

His works unwise, of which the smallest part Exceeds the narrow vision of her mind?"

We ascend now to the nobler creature, man. Formed by the same hand; moulded of the same materials, the dust of the earth; animated by the same spirit of the breath of lives; in what consists the superiority or difference between him and the beasts of the field?

1. God has given to man a more complicated and diversified organization; which imparts to him more numerous, and superior faculties; a superior mind.

2. He has the gift of speech, and was created in the image of God.

3. He has a moral nature, and therefore responsible and accountable. A subject of praise and blame; of reward and punishment. He is a being for whom the Son of God has died, a candidate for immortality. He will be raised from the dead at the second coming of Christ.

He resembles the animals in these particulars.

Both are material,—Both are mortal,—Both have living souls,—Both have spirits,—

And both alike are entirely dependent upon their organization for all their mental phenomena. Although there is a great difference in these three great natural organized orders of nature; and they are widely separated from each other as a class; yet they meet and overlap at their extremities: so that the highest of the vegetable class, is superior to the lowest of the brute; and the highest of the brute is superior to the lowest of men. And pray were in the series does "immateriality" and "immortality" begin, and where is the dividing line? As they cannot be predicated of the one, so they cannot be predicated of the other.

[TO BE CONTINUED.]

THE END OF THIS AGE.

In the following article Br. Jones develops his subject by texts of scripture and comments. To aid the reader, and to avoid repetitions, we have numbered each of his texts from 1 to 21; and also numbered our reply to correspond; so that it can be seen at once to which part of Bro. Jones' article we are replying, as the figures correspond at the commencement of each paragraph. Hence the reader can go through the whole of his article before looking at our reply, or he may read the corresponding paragraphs together. Each paragraph is, in fact, a separate article.

CHRIST'S SECOND ADVENT, GENERAL JUDGMENT, AND END OF THE WORLD,

Scripturally described as but one period of time.

BY HENRY JONES.

1. Ps. 97: 1—3. "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof; clouds and darkness are round about him, righteousness and judgment are the habitation of his throne; a fire goeth before him and burneth up his enemies round about."

Here the enemies of the Lord are represented as burnt up by the fire of the Lord at his coming to "reign" on "his throne" of "judgment," when also the "earth" and its "multitudes" (glorified of course,) are to "rejoice" and "be glad." How

then can there be a millennium, probation, or any such thing *between* these several great events?

2. Isa. 66: 15, 16. "For behold the Lord will come with fire and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire, for by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many."

In this passage the rendering of God's "anger with fury, fire and sword" in his dealing "with all flesh," and in slaughtering "many," (or all the wicked,) are set forth, as all taking place when "the Lord will come," apparently showing that these great events of the judgment and end of the world, are none of them to be delayed after the Lord's coming.

3. Dan. 7: 9, 10. "I beheld till the thrones were cast down and the Ancient of days [Christ] did sit ["in judgment"] &c. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him [at his coming,] thousand thousands ministered unto him, ten thousand times ten thousands stood before him, the judgment was set and the books were opened."

Surely the "fiery," general and final "judgment" could not be more vividly described than in this passage, and yet it is at Christ's coming to "sit" on "his throne," and not at any later time, seeming to foretell the end of the world at Christ's second advent, and not a thousand years afterward.

4. Dan. 7: 21, 22. "[I beheld, and the same horn [antichristian power] made war with the saints generally] and prevailed against them [keeping] them under] until the Ancient of days came, and judgment [final] was given to the saints, and the time came that the saints possessed the kingdom."

According to this, the saints are to have their promised "judgment" and "kingdom," at Christ's second coming, and only at that "time." And surely, they can enjoy no millennium at any time while a wicked power is warring and prevailing against them," as we here see, it will, till the final "judgment."

5. Mal. 3: 1—5. "The Lord whom ye seek shall suddenly come to his temple, [or temple of the new earth,] &c. But who [of his enemies] may abide the day of his coming [to judgment,] &c. And I will come near to you to judgment, and I will be a swift witness against the sorcerers," &c. [or the wicked generally.]

This "swift" and "sudden" coming of the Lord "to judgment" against the wicked, which "day" they cannot "abide"; seems wholly to discountenance the idea of their having further probation afterward, or even a resting place in their graves, for should they be so spared, they could, in a manner, "abide the day of his coming."

6. Mal. 4: 1—3. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, &c. But unto you that fear my name, shall the sun of righteousness arise [Christ's second coming,] with healing in his wings, &c., and ye [saints] shall tread down the wicked," &c.

