trial, not two. But God could not be just and not give the heathen a trial. If he is going to take them to heaven without knowing the Lord Jesus Christ, I ask my brother to explain that scripture in Acts 4:10, 11, in

which we read: 'There is no other name under heaven given among men whereby we must be saved,' except the name of Jesus Christ." (Applause.)

REBUTTAL, BY TROY.

Mr. Troy said in rebuttal:

"It appears to me my good friend Rutherford has popularized certain conceptions -- one the prejudice against a collection.

I believe in collections, and I believe they are scriptural. (Applause.) However, as Brother Rutherford has never submitted to a collection, I believe it would be a good thing for us to take up one and buy him a set of works on biblical interpretation, especially one that has a treatment of the canonical, contextual and dispensational method of biblical interpretation. I am not advocating, my friends, laying an audience out on the floor supinely there to leave them, finally to extract a collection. I do not expect that I am going to be one of these specially nice little lambs of the little flock, either. Neither do I expect that I will ever be a shearer of the little flock. We can popularize a few methods, too. I am not implying for a minute that I am in the business of shearing sheep, neither is our Brother Rutherford. He is here and we sincerely believe and, in fact, we have every reason to believe conscientiously, seeking to present what he thinks is the truth.

"But, my dear friends, I am still waiting for the one grand passage (applause) -- that one grand passage in which we will have incorporated all of the essential features of this millennial dawn purgatory. I want one passage in which we will see very definitely all the dead raised, in which we shall see very definitely stated the thousand years for a trial for life. Not the restoration of Israel, which will result in great blessings to all the nation, the Gentiles included, but a definite passage in which all of the raised dead that have died out of Christ shall be given a thousand years in which to attain to human perfection. (Applause.)

PASSAGE NOT FORTHCOMING.

"That passage is not forthcoming. It split into three. My parents came from the north of Ireland. I suppose that is where I got the spunk from. After all of this is over, Brother Rutherford and I are going to be good friends, but while I stand on this platform, God helping me, I am going to knock what he teaches with all of my might. (Applause.) The whole system for which he stands is absolutely out of harmony with God's word. (Applause.) If his teachings, my friends, were in harmony with God's words, there would be no necessity of publishing or writing so much, explaining away so much. (Applause). I am not up here tonight giving any explanation of the rich man in Hades. I am not telling you that the bosom of Abraham is not quite big enough for all the people to drop into. My little boy said to me, 'Dad, that man Rutherford is a big fellow. If he fell on you he would kill you.' (Laughter.)

"Even Brother Rutherford is not big enough to hold all of those that are going to the bosom of Abraham, I am not writing anything of that kind, my friends, to explain away the account of the rich man in Hades and Lazarus in the bosom of Abraham. All I say is, let it stand as it reads --

that is all. I am just here giving you the plain word of God. I am not expanding Israel's restoration to the restoration of all the dead and the living, to human perfection. I am not telling you, according to this theory, that the millennial reign of Jesus Christ is right here and is burning now among the nations, and that soon the kingdom will be established here on earth, this natural kingdom. I am not telling you that in 1914 this kingdom was inaugurated. I am not given to dates. A good friend of mine -- and he does not agree with me -- he is on the other side -- said of that 1914 proposition: "We just simply have changed the proposition from "at" to "after." ' We don't now stand for all of these things transpiring "at" 1914; but now, according to the revised conception, it is 'after' 1914. (Applause.)

LEAVE CAMPBELLITES.

"My good wife, who is in the box here tonight -- and she will 'box' me tonight for saying it -- has a cousin down in Virginia, a splendid fellow. He belonged to the Campbellite church. They handled him kind of roughly, because he though the same as Brother Rutherford does -- they put him out. I didn't do it. I am sorry that Brother Rutherford has left the Baptist church (applause), not because I want him to preach to me, but I would like for him to be there and get a few more points on biblical interpretation. (Laughter.) But this good friend and relative of my wife has exactly the same view of things as Brother Rutherford, and in a discussion of the whole situation, he said, 'If this does not all take place in 1914 you can bury me alive.' (Laughter and applause.) Why he was even building a house, in which he had a special room for his mother-in-law. (Laughter.) He figured it out that his mother-in-law needed a millennial purgatory. (Laughter.) But I suppose when I see that good brother the next time, he will say, 'That is easy,' and when I say, 'Forget the bond,' he will say, 'No sir, I will not.' We revised that. Instead of 'bury me at 1914,' he will say 'Bury me alive after 1914.' (Laughter.) That is what we call resting of truth.

SUMMING UP TEACHING.

"Christ is passed through the spectroscopic of millennial dawn and his nature breaks into a twofold spectrum -- while on earth Christ was a perfect human being, since his resurrection he is now a perfect spiritual being of the highest or divine order. The resurrection of the dead is subjected to microscopic examination and is found to be of two grades -- resurrection to the spirit plane in a spiritual body and resurrection to the plane of human perfection such as the first Adam possessed before he fell. Having discovered these different strata our theological geologist suddenly becomes an astronomer of heavenly things. Turning his powerful telescope into the distant heavens he discovers two distinct kingdoms. One is the spiritual kingdom of the Gospel Church and the other the earthly kingdom of all who have everlasting life here on earth. In connection with these two kingdoms we discover two kinds of sons, human sons and divine sons.

"Summing up, we notice a remarkable two-foldness of interpretation throughout the teaching of this strange man. Israel and the church are two halves of one whole. Christ passes through two distinct natures, the human and the spiritual, these being separated by his death and resurrection. There are two chances, one for the Gospel Church during this age and another for all the dead and living sons of the second Adam during the millennium. There are two

resurrections, one spiritual and the other physical. There are two kinds of sons, one of the human variety, the other of the spiritual variety. There are two kingdoms, one on this earth, a grand republic in which all will be kings, the other a spiritual kingdom in which only the Christ and the little flock disport themselves over all God's creation.

"A more remarkable case of seeing theologically double would be hard to find in the history of the church.

"My recommendation to all students of these strange delusions is that they visit the optician of the Holy Spirit, and change their glasses to the crystal lens of 'thus saith the Lord.'"

(Reprint from Los Angeles Tribune.)

CHRIST'S SECOND COMING

Debated In Final Clash Between Attorney and Minister Public Displays Tremendous Interest in Spirited Troy-Rutherford Discussions

With the conclusion Saturday night of the big four-day series of theological debates in Trinity auditorium, it was announced that next month a special train of members of the International Bible Students' Association will arrive in Los Angeles en route to the expositions at San Diego and San Francisco.

The train will be made up at Chicago and will be in charge of Dr. L. W. Jones. It will make a complete circuit of the country, coming by the southern and returning by a northern route. Pastor Russell will be aboard the train as a special guest and arrangements have been made for stops at the expositions, where special Pastor Russell days have been set aside by exposition officials.

So great was the interest aroused by the contests in which J. F. Rutherford, New York attorney, and the Rev. J. H. Troy of Glendale participated last week that scores of requests for further debates between the attorney and local ministers have been sent to the local headquarters of the Bible Students' Association.

FRIENDSHIP IS MAINTAINED.

The applause at the conclusion of the final debate was so great that it was several minutes before the chairman could preserve order. The spirit of friendship that prevailed through-out the contest featured the close, when the minister and attorney stood with clasped hands and wished each other well.

The subject of the final debate was that "The Scriptures clearly teach that the second coming of Christ is a future event, in its initial stages, and that in no sense has Christ so far appeared in his second coming."

In affirming this the Rev. Mr. Troy said in part :

"Christ's second coming will be terrific; he will come in flaming fire.

"We hear much about the Bible in the schools -- it would be a good thing to advocate the Bible in the church.

SAYS RESURRECTION SPIRITUAL.

"Christ is a spiritual being. Christ's resurrection was not in the body placed in the tomb, but in a spiritual body.

"The automobile is one of the strongest arguments that Christ has come, according to Mr. Rutherford. Judged by the abuse of the automobile, it looks more like the coming of the devil.

"Biblical interpretation is the key to the whole situation. Read the Bible, and not books on the Bible."

In responding, Mr. Rutherford said in part:

"Study the Bible yourself. Stop being led by the nose while some one has his hand in your pocket. Think for yourself.

"Preachers have left preaching the gospel of truth and have come down to preaching worldly politics.

"The second coming of Christ is mentioned more than 300 times in the Bible, but hardly ever in the pulpits.

SAYS ADVENT FORECAST.

"The present European conflict, the distress and perplexity of nations, the returning of the Jews to Palestine, reclamation of arid lands by irrigation, modern inventions and modern advantages are evidence that Christ is taking control of earth's affairs and prove conclusively Christ's presence in initial stages.

"Jesus said he would come in clouds of trouble, not in literal clouds."

The closing of the series of debates brought hundreds of requests to both sides of the controversy to furnish additional facts concerning the stand they took on the various questions discussed. Many announced that they had become convinced as to the truth of one theory or the other.

Both Mr. Rutherford and the Rev. Mr. Troy asserted later that the object of the debates, to get the people to study their Bibles more closely, had undoubtedly been accomplished among thousands. They both said their efforts were well worth while and that more discussions of the same sort would result in great good to the people at large.

The complete report of Saturday night's discussion follows:

REV. J. H. TROY'S AFFIRMATIVE:

Mr. Troy said: "Lest I forget, I would like at this time to express appreciation for the splendid service that has been rendered by the press of Los Angeles to this great debate. I feel that the press has been interested, and to the best of the ability of the reporters, the facts have come before the public. I do not have any press representative.

"I would like just to add one more word, that nothing that appears in the press outside of the printed report of the de-bates would I personally be responsible for.

"Another word. Not only will I be glad to meet you at the First Baptist church of Glendale, but if you will keel' your eyes open I hope to meet you often, not only in Glendale, but in other places.

"We come this evening to present the second advent of our Lord and Savior Jesus Christ. I feel a certain handicap.

MANY CLASSES PREVAIL.

"We are divided into many classes. There are some here who know nothing whatsoever about dispensational teaching. Some believe in the coming of the Lord pretty much as I do, as the so-called pre-millennial teachers believe. Some profess faith in the coming of the Lord as presented by my friend, Mr. Rutherford. Some are ready to hear both sides, and will find it very hard to grasp either side.

