This is the great point of controversy on this book.  
We think that the case is very easily decided.  
 We ask first—Will the literal interpretation stand  
here? It will. Does it produce absurdity to suppose that the resurrection may be of persons really  
slain? By no means. Then the literal interpretation  
is the true one.  
 Allegorists would have us believe that the resurrection  
here spoken of is a figurative and corporate one.  
“The party of Antichrist is put down, the Christian  
party (or the Church) is exalted and in power.”  
 Now we reply first, That if *this* resurrection may be  
explained away, so may all others. We answer next,  
*That if the resurrection be figurative and corporate, the  
death which precedes it is figurative and corporate also.*  
We forbid you, then, to assume that Christ’s cause is  
put down by the literal beheading and slaughter of  
individual believers. That is literal death, and you  
may not steal our weapon. There may be the figurative  
and corporate extinction of a party, by the dying  
out of the principles which created it, in the minds of  
its partisans. *That* you may take, if you will: and if  
you are Calvinists, you will find it a live bombshell in  
the camp.  
 We proceed, then, to apply our lever. The death  
which is suffered by the saints is literal and individual;  
such, therefore, is the resurrection. The first proposition  
needs no long proof. It will not be denied that Jesus  
calls His followers literally and individually to die for  
Him. Matt. x. 21, 28, 30; xxiv. 9; Rev. i. 13; vi.  
11; xiii. 15; Luke xii. 4, 5, etc. It will not be disputed, either, that not a few have, in obedience to our  
Lord’s words, simply and literally given up life for His  
name. As, then, the life surrendered was literal  
and individual, literal and individual is the life  
restored.