This glorious coming of Christ to give his saints victory over their enemies, is here joined with "the day" of their being "stubble," and burnt "up," "root" and "branch," according to which, it seems they can have no probation, slumbering in

their graves, nor existence whatever, after being so utterly destroyed at Christ's second coming.

7. Mat. 13: 30, 39. "Let both [tares and wheat] grow together until the harvest, and in the time of harvest, I will say to the reapers; Gather ye together first, the tares, [the wicked] and bind them in bundles to burn them, but gather the wheat [the saints] into my barn, the harvest is the end of the world, and the reapers are the angels," &c.

According to these verses and connexion, the wicked are to dwell together with the saints on earth "till the end of the world," which seems to leave no place for a millennium till then. Also, at the same time of the saints being saved or gathered, &c., the wicked are to be "cast into a furnace of fire," (vs. 42.) to be burnt up as chaff, or as in the second death, (Rev. 20: 14, 15,) which leaves the wicked no further tarrying on earth of any kind, after the angels coming to "the harvest" which "is the end of the world."

8. Mat. 24: 50, 51. "The Lord of that servant [or of sinners not ready] shall come in a day when he looketh not for him," &c., "and shall cut him asunder and shall appoint him his portion with hypocrites, there shall be weeping and a gnashing of teeth."

Here Christ's coming, and his appointing the wicked their final "portion," are represented as too much, at the same time, to admit of their being a thousand years apart.

9. Mat. 25: 10—12. "And while they [the foolish, or wicked] went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open unto us, but he answered and said unto them, Verily, I say unto you, I know you not."

By this, it appears that when Christ, the heavenly Bridegroom, shall come to take his bride, he will, at the time of his coming "shut the door" against the foolish, so that not one of them can have probation, or further opportunity to prepare for heaven afterward.

10. Verse 19. "After a long time the lord of those servants [Christ] cometh and reckoneth with them." Vs. 21. "His lord said unto him, [who had doubled his five talents,] well done thou good and faithful servant, &c., enter thou into the joy of thy lord." Vs. 24. "Then he which had received the one talent, came and said," &c. Vs. 26. "His lord said unto him, thou wicked and slothful servant," &c. Vs. 30. "And cast ye the unprofitable servant into outer darkness," &c.

By this whole parable, it appears that at the very time of Christ's coming, he will "reckon with" his "servants," both saints and sinners. so near together, giving to each class their final reward, that none of the wicked will have further probation, or opportunity afterward to make a better improvement of their talents received.

11. Vs. 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Vs. 34. "THEN shall the King [Christ] say to them on his right hand, come ye blessed." Vs. 41. "THEN, shall he say to them on his left hand; Depart from me ye cursed," &c.

The word "THEN," occurs five times in this parable, each appearing to show expressly, that, at

Christ's second coming, both the righteous and the wicked will receive their final reward together, so as to make it impossible for there being either a millennium for the righteous, or any probation for the wicked, anywhere between the coming of Christ, and the literal end of the world.

12. Mark 12: 9. "What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, [the wicked] and will give the vineyard [the earth] to others," [or to the saints.]

From this, it appears, that Christ as the rightful Lord of the earth, "will come" and actually "destroy" the wicked out of it finally, quite as soon as he will give the same to his saints, because both these great events are to be when Christ "will come," instead of his thus dealing with the wicked a thousand years afterward.

13. Luke 3: 16, 17. "John answered and said," &c., "one mightier than I cometh," &c., "he will gather the wheat" [the saints] "into the garner, but the chaff he will burn with fire unquenchable."

The final burning up of the wicked as chaff, is here just as much represented to be at Christ's coming, as is the saints' being gathered, &c., in the day of his coming.

14. John 5: 28, 29. "The hour is coming in the which ALL that are in the graves shall hear his [Christ's] voice, and shall come forth, they that have done good to the resurrection of life; and they that have done evil, to the resurrection of damnation."

The natural understanding of this declaration of Christ, certainly is, that the final resurrection of both saints and sinners, will be so near together as to come within the limits of a single "hour," cutting off all possibility of there being either probation or a millennium between them.

15. 2 Thess. 1: 7—10. "The Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, &c., when he shall come to be glorified in his saints."

In this prophecy, the "everlasting destruction" of unbelievers, is spoken of, as Christ's first work at his coming, and the glorification of his saints next. This makes it appear at least, as though there will be no thousand years after Christ's coming before the wicked will have their final doom, at the end of the world.

16. 2 Thess. 2: 8. "And then shall that wicked [or Satan] be revealed [or seen personally,] whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming."

If then "that wicked," including Satan and all his, shall be thus consumed and destroyed by Christ, at the very time of his "coming," how can any of them be spared for a destruction or judgment for a thousand years after Christ's so coming to do this work?