"In general it may he said that very few of us really have fathomed the position of Mr. Rutherford.

"It requires a great effort to grasp his teaching. I think, however, that I am prepared this evening to give you a pretty clear conception of the teaching of my friend, Mr. Rutherford, with respect to the second coming of the Lord.

"To all who are conversant with the views of Mr. Rutherford on the second coming of Christ it will be easily seen that the conflict this evening centralizes around the peculiar views which my friend holds respecting the present nature of Christ. God helping us, we purpose this evening to drag out into the light a heresy which amounts to the spiritual, mental and physical assassination of Jesus Christ.

"We shall also see that if his views are correct then all of the teaching of the prophets of God since the day of Pentecost amounts to a fabrication of lies, a deception worthy of the imps of hell.

"According to the strange views of Mr. Rutherford, 'When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order.'

NOVEL SIMILE USED.

"Let us get this conception clearly in mind. We shall illustrate by a four-story building. On the first floor we have perfect human nature. On the second floor we have angelic natures. On the third floor we have perfect spiritual beings. And on the fourth floor we have perfect spiritual divine beings.

"I want you to realize how revolutionizing this teaching is, how unique, how contrary to what has been taught through all the centuries of the history of the Christian church.

"Let us get it again. A four-story building. On the ground floor we have perfect human beings. Go up one story and we find the inmates angelic beings. We take the elevator and ascend to the third story and we find perfect spiritual beings. And if we were permitted, according to the teaching of my friend Brother Rutherford, some of us will be able to reach the last floor, where we will find perfect spiritual beings of the divine nature. Jesus Christ, while here on earth, on the first floor, was a perfect human being just like Adam the 'first.

"Sometimes you will hear the expression used, Adam the second. There is no second Adam. It is the second man, but the last Adam. While in the flesh Christ belonged not in the second story of angelic beings, not in the third story of perfect spiritual beings. He belonged not, while in the flesh, to the fourth story of perfect spiritual beings with a divine nature. While Jesus Christ was here on earth he was simply a perfect human being; belonged only to the first story; had no right to the second, third or fourth stories.

PURPOSE OF SPEAKER.

"My object this evening, my dear friends, is to drag out before you the crudeness of the teaching that my friend represents; and as you see it in its nakedness I think that the average Bible student will be able to say that it is absolutely without Scriptural foundation. (Applause.)

"Christ, when he lived on earth, lived on the ground floor. That is, 'he got in on the ground floor.' He was a little lower than the angels, who lived in the second story. He was far below the population of the third story, for they were perfect spiritual beings; and far short of the fourth story, where only the divine nature dares enter. Four planes -- four stories.

"If you knew the writings and the inspiration of the teaching that we are listening to you would realize that this whole teaching concerning the second advent of Jesus Christ centralizes around the question of the nature of Jesus Christ.

LORD'S COMING ANTICIPATED.

"I believe devoutly in the coming of the Lord, but I cannot company with Judge Rutherford in his conception of the coming of the Lord as being merely spiritual and not a visible, bodily, tangible, literal reappearing of the same Jesus that was taken up into heaven from the gaze of his wondering disciples.

"Christ, while here in the flesh, lived on the first floor. He was a little lower than the angels while he lived on the first floor.

CHRIST'S AUTHORITY.

"In what sense, pray, was Jesus a little lower than the angels, while in the flesh? Was he subject to the commands of the angels? Were the angels in authority over him? That could not have been; for we read that after his temptation in the wilderness the angels of heaven ministered unto him as servants. Was it because the angels lived higher up in inter-stellar space while Jesus of Nazareth walked terrestrially here on earth?

"Was he lower than the angels because he was nearer the center of gravity of this terrestrial globe upon which we live, while the angels dwelt high yonder in the clouds beyond? That could not have been; for you remember that when Nathaniel marveled that he had seen him under the fig tree long before he came within the range of vision Christ said unto him: 'Ye shall see the heavens opened and the angels of God ascending and descending upon the Son of Man.'

ANGELS WERE ASCENDING.

"From this passage of Scripture it would seem, having in mind the four-story building, that in spite of these compartments, while Jesus of Nazareth was here on earth, the angels were ascending and descending by a battery of elevators; sometimes not higher, but on the same level, ascending and descending.

"Were the angels higher than 'Christ while he was in the flesh because they had more power than Christ, while Jesus of Nazareth walked on earth? No, for he worked miracles in every kingdom known to man, the animal kingdom, the mineral kingdom, the vegetable kingdom. I never heard of the first Adam working any miracles. If the last Adam was simply a duplication of the first Adam, having just the same perfect nature, then why didn't the first Adam perform a few miracles?

"No. While Christ was on earth he had power, and he demonstrated his power in every kingdom to man.

"Was it that the angels were holier than Christ, therefore higher than Christ?

"Nay, verily; for Jesus of Nazareth knew no sin. He was born sinless; he lived sinless; he died sinless.

NO MAN HATH SEEN GOD.

"Was it that the angels of heaven knew more about God than did Jesus Christ when he was here on earth, therefore were higher than Jesus in the flesh? That could not have been; for we know that Jesus Christ came from the presence of God to reveal the Father, God the Father, unto the children of men. 'No man hath seen God at any time; the only begotten Son, who is in the

bosom of the Father, he hath declared him.' When he spoke he said, 'These words which I speak are not my words, but the words of him that sent me,' the very words of God.

"It could not have been, then, that the angels were higher than Christ because they were in a higher grade intellectually.

"Was it that the angels had more of the spirit of God than the Christ when he was in the flesh? Nay, verily; for when Jesus of Nazareth was in the flesh we read that he possessed the fullness of God. In him dwelt all of the fullness of God.

STATUS OF ANGELS.

"Was it that the angels looked a little more like God and therefore were higher than Jesus in the flesh? Nay, verily; for we read that when Christ was in the flesh he said, 'He that hath seen me hath seen the Father.' 'Was it that the angels had a better pedigree than did Jesus Christ when he was here, God incarnate in the flesh? Nay, verily; for we read: 'In the beginning was the word, the word was with God, the word was God. The same was in the beginning with God. All things were made through him, without him was not anything made that hath been made. In him was life and the life was the light of men, the light shineth in the darkness, and the darkness comprehendeth it not.'

"Christ was in the beginning. As to his company, he was with God. As to his nature, he was God.

SOPHISTRY INTIMATED.

"The angels had nothing on Jesus Christ when it came to his standing, viewing his standing in any way whatsoever, and he was never a little lower than the angels except in one particular. (Applause.)

"I would to God that those of you who are listening to me tonight knew this teaching of my friend Rutherford as I know it -- (applause) -- this subtle presentation of a four-story arrangement, these strata of beings.

"In what sense, then, was Jesus Christ lower than angels? Truly we read that he was lower than angels. We grant that this is a Scriptural expression. But let us turn over to Philippians 2:23: 'Doing nothing through faction or through vain glory, but in lowliness of mind, each counting other better than him-self, not looking each of you to his own things, but each of you also to the things of others. Have this mind in you which is also in Christ Jesus; who, being in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant.'

MIND OF HUMILITY.

"What is the mind of Christ? A mind of humility. A mind of debasing yourself, of coming down to the level of the lowest. 'Wherefore, also God highly exalted him, and gave unto him

the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.'

"Jesus Christ became lower than angels, not that he might be confined to the first story during his incarnation, but that he might humble himself and work out a marvelous redemption for the children of men. He was lower than angels because he humbled himself. In every other respect, in all the ages of the ages, Christ has ever been higher than angels.

SUNDAY SUGGESTION TREATED.

"If John D. Rockefeller, as was suggested by Billy Sunday, should run a lawn mower for King Solomon, perhaps King Solomon after awhile might find out that it was John D. Rockefeller. If John D. Rockefeller should run a lawn mower for any one of us, and we did not know that it was John D. Rockefeller, we would treat him as an ordinary handy man about town. But I want to tell you that if John D. Rockefeller revealed himself, though he pushed a lawn mower, though he pushed a cart about town, he would remain John D. Rockefeller, infinitely above me financially, no matter what station he took.

"No matter what position Christ ever took in all the ages of the ages, he has ever essentially been higher than angels. It is because of his humility that he became lower than angels.

"But, to boil down the position of my opponent, the great discovery in connection with his teaching is that Christ was made a little lower than the angels, and that he has been crucified and buried, but raised spiritually; that he has been permitted to take the elevator to the fourth story. He has now become a perfect spiritual divine being.

"I wish you knew this teaching. God helping me, I say again, I am going to drag it out into the light, and then my conscience will be clear.

"Christ now has been exalted above the angels to a position of divine, perfect spiritual being.

RESURRECTION DESCRIBED.

"Here is the startling thing. Now that Christ has gone up there to the fourth story, he is no longer inclined to show himself to us who remain on the first floor. He is a divine spirit, being of the divine human nature class, and even though people do say that he was raised from the dead, literally raised from the dead, physically raised from the dead, that is all a mirage. Christ was never raised, as we old-fashioned folks have always thought he was raised, literally and physically, the same body that was put in the tomb lifted up. Why, that is absurd. He was raised a spirit being -- not a physical, tangible sort of being, but a spiritual being. Now, he has taken the elevator and has been shot up to the fourth story. He now rather shrinks from contact with a visible manifestation, as we old-fashioned folks have believed.

"But some one says, 'Oh, I could answer a fool thing like that.' You ought to try it. (Laughter.) There is some-thing subtle about this situation. There is something about it that is not human. (Applause.)

SPIRIT HATH NOT FLESH.

"But, says some one, when Christ was raised from the dead he showed himself to his disciples. They ate with him. They saw the prints of the nails, and they were invited to touch the wound made by the spear. He was there, and Christ said, 'See my hands and feet. It is I, myself. Handle me. See for yourselves. A spirit hath not flesh and bones, as ye see me having.' Nevertheless Christ was not raised as we old-fashioned folks have always thought. It was only just a little bluff, to make his disciples believe that he was raised and was not dead. It was not actual.

"But you say if he was not actually raised from the dead as we old-fashioned folks have always thought, then what be-came of his body? Well, that is easy. One of two things must have happened to it. Of course, we remember that it did not corrupt in the tomb. 'Thou wilt not suffer thine holy one to see corruption.' And yet, strange perhaps, it may have turned into gas. Then again, it may have been dissolved into its constituent elements and is now being blown about on the deserts of Palestine. But then again, yet another plunge. I am told by those who hold the views of my friend, Brother Rutherford, that it is not impossible that that body has been preserved somewhere as a memorial, stored up to show in the grand millennial reign what God did for men.

TANGIBLE DEMONSTRATION.

"That sounds very reasonable. That is what happened to Moses just like Moses' body.

"And this is the kind of stuff that is being rammed down the throats of you poor innocents. (Laughter and applause.)

"When Christ appeared to Thomas he said, 'I would like to see some sort of a visible, tangible demonstration that you are here.' Christ said, 'Reach forth your hand. Place your finger in the wound and see that it is I, myself.' If I had been there, in view of the present conflict, I might have said, 'That doesn't satisfy me. You are bluffing me -- you are not there. You go and get that embalmed corpse, bring it out, and show it to me. Trot it out, and then I will believe that you have some connection with that body that was nailed to the tree.' Absolutely, this is the kind of stuff that my friend, Brother Rutherford, is handing out to the enlightened, intelligent people of the twentieth century. (Applause.)

TROT IN THE CORPSE.

"Ah, but you say, to object in that way would not be reasonable. He was there and he could be seen, but suppose I am of the millennial dawn faith. I have not changed my conviction and will not change until you prove to me that it is the literal body of Jesus Christ that was raised from the tomb. If you trot in the corpse, I will then be satisfied.

"Jesus Christ said: 'See me. Handle me, my hands and my feet, that it is I, myself. A spirit bath not flesh and bones as ye see me having.'

"I will now prove conclusively from Scripture that Christ was raised in the body that was nailed to the cross. John, second chapter, reading from the thirteenth verse: 'And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my father's house a house of merchandise.'

DISCIPLES REMEMBERED.

"His disciples remembered that it was written, 'the zeal of thine house shall eat me up.' The Jews therefore answered and said unto him, 'What sign showeth thou unto us, seeing that thou doest these things?'

"Jesus answered and said unto them, 'Destroy this temple, and in three days I will raise it up.' The Jews therefore said, 'Forty and six years was this temple in building, and wilt thou raise it up in three days?' But he spake of the temple of his body. When therefore he was raised from the dead his disciples remembered that he spake thus. They believed the Scripture, the words which Jesus had said.

"Destroy this temple and I will raise it up! He spoke of the temple of his body. The Jews mistook his meaning. They thought he referred to that sublime temple that stood out there in all its glory, a marvel of architectural grandeur. No; he spoke of his human body. He said, 'I will raise it up.'

BEHOLD THE TOMB.

"Look into the empty tomb of Jesus of Nazareth. What do you behold there? It is empty. There are the wrappings of that body, folded neatly. By whom? Oh, by angels. Let demons snicker and laugh. It was there. Who unwrapped the body of Christ? There is a clew for a millennial dawnite detective. Go out and find just who unwrapped that corpse and you will find out what really happened to it.

"In the word of God, the resurrection has to do only with a visible body. We are resurrected to appear here in the first floor only. Spirits do not die and be buried to be raised. Bodies die, to be buried and to be raised. Spirits are never raised. A spiritual body, that is all spirit, is neither body nor spirit. Christ's body was spiritual enough when he walked from the midst of those who sought to throw him headlong over the precipice.

CHRIST TRANSFIGURED.

"Christ's natural body, as my friend would say, seemed to possess some spiritual power, too, when he stepped out on the waves of Galilee. And could my friends of the millennial dawn

persuasion stand and see him transfigured in glory, while he was yet in this body, they would perhaps go home and scratch their heads with a fork and think there was something wonderful and startling about it.

"Christ's body was spiritual enough, controlled by divine spirit, when he raised it from the dead and carried it out of the tomb.

"Spirits are raised in visible bodies.

"Well, it is quite tempting right here to depart and talk a great deal about the problem of spirit and matter. I don't claim that I have solved the problem of matter. Neither have I solved the problem of spirit. But I do know this, that the one that raised himself from the grave created all things. Through him were all things made that have been made. It is the quickening of the spirit of Jesus Christ which will bring to these mortal or corrupt bodies of ours, resurrected, immortal bodies.

AUTHORITIES QUOTED.

"Let us turn now to a passage found in 1 Thessalonians 2, reading from the first verse.

"There may be those here tonight saying:

"What is this all about, this Christ not being raised as we always thought he was raised; that he was really raised as a spiritual being, and thus went up to the fourth story?"

"Christ, according to my opponent, is now a spirit being, and will never again be seen on this earth.

"Never will you be permitted to take the elevator to the fourth story, unless you belong to the little flock.

"Listen to this passage of the Scriptures, 2 Thessalonians 2, reading from the first verse:

LORD NOW PRESENT.

"Now, we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or word, or by epistle as from us, as that the day of the Lord is now present.'

"Christ is a spirit being. His coming again is not to be a visible, tangible, bodily appearing. It is going to be an in-visible appearance. He is coming only to his own little flock. There is nothing to apprise you that he came in 1914. (Laughter and applause.) He came an invisible spirit being; and there are lots of people here that have swallowed that stuff. (Laughter and applause.)

"To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is at hand.'

"A prominent advocate of Brother Rutherford's teaching said:

"When I read the fifteenth chapter of First Corinthians, I just feel that it was written for Millennial Dawn.' I want to say that the Apostle Paul never wrote Millennial Dawn. (Applause.) My friend should have said, 'When I read the book of Job I just feel in my bones that it was written for Millennial Dawn.' God bless you, perhaps it was.

"To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle, as from us, as that the day of the Lord is at hand.'

MANY FALSE PROPHETS.

"There are many false prophets coming up from the pit. There are many antichrists that deny that Christ has ever come in the flesh, or that he will ever come in the flesh.

"If I had got up here tonight and preached you a sermon on the second coming of Christ and simply referred to this great mystery of the four-story building, with the perfect human beings on the first floor and then the angelic beings, in order, on the second story, and then the spiritual beings on the third, finally, the beings of the perfect divine nature in the fourth story, you would say:

"That is something strangely wonderful.' I want to pro-test against these strange delusions.

EXPERIENCE RELATED

"A certain sister said to me, 'I don't know what I am going to do when I go to heaven because I will find "her" there and I wouldn't go there if she was there.' I recommended to her Millennial Dawn. (Laughter and applause.)

"That is easy. (Laughter.) If I know any sister that I don't think very much about I am going to recommend that she take either the first floor of perfect human nature or the fourth floor of perfect invisible, spirit beings.

"If she is a spirit being I will never see her, for I am going to remain in the perfect human nature class on earth during the millennium.

"Yes, I shall never see her, even if she is my mother-in-law. (Laughter and applause.)

"There are some advantages to this kind of thing. (Laughter.) It does make its appeal to the unsophisticated, and it is very bewildering to them.

LIKES BROTHER RUTHERFORD.

"Of course we will not take up any collection -- for that is not spiritual. We would not condescend to come down to you matter of fact people who are on the human plane, and take up a collection. But I am going to make another suggestion tonight. Brother Rutherford and I are pretty good friends, and are going to remain friends. (Laughter and applause.) Some one said, 'How do you like it when he rubs it in?' I said, 'believe me, it don't hurt a bit. We have got to do some-thing to keep a sleeping audience awake.' But if he will ever permit a collection where I am, I think I will buy him a handsomely bound copy of the book of Job -- 'J, jumble, O, obscure, B, befuddled -- Job!'

"Of all the rot, of all the evaporated nonsense that I ever worried my brains to get at the bottom of, this Millennial Dawn stuff takes the prize. (Applause.)

TWO ASPECTS CONSIDERED.

"There are two aspects of Christ's coming. A comparison of 1 Thessalonians 4:13-8, and 2 Thessalonians 1:3-12, will show the two phases of our Lord's return. In the first reference he is seen coming for his saints; in the second he is seen coming in judgment. The first is sudden, in the twinkling of an eye; the second is terrific and protracted.

"Let us endeavor to grasp, in a degree at least, the momentous issue of the coming of Christ. In Hebrews, Christ is presented to us as our great high priest, who, 'through his own blood, entered in once for all into the holy place, having obtained eternal redemption.' (Hebrews 9:12.) The ninth chapter of Hebrews closes with the words: 'So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him unto salvation.'

"Christ's coming for his saints is to be literal. The Word of God makes this very clear. 'This same Jesus identifies our coming Lord as the one whose hands and feet and side were pierced on Calvary and upon whose brow was pressed the cruel crown of thorns. 'Shall so come in like manner as ye have seen him go into heaven,' makes certain the tangible, bodily reappearance of the Son of Man.

COMING TO BE SUDDEN.

"Christ's coming for his saints is to be sudden. He will come as a thief in the night, in the twinkling of an eye, with the rapidity of lightning. To some he will come as a midnight surprise; to others he will come in the evening breeze; to still others he will come under the burning noonday sun. All this Christ clearly stated. Christ's coming for his saints will en-circle the earth as an aureole of lightning, finding some in the blaze of the sun; others in the twilight of evening, and still others in the darkness of night. (Luke 17:34-35; Matthew 24:40.)

"Christ's coming for his saints will mean the resurrection of the dead in Christ and the transformation of those who are alive and remain unto the coming of Christ. (1 Thessalonians 4:16.) 'For the Lord himself shall descend from heaven, with a shout, with the voice of the

archangel, and with the trump of God; and the dead in Christ shall rise first.' (1 Corinthians 15:51-52.) 'Behold, I will tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.'

MEANING TO CHURCH.

"The coming of Christ for his saints will mean the ascension of the church. (1 Thessalonians 4:17.) 'Then we that are alive (the church on earth), that are left, shall together with them (the resurrected dead in Christ) be caught up in the clouds to meet with the Lord.'