17. Jude, vs. 14, 15. "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all," &c.

According to this passage, Christ's final judgment executed "upon ALL," is to be at his coming only, and not upon the largest part of them some thousand years after his appearing.

18. Rev. 1: 7. "Behold he cometh with clouds [clouds of heavenly hosts,] and every eye shall see

him, &c., and all kindreds of the earth shall wail because of him. Even so, amen."

From, this, it appears, that the final wailing, or doom of the unbelieving, will be, when Christ shall "come," "and every eye shall see him," (including the wicked dead raised up, of course,) and when, according to the preceding verse, the saints are to become "kings and priests" unto God, &c.

19. Rev. 10: 5, 6. "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware, &c., that there should be time no longer."

If then there is literally "time no longer" after Christ's first glorious appearance on earth, how can there be enough more to make a millennium, or any such period of time afterwards?

20. Rev. 11: 18. "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, &c., and shouldst destroy them [the wicked] which destroy the earth."

Here it is apparently shown, that "the dead" generally, are to "be judged" and the wicked "destroyed," at the very "time" when "the saints," &c., have their "reward," without any special period of time between them.

21. Rev. 20: 15 and 21: 1. "And whosoever was not found written in the book of life, was cast into the lake of fire. And I saw a new heaven and a new earth, &c. And I, John, saw the holy city of New Jerusalem coming down from God out of heaven," &c.

In this vision the final doom of the wicked is seen, even previous to any happy state of the saints on earth, though the whole connection seems naturally to show that the judgment of both classes will rather be together, and at Christ's coming with the final end of this world. HENRY JONES.

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REPLY BY THE EDITOR.

1. "Psa. 97: 1—3." In order for this text to prove what Bro. J. intends, it must be assumed that all persons, whether they ever heard of God or not, are His "enemies;" and also that all God's enemies are "burnt up" at the second advent of Christ, or at "the Lord's coming to reign," &c. Now the context will not allow this construction; for the previous Psalm directs to "say among the heathen the Lord reigneth:" His "reign" is then established; and it is at a time when "the world shall be established that it shall not be moved." It is also commanded, in the previous Psalm, "Declare His glory among the heathen, his wonders among all people." That the "multitudes" called to "be glad" that "the Lord reigneth" are the "glorified," as Bro. J. assumes, we can by no means grant; the language itself forbids it. It is "the multitudes of the isles"—not the multitudes in the New Jerusalem. The "enemies" of the Lord that are burnt up at that time, are clearly defined in other parts of the scriptures. They are ungodly rulers, or bodies of rulers, that have tyrannised over the

inhabitants of "the earth," whether civil or ecclesiastical, with their wilful adherents. But more on this point as we proceed.

2. "Isa. 66: 15, 16." Br. Jones' construction of this passage is inadmissible; for though it is said "The Lord will plead with all flesh," it is not said he will slay all flesh, but only that "the slain of the Lord shall be many." And the context shows that there are "left of the nations;" for it is added, "I will gather all nations and tongues; and they shall come and see my glory—and I will send those that escape of them * * * to the isles afar off that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles." This is after the Lord had "slain many," at his coming. This scripture then does not sustain Bro. J. in his conclusions.

3. "Daniel 7: 9, 10." If the "Ancient of Days" here is "Christ," as Bro. J. assumes, who is the "one like the Son of man" that "came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him?" "Surely," here is a clear distinction between "Christ" and "the Ancient of days." As to this scene being the "final judgment," that may be doubted. It is the judgment on the "fourth beast." But that beast, like all others, represents a dynasty, or *body of Rulers*, and not the people who have been "stamped with the feet" of those wicked and oppressive dynasties. Besides all this, it is at that time the Ancient of days gives to the "one like the Son of man, dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:" v. 14. Surely here are strong evidences that there are "left of the nations" after the judgment of the fourth beast by the Ancient of days.

4. "Dan. 7: 21, 22." We agree with all Bro. J. says on this text, with the exception of the word "final." Leave out that word, or add, after judgment, "on the fourth beast," and we are agreed.

5. "Mal. 3: 1—5," Bro. J.'s conclusion that the "temple" here spoken of is "the new earth" seems to be without any foundation. The Lord comes to a place where there are wicked men. Truly Bro. J. will not contend such will be on "the new earth." The "judgment" here spoken of seems wholly confined to the "sons of Jacob," v. 6: and yet they are "not consumed" by it, v. 6. And by this identical judgment they are called to repentance, in complying with which God promises to "pour" them "out a blessing." And it further seems that after this visitation "the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old, and as in former years." All this seems to teach entirely another doctrine from that of Bro. J.