"The second phase of Christ's coming is terrible and protracted. He will come 'in flaming fire rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus.' (2 Thessalonians 1:3-12.) The full account of this revelation of the Lord Jesus will be found from the fifth to the nineteenth chapter of the Book of Revelation. These chapters treat of the Great Tribulation. Amid the breaking of seals, the blast of trumpets, the outpourings of vials, and the coming of woes, Antichrist arises and fulfills his terrific career. Nowhere in these chapters does the church appear. She is with Christ in heaven. And when did she enter heaven? (Rev. 9:1.) 'After these things I saw and beheld a door opened in heaven, and the first voice that I heard, a voice as of a trumpet speaking with me, and saying, "Come up hither.'" The same voice will some day say to the church and that before the Great Tribulation, "Come up hither!"

"In this connection, A. J. Gordon writes: 'How sweet was the sound of the bells upon the high priest's garments coming from the holy of holies and telling the waiting congregation of Israel that though invisible he was still alive, bearing their names upon his breastplate and offering up prayers for them before God. But though they listened intently to these re-assuring sounds from within the veil, they watched with a steadfast gaze for his reappearing and for the benediction of his uplifted hands that should tell of their acceptance.'

AWAIT HIS ADVENT.

"So even now those of us who see in the old a pure type of the new watch with anxious eyes for the re-emergence of Christ, our great high priest, from behind the veil of the heavenly tabernacle. It has been said concerning the coming forth of the high priest of the Old Testament tabernacle: 'How glorious was he before the multitude of the people in his coming from within the veil. He was as the morning star in the midst of the cloud or as the moon when her days were full.'

"If this could be said of the typical high priest, how much more of the true! Words fail to express the grandeur and dignity of the reappearing of our great high priest from within the veil of the heavenly tabernacle. It will be the bright and morning star breaking forth from behind the cloud that received him out of sight. Verily, the hands that were pierced on Cavalry will soon be lifted in loving benediction above the true Church of Christ on earth." (Applause.)

RUTHERFORD'S NEGATIVE.

"At great length Brother Troy endeavored last evening to show that God has been trying for the last 1900 years to enlighten and save the world. If this be true, what a poor conception our brother has of God's power, for today there are over three-quarters of the human race still in ignorance of Christ -- unenlightened. I will quote just one text of Scripture which nullifies his whole argument and vindicates Jehovah. (Isaiah 55:8-11.)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Again, I remember Brother Troy told us that probably the heathen stand a much better chance than we do, thus giving us the impression that God will save them through ignorance. A few moments later, however, he read at length from the first chapter of Romans a text which he says condemns the heathen in their ignorance. Which position does he wish you to accept? (Laughter.) I ask Brother Troy if he can find even one hint in the Bible that any person can be saved without a knowledge of and faith in the Lord Jesus Christ?

"I gave Brother Troy three texts last night that directly taught the awakening and restoration of the human race, however, he did not seem to be satisfied, so we will give him some more. Ezekiel 37:12, the prophet says: 'Thus saith the Lord God; behold, O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. (13) And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves (14) and shall put my spirit in you and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.'

"But Brother Troy will say these texts refer to the Jews. Very good. Now I show you that the Gentiles will also share this favor during Christ's reign. Ezekiel 16:55 says: 'When thy sister, Sodom, and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.'

"Then, under the terms of the new covenant that God will make with the Jews, these Gentile nations will be blessed, for, says the prophet in the sixty-first verse, 'I will give them unto thee for daughters. Thus will they become the children of Abraham by adoption, for God promised Abraham that his seed would bless all the families of the earth, and that he would be the father of many nations. Thus, you see, I have proved my point that the world will become Israelites indeed during Christ's reign.

"Brother Troy cited 2 Corinthians 6:2 to prove nothing will be done for mankind during Christ's reign. This is one of the texts that supports my contention. However, I omitted it last night, knowing that he would fall into the trap. You notice the apostle is quoting from Isaiah 49:8-10, where it is stated that Jesus Christ was selected to be the one who would carry on the great restitution work, lifting mankind from degradation and death and filling the earth with God's glory. St. Paul says in the above text that the present is the only time to get into the body of Christ, because the Lord is now gathering the church, which will be associated with Jesus as the spiritual seed of Abraham in accomplishing the great work of restitution.

"The proposition for tonight is 'The Scriptures clearly teach that the second coming of Christ is a future event in its initial stages, and that in no sense has Christ so far appeared in his second coming.' I did not hear a word on the question. (Applause.) Brother Troy has affirmed this proposition. He has told you that no one knows when the Lord is coming the second time, and that certainly there is no evidence of his presence now.

"We take issue with him upon this proposition, believing, by the grace of God, we can point out from the Scriptures that we are in the time of the presence of our Master and near to the time of the establishment of his kingdom.

"Many who claim to be Christians do not expect the Lord to come again, deceiving themselves into believing that when a person gets religion, then the Lord comes into his heart and that is all the 'second coming' there ever will be.

CERTAINTY OF HIS COMING.

"The Scriptures abound with proof that Christ will come again. He said to his disciples, 'I go away to prepare a place for you, and if I go I will come again and receive you to myself.' (John 14:1-4.)

"All the writers of the epistles of the New Testament testify to the second coming of the Master. His true followers have looked with great expectancy to that time. The second coming of Christ is the greatest event that has transpired since the Cross. It is one of the most precious jewels in the diadem of divine truths. We are quite sure that many have stood in their own light and failed to enjoy some of the marvelous things that are transpiring in our day because they have refused to believe the evidence with reference to the second coming of Christ.

WHO KNOWS?

"The words of our Master have been cited for the purpose of proving that no one could know of his second coming, when he said, 'But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but the Father. Watch, therefore, for ye know not what hour the Lord doth come.'

"We must remember that these words were spoken by Jesus while he was yet a man. No one will contend that he did not know after he arose from the dead, because then it was he stated to his disciples, 'All power in heaven and earth is committed unto me.' The fact that the angels of

heaven knew not would be no proof that Jesus' followers might not know in God's due time, because, says St. Peter, God hath revealed to the Christians things 'that the angels desired to look into.' (1 Peter 1:12.) Why should Jesus say to his disciples, 'Watch, therefore, for ye know not what hour the Lord cometh?' Surely if they were watching they would see when he did arrive. But what should they watch? Some have foolishly thought that they should watch the skies. St. Peter answers, 'We have a more sure word of prophecy whereunto we do well to take heed.' The Lord intended that his people should watch the development of events in the light of the Scriptures.

"There are two classes of Christian people in the earth, as is clearly proven by St. Paul's argument in 1 Thessalonians 5:1-5. One class is asleep in the sense that they are overcome by the things of this world or by prejudice, and they see not; while the other class is awake and carefully watching God's word. To these St. Paul said, 'But of the times and seasons, brethren, ye have no need that I should write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night . . . but ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are children of the light; we are not of the night nor of darkness; therefore, let us not sleep as do others, but let us watch.'

INVISIBLE.

"We must keep in mind that Jesus Christ is a spirit being. A spirit being cannot be seen with the human eye. Jesus said, 'A spirit can come and go as the wind.' (John 3:8.) Satan is a spirit being. None of you have seen Satan, but yet you have seen the effects of his work and do see this every day. You see a manifestation of his influence. It is readily to be seen that a spirit being could be present and no human eye see him. (Applause.)

"Brother Troy says that Jesus will come again in a body of flesh and all will see Him with their physical eyes, although Jesus said, 'I go away and the world -- fleshly beings -- shall see me no more.' On a previous occasion he quoted from 1 Timothy 5:16, which says, 'God only hath immortality, dwelling in the light that no man can approach unto, whom no man hath seen or can see,' and said this text refers to the resurrected body of Jesus. Apparently he has forgotten about this text, for now he tells us that Jesus is still a human being and that every eye will see him. In this he contradicted his own view of this text. The Apostle Paul knew full well what he was talking about when he said, 'No man can approach or see an immortal being,' for he himself had practical experience in the matter on the way to Damascus. He caught a glimpse of the glorious body of Jesus and was stricken down, requiring a miracle to restore his eyesight. What would have happened to the apostle had he encountered the effulgence of Christ's glorious immortal body?

"The proposition for discussion here is not that Jesus has appeared in a fleshly body or ever will so appear. It is not that he has been seen by human eyes; no one here will contend for that, we believe. Human eyes have not seen him since his glorification. My opponent affirms the proposition that in no manner has he appeared in his initial second coming.

"Those who have expected the Lord Jesus to appear as a human being will be disappointed. We recall the words that were uttered by the messengers at the time of his ascension to the effect

that 'This same Jesus that is taken up from you into heaven shall so come in like manner as ye see him go into heaven.' He went away quietly, secretly, so far as the world was concerned, and unknown to every one except his followers. This was the manner of his going, and such is the manner of his return -- unknown to all except his intimate followers.

"From the words of St. Paul above quoted it is clear that these shall know the time of his appearing. That Christ has not yet been revealed to the world we clearly admit. The Scriptures clearly point out that he will be present for some time prior to his revelation, and this distinction we wish to get into the minds of our hearers this evening.

JESUS SAYS WHEN.

"Did Jesus Christ intimate when he would come again? We answer yes! In Matthew 13:39 he said that the world (Greek -- age) would close with a harvest, at which time he would be present and that his servants would then know, because he said that then 'He shall gird him-self and make them to sit down to meat and come forth to serve them.' (Luke 12:37.) Clearly these words prove that the Master would make it possible for his followers to know of his presence. (Applause.)

"If we could definitely, from the Scriptures, locate that we are in the end of the age, then from the foregoing words of the Master we would justly conclude that he is present, because he promised to be present at that time.

"God gave to Daniel a vision pointing out that there would arise four universal empires (Daniel, seventh chapter); that the fourth would be of great strength and great wickedness; that it would be utterly destroyed by the fifth universal empire, which would be a kingdom of righteousness established under the whole heavens and stand for-ever. No one who believes the Bible will deny that this fifth universal empire is the kingdom of Messiah. Daniel did not understand the details of God's plan, how these wonderful events would be brought about; therefore he asked for an explanation, to which the Lord made reply. He said, 'And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed until the time of the end. Many shall be purified, and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.' (Daniel 12:8-10.)

"Note well that the Scripture does not say, 'end of time,' for the reason time will never end, but it does state, 'the time of the end,' which means the end of the age of dispensation, and in this prophecy the Lord points out that when that time arrives 'the wise shall understand.' Who, then, are the wise? The Scriptures answer, 'Those that reverence the Lord.' (Proverbs 9:10.) The psalmist says, 'The secrets of the Lord are with them that reverence him; to such will he show his plan.' (Psalm 25:14.) The first essential to understanding God's word is to reverence him. We have often wondered how a man could really reverence God and at the same time teach that God is the author of eternal torment. We reverence that which we adore: we could not adore a fiend.

"Again, St. Paul points out that 'the natural man can-not understand these beauties of God's plan, but only those who have given their hearts to him and have received his spirit.' (1 Corinthians 2:9-14.)

SIGNS.

"Signs means proof. God gave Daniel certain signs or proofs that would be satisfactory to the wise living in the 'time of the end' proving the time of the end. The time of the end does not mean a day, nor a week, nor a month, nor a year, but a stated period, which the Bible indicates is a period of many years.

"In Daniel 12:4 the Lord gives to the prophet certain signs that would be due to be fulfilled in the time of the end, saying, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end. Many shall run to and fro and knowledge shall be increased.' (Applause.) Every one has seen more or less a fulfillment of this prophetic statement. (Applause.) Probably nowhere is it more apparent than in the city of Los Angeles, whose streets are crowded with many kinds of vehicles running to and fro. The steam car, the electric car, the automobile and many other vehicles constitute a fulfillment of this prophecy. The first steam locomotive was operated in 1831; the first telegraph in 1844; the electric cars have come at a later day; the great ocean liner, making the trip across the Atlantic in five days, has only been accomplished in modern times. Rapid transit has reached its climax.

"No one can fail to witness the marvelous increase of knowledge during the past 100 years. After the adoption of the Magna Charta, Great Britain passed laws permitting the members of the house of lords who could not write to make their mark. Today the compulsory education laws have brought such an increase of knowledge that all children are required to learn these accomplishments. The telephone, the talking machines, the moving picture, wireless telegraph, the flying machine -- all of these things bear witness to the marvelous time in which we are living. A man who fifty years ago predicted that a person would talk across the continent of America would have been considered crazy. Now it is an accomplished fact that a man in New York state can be distinctly heard by another man in California.

"Jehovah, through his Prophet Nahum, gave further evidence of the conditions that would prevail in the end of this age just preceding the inauguration of Messiah's kingdom, saying, 'The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation. The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like the lightnings.' (Nahum 2:3, 4.) The numerous automobiles which, with lightning speed, daily bear men is a clear proof of the fulfillment of this prophecy. Think of this prophecy as you walk through the streets of your city and observe how wonderfully it is now being fulfilled. (Applause.)

"St. Paul pointed out that greater light would come upon the end of the age. We are in that time of greatest enlightenment the world has ever known. Can there be any doubt in the mind of any one who believes these Scriptures that we are in the end of the age? For the past quarter of a

century statesmen have repeatedly said, 'We are upon the eve of some great change,' but they knew not what it was. The Bible makes clear the meaning of the change.

NOW PRESENT.

"If we are now in the end of the age the Lord Jesus must be present in the initial sense yet invisible to human eyes. One great trouble in the past has been that many have watched the skies and not the Scriptures. The clear admonition of the Lord is to watch the development of events in the light of his word. Brother Troy thinks that I am going to say that the second advent of Christ has already occurred. No, dear friends, that is not my thought at all. When the second advent of Christ is accomplished it will not be necessary to tell the people about it, for all will be fully aware of the fact. In what sense, then, is the Lord Jesus directing earth's affairs now? We answer, when Jesus was here on earth as a man nineteen hundred years ago, he was the legal heir and ruler of this earth. However, he realized that Satan had gained control by usurpation when he murdered Adam and through him the race. Satan offered to compromise with Jesus and divide his influence, but the Master refused, knowing that God's time had not yet arrived for Jesus to take control; therefore he said to the disciples, 'Henceforth I will not have much to say to you, for the prince of this world cometh and hath nothing in me.'

"St. Paul testified that Satan is the god or prince of this world (order of things) and that he has blinded the minds of the people. According to the chronological data furnished in the Bible (which I will not now have time to dwell upon) we understand that we are now living in the time for the Lord Jesus to take control of earth's affairs and begin the great work of molding and shaping the destiny of nations prior to their removal and the establishment of his kingdom. As I have already pointed out, the wonderful inventions of the last few years furnish striking evidence that we are in this time and that the veil of ignorance is being lifted, permitting the light to dawn upon the human family. But, because of the innate selfishness, the great men of this world are not using these advantages to the benefit of all the people as God declared they should, but are using them to their own personal advantage and aggrandizement. This is preparing the world for the great time of trouble to which I shall refer later. For this reason we believe that we are in the initial stages of the establishment of the kingdom and that the Great King is near.

"The evidence heretofore mentioned does not constitute proof to any one except those who are watching. Now we introduce the testimony of the strongest witness that could be produced, and viewing present events in the light of this testimony, the Christian whose heart is turned toward the kingdom and who reads the Bible with a prayerful desire to understand it must recognize the presence of the Master in the initial sense.

"Just prior to his crucifixion, our Lord sat on the side of the Mount of Olives, when his disciples came to him and asked the pointed question, 'Tell us, what shall be the sign of thy presence and of the end of the world (age)?' The word rendered 'coming' in this text is from the Greek 'parousia' and means, as my opponent will concede, 'presence.' It will be seen that the question links inseparably two events, the presence of the Master and the end of the age. Answering this question the Master uttered the most remarkable prophecy recorded in holy

writ, which prophecy has been especially in the course Of fulfillment during the past forty years.

NOAH'S DAY.

"The Lord pointed out many separate and distinct proofs that would be evidences of his presence, some of which we give. He said (Matthew 24:37-39), 'But as the days of Noah were, so shall also the coming (Greek parousia -- presence) of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming (presence) of the son of man be.

"What is the striking similarity between the day of Noah and the day in which we are living? Noah was telling the people that the age was about to end and a great deluge was impending. For 120 years he thus told it. Noah was thought to be a fool. The people were oblivious to what was about to happen. And so it is to-day. These marvelous events are taking place before the eyes of the people and the great masses are in darkness as to the true meaning thereof.

SCOFFERS SCORED.

"I imagine I can now hear some of our ministerial friends who differ with us scoff at the idea of any one stating that the Lord is present in any sense, or that the kingdom of Messiah is near at hand. For a quarter of a century Bible students have recognized the proof of the Master's presence, which proof has grown stronger. I realized when I signed the agreement to debate the negative of this proposition that there would be many who would scoff at my asserting the presence of the Lord. This of itself is a confirmation of our faith in the correctness of the position we take, and in proof thereof we cite the words of St. Peter, who said, 'Knowing this first, that there shall come in the last days scoffers walking after their own desires and saying where is the promise (information -- divine assurance) of his presence, for since the fathers fell asleep all things continue as they were from the beginning. For this cause they are willingly ignorant.' (2 Peter 3:3-5.) The fact that the scoffing "is so marked is a strong proof that we are in the last days (applause) just as they scoffed at old Noah in his day.

GOSPEL TO ALL NATIONS.

"As another evidence, our Lord said. 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.' (Matthew 24:14.) Never before in all the Christian era has the gospel gone to all nations until within the last sixty years. Within that time the Bible has been printed and circulated in every national language of earth. Within the past ten years the gospel of the kingdom (that is to say, the message announcing Messiah's kingdom for blessing of all the families) has gone to every nation of the earth, and the Watch Tower Bible and Tract Society has been one of the agencies doing this glorious work. (Applause.)

"Another proof offered by the Master was that he would gather, in the time of his presence, the true saintly class together, without regard to creed or denomination. He said, 'And he shall send

his angels with a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' (Matthew 24:31.) 'Angels' mean messengers. Throughout America and Europe, Asia and Africa, during the past forty years. Christian people have assembled together for the study of God's word and particularly the message of Messiah's kingdom, in utter disregard of all denominations -- laying aside all of these.

"In corroboration of this statement of our Master he pointed out, in Matthew 13:24-41, that the age would end with a harvest, at which time he would be present directing the harvest, and that he would then separate the true Christians from the 'tares'; that the tares would be bound into bundles and his true 'wheat' class would be gathered into the kingdom. My opponent will not attempt to gain-say that of the 180 different denominations of Protestant Christianity that in every denomination the true Christians are by far in the minority. Politics, social matters, business, have so entered the church system that it has driven out, largely, the spirit of the Lord, and the true child of God who is hungering and thirsting after righteousness is seeking his food elsewhere, and, using the language of my opponent uttered by him at the time we signed the contract for this debate, 'You people stand together, but among our churches it is all confusion.' We see the bundles being bound in the form of church federation. A few years ago it was one denomination fighting another, each fighting for their own doctrines; today doctrines are thrown to the winds and the ministers say, 'Believe what you please, only belong to our church.' (Applause.) I am not saying this to offend, but to call your attention to these events that the minds of more people might be brought to an understanding of their meaning.

DARKENING OF THE SUN.

"As a further proof of his presence the Master said, (Matthew 24:29) 'The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven and the powers of heaven be shaken.' In Revelation 12:1 we are told that the sun is a symbol of the gospel light, of which the ransom sacrifice of the Lord Jesus is the center; that the moon is a symbol of the light of the Mosaic law and the stars are symbols of the teachers of the church claiming to be successors to the apostles. What I now say is not said to reflect upon my opponent, because he expresses his belief in the ransom sacrifice of our Lord, but he will agree that we are living in a day of general infidelity amongst professed ministers of the gospel. (Applause.) Higher criticism and evolution have entered our colleges and universities, and the good old gospel of Christ Jesus and him crucified is no more there desired. Therefore, the sun, symbolizing the sacrifice of the Master, has become darkened, as Jesus said it would, and the moon, the Mosaic law, is meaningless, and many are saying that the sacrifice of the animals under the Mosaic law was a barbaric slaughter, whereas St. Paul points out that this foreshadowed the great sacrifice which would make atonement for the sins of the world.

FIG TREE.

"Previous to this Jesus had likened the Jewish nation unto a fig tree; or, in other words, used the fig tree as a symbol of the Jewish nation when he withdrew his favor from that nation. Now, he says, in answer to the disciples' question concerning what would be a proof of his presence: 'And he spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise ye,

when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, this generation shall not pass away till all be fulfilled.'