6. "Mal. 4: 1—3." The great difference between

Bro. J. and ourself on this text is, as to *the time* here spoken of; most assuredly "*all the proud,*" &c., are not "burned up root and branch" till after Satan is loosed out his confinement, at the end of the thousand years; for we read, at that time fire came down from God out of heaven, and devoured a number like "the sand of the sea." But we will not enlarge on this text now.

7. "Mat. 13: 30, 39." In this portion of Scripture our Saviour clearly defines what "children of the wicked one" he is speaking of. The "good seed," or "children of the kingdom," are *first* sown. The tares, *darnel*, bastard wheat, or "children of the wicked" are *afterwards* sown "*among* the wheat," which shows that it is a *specific class* of the wicked, and not all unregenerate men; for the field itself is the *kosmos*—"the world" that "God so loved as to give his only begotten Son, that whosoever" of them "believeth in him might not perish but have everlasting life." In this "*field*" the "Son of man sowed the good seed" and "*among*" this good seed "the devil sowed *darnel*"—bastard wheat—hypocrites, and all false professors, who have ever been a *scandal* to the church of Christ; but at "the end of the *aionos*"—*the age*—the season of the absence of the Son of man—he will return and separate all this ungodly class from "*among*" his true followers, and cast them into intolerable tribulation, symbolized by a "furnace of fire," and who are to "be punished," finally, "with *everlasting destruction* from the presence of the Lord." All such "bastard wheat" we are sure will find no more space for repentance when the Lord has returned from heaven. But this has nothing to do with "the left of the nations," of which the prophets speak, and who have never heard "the gospel of Christ."

8. "Mat 24: 50, 51." Here again is a *specific class* of wicked persons spoken of. They say "My Lord delayeth his coming." None can do this who have not heard of the Lord's coming; or who have not heard the gospel. Hence to apply it to all unregenerate men is unwarranted. The class spoken of will be "cut asunder." As to the time when they will receive their "*final portion*" the text does not state. It states what their "portion" will be, and that they will be "cut asunder" at the return of their Lord and have their portion "*appointed*" them. But the day of "*final*" execution may be at any future period the Lord shall choose. Yet even if we admit that the class of wicked men spoken of receive their final portion at the time of the second advent, that does not prove that all men will at the same time, or that there will be none "left of the nations" to a later period. We have no conception that the final work of judgment will be accomplished in less than a thousand years;

and it may be vastly longer for aught any of us know, and it must be, if it bears any analogy to the judicial proceedings among men; for six thousand years would scarce allow the names of every soul of man to be called, if one was called every second of time.

9. "Mat. 25: 10—12." We may say the same of this parable as of that of the tares; it is a *specific class* of the wicked: persons who had heard the gospel—professed to credit it—went forth to meet the bridegroom, and yet were not prepared. Truly a solemn warning to all professed advent believers, but has nothing to do with others who are "left of the nations."

10. "Verses 10, 21, 24, 26, 30." It is true "Christ will reckon with his servants" when he returns; but to suppose the whole transaction of reckoning will be accomplished in a day, a month, a year, or, *necessarily*, in a thousand years, it seems to us, we are not warranted in affirming. Our courts sometimes take weeks in hearing a solitary case; and are we to suppose that our Lord will hasten the cases of the millions on millions who are to be judged into a short period? Besides, here is again a *specific class* of servants—not all men.

11. "Verses 31, 34, 41." If the judgment here spoken of is final and universal, it by no means defines the length of time occupied in it; and the expression "*then*" does not prove that all the transactions take place in a short period. When Christ comes, *then* shall he sit upon the throne of his glory. This is the first point. After that "all nations shall be gathered before him;" and *after* he has "separated them one from another"—which process may occupy many years for all the text expresses to the contrary—"then" the king shall address them according to their characters; but the wicked are not addressed till *after* the righteous are called to "inherit the kingdom:" how much later the text does not say, nor do we pretend to determine. It must not be overlooked that in this "parable," as Bro. Jones acknowledges it to be, there is nothing said of any *resurrection*, nor of any "nations" appearing but such as had refused to "minister" to Christ in his followers; which leads us to suppose it possible, the judgment spoken of may be on the nations of Christendom, only, who are found alive at the coming of Christ, though looking prospectively to the final adjustment of the accounts of all men. Whatever view may be taken of it, it cannot be made to prove that the testimony of God, by the prophets, of there being "left of the nations," *after* "the Lord my God shall come and all the saints with thee," is an error; and that those "left" are not in a state of trial; see Zech. 14: 16 to end.