"The apostles frequently refer to the Jewish age as a parallel of the gospel age. National Israel dated its birth from the death of Jacob, which was 1812 B. C. God's favor was officially withdrawn from the Jews five days before the crucifixion, which was A. D. 33, and Jerusalem was completely overthrown thirty-seven years thereafter. If there is a parallel in other things concerning the two ages, there is much evidence that there is a parallel in time. Jehovah definitely stated, through three of his prophets -- Isaiah, Jeremiah and Zechariah -- that he would render a double unto Israel for her iniquities. The word 'double' in these prophecies translated means 'duplicate.' In Jeremiah 16:13-18, God, through the prophet, points out that he would turn Israel out of the land of Palestine into the land of the 'North' (Russia) and other countries of the earth, and that they should suffer persecution for the length of time they had received his favor.

PROPHECY POINTED.

"Through the prophet Zechariah (9:9), Jehovah pointed out that when that prophecy should be fulfilled it would mark the date of the beginning of the double, or, in other words, mark the beginning of his withdrawal of favor from the Jew. In Matthew 21:1-9 we find a fulfillment of the prophecy of Zechariah stated in terms that it was a fulfillment of that prophecy; therefore we have marked, to the very day, the length of the Jewish Age, viz., 1845 years. Now, if the Gospel and Jewish Ages are the same length, at which time God's favor should begin to return to the Jew, then we have but to add 1845 to 33, the date of the fulfillment of this prophecy, which would bring us down to 1878, at which time God's favor should begin to return to the Jew, and during which time the Messiah must be present.

"In 1877 and 1878 Russia and Turkey were at war. Russia was successful and dictated to Turkey terms of peace, resulting in the treaty of San Stefano, which practically effaced Turkey from Europe. God has always acted through human agencies. In that very year, the prime minister of Great Britain was Lord Beaconsfield-Disraeli, a full-blooded Jew. He performed an act of great favor to the Jew at that time.

TROOPS TO DARDANELLES.

"As premier of Great Britain, he sent a British fleet into the Dardanelles, brought Indian troops to Malta and made a demonstration against Russia, threatening her unless she modified the terms of the treaty of San Stefano. Russia yielded and agreed to a discussion of the whole affair at Berlin. Accordingly, from June 13 to July 13, 1878, the Berlin congress was held. Bismarck presided. Lord Beaconsfield dictated the policy of that congress. He compelled Russia to greatly modify her treaty. Turkey was enfranchised and made independent, but upon the express condition that civil and religious rights be granted to the Jews. (See Jewish Encyclopedia.)

"Here was the first favor that had ever been shown to the Jew after their expulsion from Palestine, and that by a Jew as the prime minister of the greatest nation of Europe, and marked

the beginning of God's favor to that people. (Applause.) Russia, chagrined because of being compelled to modify her treaty, which resulted in favor to the Jew, began a persecution of the Jews in that land. It is a well known fact that the great majority of orthodox Jews have been in Russia since the days of the destruction of Jerusalem, just as God has stated in the prophecy of Jeremiah they would be.

"In 1881 persecution became so great in Russia that Montefiore and Rothschild attempted the colonization of the Jews in Africa to relieve their oppressed condition. In 1886 Theodore Herzl, a Jew, organized in the city of Basel. Switzerland, with a mere handful of Jews, the Zionists. Zionism has grown until today, in every city of the world holding any number of orthodox Jews, it has an organization. What is its purpose? To get Palestine for the Jew!

"In 1910 I made a personal investigation of this matter in Palestine. I there met Dr. Levy, the financial agent of the Zionists. He pointed out to me the great work that organization is doing. There were then 110,000 Jews in Palestine who had come chiefly from Russia. They were building colonies, schools, factories and making other valuable improvements; in fulfillment of prophecy. they were gathering out the stones and farming the land. I am reliably informed that since then there has been far greater improvements. Dr. Levy told me at that time the rich Jews were furnishing money to the banks that the Zionists had in Palestine, and that these banks were loaning money to the poor Jews with which to buy land in Palestine, and that they were not taking mortgages on the land. He called my attention to the fact that Turkey had recently changed her constitution providing that the taxes should be levied upon real estate; that the Mohammedans were fearful that this change would make it impossible for them to meet their taxes; that they were anxious to sell their land; that the prices have gone down, and the Jews were taking advantage of it to buy.

PROPHECIES FULFILLED.

"In this the Jews are today fulfilling the prophecy of Jeremiah relative to this matter, to-wit: 'Behold, I will bring them from the north country (Russia) and gather from the coasts of earth; they shall come with weeping and supplication will I lead them for I am a father to Israel. Hear the word of the Lord, O ye nations, he that scattered Israel will gather him and keep him as a shepherd does his flock, for the Lord hath redeemed Jacob and ransomed him from the hand of one that was stronger than he.' (Jeremiah 31:8-10.)

"Behold, I will gather them out of all countries whither I have driven them in mine anger and in my fury, and I will bring them again unto this place and cause them to dwell safely and I will give them one heart and one way that they may fear me forever. And I will make an everlasting covenant with them and I will not turn away from them to do them good, and they shall not depart from me and I will rejoice over them and do them good, and I will plant them in this land, assuredly with my whole heart and with my whole soul. And fields shall be bought in this land whereof we say, it is desolate. And men shall buy fields for money and subscribe evidence, and the land of Benjamin and in the places about Jerusalem, for I will cause the captives to return saith the Lord.' (Jeremiah 32:36-44.) Note our Master's words again in this connection. Note he said: 'When ye see these things come to pass, ye know that the kingdom of God is nigh at hand.' (Luke 21:30,31.)

FAITH CAUSES MOVEMENT.

"To those who have faith in God's promises, this looks like his favor working through natural agencies to get the Jews back to their old home. I said, 'Dr. Levy, why are you Jews returning here?' He answered, 'We believe in the prophecies; we believe in the promises that God made to our father Abraham that this should be our land, and we believe that the time has come for us to have it and we have come back here to get it.'

"Jehovah, through the prophet Amos, said, 'I will bring again my people Israel and they shall build the waste cities and inhabit them, and they shall plant vine-yards and drink wine thereof, and they shall make gar-dens and eat the fruit of them, and I will plant them in their own land and they shall no more be plucked out of their land.' (Amos 9:14, 15.)

"Quoting our Master's words again in this connection, note he said, 'When they (the fig trees) shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled.' (Luke 21:30-32.) Referring to the end of the age in answer to the question of the apostles then, he adds, 'Verily, I say unto you, this generation (which is on the earth at the lime these things transpire) shall not pass away until all these things be fulfilled.' A generation is the average length of human life. That average today is about thirty-seven years, which might signify that within forty years of the beginning of the fulfillment of the prophecy Messiah might set up his kingdom.

DISTRESS OF NATIONS.

"Further answering the question, Jesus said concerning the end of the age and the time of his presence, 'Upon the earth shall be distress of nations with perplexity, and the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth.' (Luke 21:25, 26.) When in the world's history has there been the distress of nations like unto this day? Twelve nations at war and the peace of the whole world threatened, with much evidence that the time may be near when the fair land of America will be drenched with blood of her own sons! In every government of the world there is distress -- financial distress, social distress, political distress, labor trouble and many other troubles. There never was a time in the world's history when men were so perplexed as now. Their perplexity extends along all lines, and with fear they look forward to what may transpire any day.

"President Wilson in a speech delivered the ninth of April, 1915, said: 'These are days of great perplexity. when a great cloud of trouble hangs over the greater part of the world. It seems as if great, blind, material forces had been released which had for long been held in leash and restraint.'

TIME OF TROUBLE.

"I am not a pessimist, nor am I trying to incite the people. I am not a Socialist and am not speaking in their behalf. I am not an anarchist, but I am a Christian and I conceive it to be my

duty to my fellow men to point out that we are in the time of the end: in the time of the presence of our Master; in the time of the disintegration of the present order of things which must immediately precede the establishment of the kingdom of righteousness.

"Another answer that Jesus gave to this question was that the age should end with a time of trouble. He quotes from the prophecy of Daniel, saying, 'For then shall be great tribulation such as was not since the beginning of the world, no, nor ever shall be.' (Matthew 24:21.) Jehovah had expressly pointed out, through the Prophet Daniel, from which our Master quoted, that the great Messiah must be present prior to and during the time of trouble, as will be seen by reference to Daniel 12:1: 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.'

"The present war cannot result in any good to any nation involved therein. Bloodshed begets a desire for bloodshed. The nations are being weakened just as God pointed out through the prophet Joel (3:9-13) that they would be weakened. No peoples engaged in this war will be content to turn back and find their homes, their business and many of their loved ones gone. They cannot be expected to start in again to build a system of monarchy which has forced them into the field to fight, one against another. The Scriptures clearly point out that these wars will breed discontent and the honest-hearted Socialist who has stood long for the government will be driven to the position of anarchism. The Socialist editor of the New York Call, which is the mouthpiece of that organization in America, commenting upon the European wars, recently said, 'We have not started this thing (the war) and we hope that our correspondent will comprehend us when we say that now that it is started the most cold-blooded calculation on our part at the present moment is that they should all bleed each other to exhaustion, so that the coming social revolution may have an easy job of sweeping out the stinking fragments. We are through with protesting, mourning and deploring. That time is passed, and now we stand for destruction.'

STATEMENT DISAPPROVED.

"We do not approve of these words. We do not quote them for that purpose, but to point out that the elements are gathering in the earth for the worst time of trouble the world has ever known, just as the Master pointed out it would at the time of his presence.

"The churches throughout America and Europe have set aside special days of prayer for peace. Many other organizations are asking for peace, but there is no peace. We are assured by some that general peace will come within a few months. The Scriptures indicate that this is not the case, but, on the contrary, we are in the prelude to the great 'battle of Armageddon' and the forces are assembling everywhere for this final conflict. This is in harmony with St. Paul's statement, 'For when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.' (1 Thessalonians 5:3.) Mark, the apostle states that this occurs at the time of the presence of our Lord!

HOW HE COMES.

"Both the Lord Jesus and apostles declare that the second presence of our Lord would be unobserved by the world in general. St. Paul stated (1 Thessalonians 5:2), 'He cometh as a thief in the night.' Jesus said (Revelation 16:15), 'Behold, I come as a thief!' This does not mean that Christ is a thief, but his manner of appearing is like a thief. A thief does not come with a torch and a band of music or flaring trumpets, but quietly, stealthily, when the people are asleep. The so-called orthodox Christian world is asleep. (Applause.)

If you were expecting a thief at your home, but did not know the hour of his coming, you would stay awake and sit near the electric light switch, and would turn it on at the first evidence of his appearing. The Christians were admonished to watch, not knowing when the Master would come, and so they have been sitting near their electric light. (Psalm 119:105.) The truly consecrated watchers are people who discern by their light (God's word) the meaning of the events that are now transpiring. We should remember the Scribes and Pharisees did not recognize our Lord as the great light at his first advent. History is repeating itself.

JESUS' WORDS QUOTED.

"Jesus said (Matthew 24:27): 'For as the lightning cometh out of the east and goeth unto the west, so also shall be the presence of the Son of Man.' Everyone knows that the lightning does not start in the east and go across to the west. The Greek word 'astrape,' here translated 'lightning,' means 'bright shiner,' and therefore properly describes the sun, which rises in the east and shines across to the west. Early in the morning the gray streaks of light are seen for some time in the east before the sun comes forth. The sun is present, but its light is dimly discernible. So now with the reference to Christ's presence.

"Again he said: 'They shall see the Son of Man coming in the clouds of heaven with power and great glory.' Clouds, wherever used in the Scriptures, symbolize trouble; heavens, the ecclesiastical systems, and so those who are watching can see a great deal of trouble in the ecclesiastical systems and the world in general, and the age is ending with a time of trouble.

SCRIPTURE MISCONSTRUED.

"St. Paul said: 'The Lord Jesus shall be revealed from heaven in flaming fire' (2 Thessalonians 1:7, 8). Many have misconstrued this Scripture to mean that he would appear in a luminous cloud, from which he would set the earth on fire, and it would burn up, and everything in it. This is the Calvinistic construction. How unreasonable! Re-veal means to make known, make manifest, as we have heretofore pointed out. Fire is a symbol of trouble and destruction. Jesus, quoting the prophet Daniel, said that the age would end with a time of trouble such as never was since there was a nation, and the world will discover in this trouble his fiery judgments, and that it is because of the Lord's presence that these judgments have come. and thus will he be revealed to the world.

"In the Lord's great prophecy the word 'coming' is translated from the Greek, 'parousia,' which means presence. In a number of other places in the Scriptures the word 'apokalupsis' is

translated 'coming,' but means 'revelment.' For instance: In 1 Peter 4:13, 'But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.' The Lord is present unseen by any natural eye, but discerned by those who have the spiritual understanding, and in due time he will be revealed unto all persons. To illustrate: I have in my pocket some-thing that has been here ever since we have been in this building, but it is not revealed while in my pocket; here the word 'parousia' applies; now I take it out and exhibit it, reveal it, and now the word 'apokalupsis' applies.

"Christ has not come for the purpose of destroying the literal earth, because that abides forever. (Isaiah 45:18, Ecclesiastes 1:4, Psalm 115:16.) There are three primary reasons for the second coming of our Lord: First, to take unto himself his bride, the church, which he is now doing. Second. to bind Satan and restrain him of his power, as stated in Rev. 20:1-3. And, third, to establish his kingdom for which he taught his followers to pray, 'Thy kingdom come, thy will be done on earth as it is done in heaven.'"

REBUTTAL BY TROY. LAST ARGUMENT ON.

Mr. Troy said: "Dear friends, as this is the last opportunity I shall have of addressing you I do not wish to resort to any ridicule of what we have been listening to."

A Voice: "Louder."

Mr. Troy continued: "I hope you are not a soul sleeper -- I will try to reach you. My heart is sad tonight, to see so much earnestness and so much effort put into a thing that is not at all original with the speaker, but that has been forced on him, not by Bible study, but by the study of writings extraordinary to God's word.

"My dear friends, I know what it means to sacrifice. I am here tonight with my hands in my own pockets, too.. It has cost me just as much financially to be here tonight as it has cost Mr. Rutherford. (Applause.) I am here conscientiously trying to bring you good people to study God's word for yourselves. (Renewed applause.)

BIBLE STUDY URGED.

"We hear a great deal about the Bible in the public schools: I think it would be well for us to advocate the Bible in the church. (Renewed applause.) If my good brother to whom you have been listening so patiently all of these nights, and many of you sympathetically understanding just his line of thought, had received the instruction that was due him in the Baptist church, he would not be on this platform tonight. (Applause.)

"I, too, believe in the coming of the Lord Jesus Christ. I believe that he is coming visibly, and every eye shall see. (Applause.) I believe that this same Jesus that was taken up from the presence of the disciples from the

Mount of Olivet shall come in same manner as he went out from their presence. (Applause.)

COMING OF THE LORD.

"There are preachers who would classify Brother Rutherford and myself as belonging to the outfit of star gazers, impracticable visionaries, because we do believe in the coming of the Lord. Why, I have had people to tell me that I preach millennial dawn. Are you agreed?"

"The argument which I have presented this evening is pertinent to the proposition which I engaged to discuss. I repeat it, that it all resolved around the question of the nature of Christ. If I had said this evening that Jesus Christ is coming in visible presence, that he will come first for his saints, the church of Christ -- 'The dead in Christ shall be raised first' -- and finally coming with his saints in his kingdom, visibly manifested to all of the nations of the earth -- 'For behold, the Son of Man cometh with clouds, and every eye shall see him, and they that feared him, and all the tribes of the land shall mourn over him' -- my friend, if he were consistent to his position would have to say it is not so. (Applause.)"

ONE VIEW GIVEN.

"Christ is not coming, manifest to all natures, human, angelic and spiritual. He is coming only in a spiritual sense, and the world will not see him. If those of you who are not acquainted with the position of my brother as I am could only see that here is the whole situation in a nutshell, the difference between his teaching and my teaching, being expressed thus: I believe that Christ is visibly coming. I believe that Christ was visibly, physically, resurrected, in the same body that was crucified on Calvary. I believe, therefore, that if the same Jesus comes, it must be the Christ that suffered on Calvary. (Applause.) Not a spirit being, but the same Christ."

"For the dead in Christ shall rise first; then all which are alive and remain unto coming shall together with them be caught up in clouds to meet the Lord in the air.' That is one phase of it."

ANOTHER PHASE RECITED.

"He 'is also coming in flaming fire, taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ. That is another phase of it. (Applause.)"

"My friend would say, 'He is coming with trumpet shouts and the voice of the archangel,' but we will not hear it -- that trumpet business has application to the wars of the world. In other words, Christ comes to the trumpet blast instead of with the trumpet blast."

"If there is anything that it seems to me the adversary is seeking to do, it is to deny that Jesus Christ is God come and coming in the flesh. (Applause.) If there is any one thing that the adversary wants to do, it is to tell you that Christ is not coming, literally, visibly, bodily, but that he will remain an invisible spirit being."

DENIAL AN INCLINATION.

"If there is any one thing that the adversary wants to do, it is to deny God the Father, God the Son, and God the Holy Spirit. (Applause.)

"My brother has referred you to the passage on the one who alone hath immortality. I say again that that applies to Christ as God, the King of Kings and Lord of Lords.

"Again, I say, where is the one passage that expresses to us the unique feature of a millennial dawn, purgatory? Last night the one test passage broke into three passages. Tonight there have been two more added -- five in all. This expresses the whole situation -- by tacking together these isolated passages you can make the Bible stand for anything. (Applause.)

PROOF IS SOUGHT.

"Every great doctrine of Revelation is stated once clearly and unmistakably. I ask my friend again to present to me one passage of Scripture which presents beyond the shadow of a doubt ever feature of the millennial purgatory theory. (Applause.)

"I am not here to make any attack upon Brother Rutherford. I want that these debates shall end with dignity. I want that when we part we shall be as when we met. But before God and before the angels, I take this opportunity to brand with a bar sinister this pernicious doctrine of a millennial purgatory. (Great applause.)

"My friends, if I believed for a moment that there was any truth in the millennial purgatory theory, I would consider it the fundamental doctrine of all God's word. If, my dear friends, I considered this millennial purgatory theory the sure word of God, I would say to myself, How strange it has only been revealed in these last days!

"Why was it that when the Holy Spirit came to the apostles on the day of Pentecost to guide them to all truth, that the holy apostles failed to be taught this millennial purgatory doctrine? (Applause.) Why is it, my dear friends, that all through the ages the church, when men have not only preached, but died for the Christian faith, that this millennial purgatory doctrine is absolutely found wanting? This teaching is one of the sure inventions of the devil in the last days. (Applause.)

"I can readily understand how one can appear before audiences and talk history after a fashion, and theology after a fashion, and lead many astray. There is no mystery, my friends, in the interest which you take in these strange teachings -- none to me. I do not think that I can stop it, either, for there is something more than human behind it. It is Satanic. (Applause.)

CONFIRMATION WANTED.

"My dear friends, if this millennial purgatory doctrine is true, then where, I repeat, is that passage which states every feature of the teaching that all the dead are raised. to perfect Adamic human perfection; that all the dead shall be given a thousand years of trial for life; that

all the dead, if they don't make progress in the first hundred years, will be snuffed out in the second death? That Israel is to be restored, it is true, but all the nations of the earth will become Israel, and Israel become all the nations. and all the nations with Israel, and with all the dead together will mix in a sort of millennial purgatory. (Applause.)

"I am handicapped this evening in trying to present to you a teaching that many of you have never bothered your heads even to study; and if you take my advice, never attempt it. (Applause.)

"God bless you."

REBUTTAL BY RUTHERFORD.

Mr. Rutherford said:

"We have reached the conclusion of this four days' debate. It has been a season of sincere pleasure to me. I hope all here have received some good therefrom. It is my wish at this time to say that I have not intentionally offended anyone. If anyone has been offended I humbly beg his pardon. None of us can speak perfectly, but God knows our hearts. Soon, dear brethren in Christ, if we are faithful to the Lord, that which is perfect will come, and then we can do perfectly as well as will perfectly.

"Under these four propositions that we have here discussed I have pointed out the salient features of God's revealed plan. That we may go away with it in our minds let me briefly sum up our four propositions as a whole:

PROPOSITION SUMMARIZED.

"God made our first parent a perfect man. He violated God's law and was sentenced to death, and was thereby deprived of all his legal rights, and later actually died. By inheritance this death sentence passed upon all. God, foreseeing the course man would take, provided, before the foundation of the world, for his redemption and deliverance from sin and death. His unchangeable promise was made to Abraham. 'In thy seed shall all the families of the earth be blessed.' That promised seed is Christ.

"Then Christ came and died that the death sentence might be lifted off of the human race. His blood provided a purchase price for ALL mankind with the guarantee that ALL should have ONE trial for life. In God's due time ALL must be brought to a knowledge of the truth.

PREACHING OF GOSPEL.

"For nearly nineteen centuries the gospel has been preached to all nations AS A WITNESS, merely, that the Bride of Christ might be called out from amongst men. Down through the ages the invitation of Jehovah to her has gone forth as expressed by him through the words of his holy prophet: 'Hearken, O daughter (the prospective Bride of Christ -- the church) and consider and incline thine ear; forget also thine own people and thy father's house (Adam's house -- the

world in general); so shall the King (the Lord Jesus -- the Bridegroom) greatly desire thy beauty, for he is thy Lord and worship thou him.' (Psalm 45:10,11.)

"Never was a proposition of marriage couched in more delicate and beautiful phrase. God has compelled none to come, but has graciously invited the willing sacrificers. Those who will compose the Bride of Christ have willingly entered the narrow way and faithfully trod therein. They have walked in the valley of the shadow of death, yet feared no evil, for the Lord has been with them as he promised.

KINGDOM OF BLESSING.

"In John 14:1-4 he said he was going away to prepare a place for his bride and that he would return and take her unto himself. Since then his followers have journeyed along the vale of tears and persecution and, according to his instruction, have prayed, 'Thy kingdom come. Thy will be done on earth as it is done in heaven.'

"The prophets of old foretold the coming of such a kingdom of blessing; the Psalmist sang of its coming and their songs have encouraged the saints throughout the entire Gospel Age. The apostle exultingly wrote of the coming of the King and the glorious union of the bride with the bridegroom, and now the King is here and soon all the members of the bride class will be with him. Oh, what a glorious union that will be! 'Oh, the prospect it is transporting, hasten ye the hour.'

CHRISTLIKE CHARACTER.

"The bride's beauty is described by the prophet of the Lord in these poetic words: 'The king's daughter is all glorious within; her clothing is of inwrought gold. She shall be brought to the king in raiment of needlework' (beautiful Christlike character, because she must be like him).

"The union of the bridegroom and bride consummated, then the long promised blessing of the world will begin, and for a thousand years the work of restitution will progress. Those dying last will come forth first -- 'The last shall be first' -- some one day, more another day, until all are awakened out of the grave and all have had ONE trial for life.

"Then they will have an opportunity to learn righteousness, 'For when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.' (Isaiah 26:9.)

"Those refusing to learn and obey righteousness will be destroyed forever. Those learning righteousness and continuing therein shall be restored to perfect humanity and live on the earth forever.

"During the reign of Christ the earth itself will be brought up to the highest state of cultivation, the desert blossoming as the rose. The earth will become a fit abode for perfect man. Then will be brought to pass God's purpose as expressed by St. Paul. 'He will gather together in one all things in Christ, both which are in heaven and which are on the earth.' (Ephesians 1:10.)

"That glorious time must be preceded by the 'Great Time of Trouble' which has already begun in many of the nations. Exactly on time, as promised. 'The nations are angry and God's wrath has come.' (Rev. 11:12.) The King is here. He is smiting the wicked systems and re-moving the debris that soon he may begin his glorious reign. The prelude to the battle of Armageddon is already begun.

MARVELOUS PERIOD.

"We are living in the most marvelous period of the world's history. To be living today is indeed sublime. great opportunities, great privileges are hourly rushing by. Are we availing ourselves of these?

"To the Christian that has not been living up to his privilege, but who nevertheless loves the Lord, we say, 'Awake, put on thy beautiful garments.' Behold the bride-groom, prepare ye for him, his glorious kingdom is at hand.

*"Come all ye saints to Pisgah's mountain
Come view our home beyond the tide;
Millennial Canaan is before us.
Soon we'll sing on the other side.'*

GOD'S KINGDOM AT HAND.

"To furnish the faithful ones of Christ's followers, who amidst the persecutions, jeers and taunts of the world, have held fast to their covenant of sacrifice, zealously striving to be pleasing to God, we say, 'Arise and shine, for thy light has come, and the glory of the Lord is risen upon thee.' 'Lift up your heads and rejoice for your deliverance draweth nigh. The kingdom of God is at hand.'

"Lift up, lift up thy voice with singing,
Oh earth, with strength lift up thy voice!
God's kingdom to the earth is coming,
The king is at thy gates, rejoice!

"Arise and shine in youth eternal
Thy light is come, thy king appears,
Within this century's swinging portal
Breaks the new dawn -- the thousand years!

"And while the earth with strife is riven
And envious factions truth do hide,
Lo! He, the Lord of earth and heaven,
Stands at the door and claims his bride.

"Lift up thy gates! Bring forth oblations,
The Lord of earth his message sends!
His Word, a sword, will smite the nations,
His name the Christ, the King of Kings.

"He's come! Let all the earth adore him;
The path his human nature trod,
Spreads to a royal realm before him,
The LIFE of life, the WORD OF GOD."

RUTHERFORD TAKES FLING AT MODERN CHRISTENDOM

Noted Attorney Declares People Asking for Spiritual, Receive Serpent

Declaring that the people have asked for spiritual food and have received instead "a serpent with all the stinging, hissing fires of an imaginary hell," Attorney J. F. Rutherford of New York charged Christendom -- mystic Babylon, he termed it -- with unfaithfulness and with teaching man-made theories, in a lecture delivered before more than 3,000 people in Shrine auditorium yesterday after-noon.

Babylon Before the Great Court, or Denominational Confusion Explained was the title of his lecture, which was given close on the heels of a four-night debate with the Rev. J. H. Troy of Glendale.

The speaker said in part as follows:

"The statement of this subject implies that Babylon has an existence; that it is amenable to some law; that it has violated that law; that there is a great court having jurisdiction to try Babylon; that Babylon is before the court to answer the charge of wrongdoing and that judgment thereupon must follow.

FORMAL INDICTMENT PRESENTED.

"That we may discuss this question in order we present a formal indictment.

"Babylon, through the countries of Europe and America, has been and is now guilty of the following wrongful acts and things, that is to say:

"First -- Inconsistency in this, that she has claimed to teach the Bible to the people, whereas in truth and in fact she has adopted and taught the people man-made theories, thereby misleading them.

"Second -- She has denied the ransom sacrifice both indirectly and directly. Indirectly, by teaching that all men have inherent immortal souls and that the wages of sin is eternal torment. Directly, by teaching that man was never perfect, did not fall by reason of sin, and there-fore needed no redeemer.

"Third -- Lack of piety in this, that while professing godliness she is given over to worldly pleasures and pursuits such as church fairs, social teas, boxing bouts, etc.

"Fourth -- She has failed in her avowed purpose to convert the world. Claiming that her commission is to bring the world of mankind into harmony with her dogmas and thereby save them, after many centuries of effort, she has failed and has lost the confidence of the people.

WRONGFUL TEACHINGS ALLEGED.

"Fifth -- She has wrongfully induced many to believe in the destruction of the literal earth, discouraged many by teaching that none can ever live in happiness except in heaven, and has denied the restoration of the human race.

"Sixth -- She has wrongfully deceived the people by teaching that man has power to forgive sins and to absolve other men from wrongdoing.

"Seventh -- Unfaithfulness in this, that having assumed the position of ambassador for Messiah's kingdom, she has willfully neglected to proclaim the message of that kingdom and on the contrary has yielded to the flatteries of men and wrongfully formed alliances with political governments in order to gain popularity, temporal power and influence.

"The original name, Babylon, meant the gate of God; later the name signified, confusion. God has permitted certain things to happen in order to picture or foretell other things upon a larger scale to thereafter follow. This rule is true with reference to Babylon. Ancient Babylon was a type or picture of Mystic Babylon.

PICTURE NEARLY COMPLETE.

"Every part of this great picture has been fulfilled except that part relating to the complete destruction. The hour is due for the fulfillment of that part; the most important hour in the world's history for centuries past and a time when it behooves every man who thinks to study well the conditions, the meaning thereof and the present outworkings of God's great plan.

"The word 'Christendom' commonly used today is a short method of stating Christ's kingdom. 'Christendom' is Mystic Babylon, of which Ancient Babylon was the type.

"Jesus had plainly declared, 'My kingdom is not of this world; if it were, then would my servants fight and I would not be delivered to the Jews.' He had also clearly stated to his ambassadors, 'I go away to prepare a place for you and will return again and receive you to myself, and establish my kingdom.' It follows that every faithful ambassador of Christ, therefore, must hold him-self aloof from all earthly alliances, proclaiming alone the message of Messiah's coming kingdom of righteousness. Like the picture, this, the church of Christ, was the true gate to God.

"About the third century, ambitious men, including Constantine, the then emperor of Rome, embraced Christianity. The desire to popularize Christianity led pagan, or heathen Rome, to embrace it in a formal way and then take away certain of its pure doctrines and add thereto certain pagan doctrines.

"Today we have in America 186 different denominations, but one of which is declared exclusively the message of Christ Jesus and him crucified -- Christ as the great Redeemer of the world whose kingdom will bring blessings to the people.

"It does not follow that because the Babylonish systems are to be overthrown in a great time of trouble that those having been in these systems will be tormented for-ever and ever. Times of restitution shall follow the re-construction of the government by bringing all of those who love righteousness and hate iniquity under the kind, loving ministration of Messiah's kingdom."



Hale-Crossley Printing Co. 111 N. Market St. Chicago, Ill.