12. "Mark 12: 9." This text surely has nothing

to do with the question at issue. It manifestly relates to God's providential dealings with the nation of Judah, or the Jews, for their rejection of Christ; see the connection.

13. "Luke 3: 16, 17." "The final burning up of the wicked" is clearly taught in this text, but *the time* of it being done is not specified; and may be a thousand years more or less from the time of our Lord's return. But again we say, "the chaff" is that which has been in *connection* with the wheat; and makes this discourse of the same character of the parable of the tares; and does not therefore necessarily extend beyond the nominal church, whether Jewish or Christian; so that if we were to admit that they are actually judged and punished with destruction everlasting at the very time of Christ's coming, it does not affect the argument, that others of the nations who have never heard God's fame, nor seen his glory, should, after that, be called by the ministration of God's "kings and priests," to "the marriage supper of the Lamb;" yea, and come too.

14. "John 5: 28, 29." Suppose we were to admit that "*all in the graves*" come forth at one literal "hour," and are judged, that would not prove that all unconverted men alive at Christ's coming are judged and condemned to death at the same time. It must be admitted that the wicked *dead* are only spoken of in this text: so that for all this text teaches, there may be left of the nations alive, in a state of trial for years after. But the term *hour*—*ora*—in this text signifies *time*, without defining the exact length. It is the same word in verse 25—"the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Now whether the *living* here imports a living from the grave, by a resurrection, or living from a spiritual death, that hour is not yet finished though commenced 1800 years ago. The same term is used by our Lord, John 4: 21. "The *hour* cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father * * * but the *hour* cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." That "*hour*" commenced 1800 years ago and is not yet ended. Here is sufficient evidence that nothing can be settled positively as to the time the events will occupy spoken of in John 5: 28, 29. The *certainty* of those events is established; and that is all the text designs to teach us.

15. "2 Thes. 1: 7—10." We see nothing here to make certain that the "everlasting destruction of the wicked is Christ's *first* work at his coming." It is a work that will be accomplished, with *certainty* on those "who know not God, and obey not the gospel of our Lord Jesus Christ." Here again

is a *specific* class of wicked. They had "troubled" the saints; of course, had lived *among* them. They had not obeyed the gospel; hence they must have had it preached to them, or they could not be condemned for not obeying it. Having lived among the saints, and heard the gospel, they are justly condemned for their *ignorance* of God. What has this to do with those who never heard the gospel? Surely, nothing.

16. "2 Thes. 2: 8." Bro. Jones' view, that "Satan personally" is "that wicked" to "be revealed," differs entirely from nearly all commentators; but it is not on that account to be rejected. The commentators may all be wrong and Bro. J. right; we are half inclined to think he is; but we may say more on that topic at another time. But if his view be true, and the destruction of the personal Satan actually takes place as a first event, at the very time of the return of our Lord, that would not demonstrate that all unregenerate men are at the same identical time, also, to be destroyed; or, that there might not be many left in a state of trial for a long period after. The language of the Bible imports that this will be the case.

If Satan was the first sinner, his case, so to speak, will be *the first* on the "docket." He is "*reserved * * * unto the judgment of the GREAT DAY.*" As there is a *great day*, in which there will be a judgment, we may expect, of course, the greatest and first of all criminals will be first judged and punished; and from that point the judgment would go on continuous, or at intervals, till it is completed; whichever it may be, it is a "*GREAT DAY,*" "*the day of the Lord.*" Hence we are confident it will not be less than "a thousand years." If this view is correct, the fact of Satan's personal destruction, as the first act of Christ at his coming, does not prove that there will not be men "left of the nations" for a long period after, who are not immortal, but in a state of trial, to bring out and form a character, on which there will be a judgment or decision at or near the close of "the great day."

We have expressed our conviction, in the Examiner for 1849, pages 156-7, that the *dragon*, called Satan, Rev. 20, is the symbol of a body of rulers; or, a *dynasty*. The fate of that power, therefore has nothing to do with the "*personal satan,*" of which Bro. J. speaks. Suppose we further grant Bro. J.—and we see nothing in the scriptures to contradict it—that all *living men* who are actually engaged in practicing, or helping on, the "*lying wonders,*" which "that wicked" will work in "*deceiving*" those who have had the gospel, but "received not the love of the truth," shall also be judged and actually punished along with satan with a destruction that is everlasting; and suppose further, that we grant Bro. J. that all who are dupes of those "lying

wonders," because they "love not the truth," are likewise judged and punished along with their father the devil; even then it does not follow that there will be none "left of the nations" that "have not heard God's fame, nor seen his glory," to whom that glory and fame shall be declared: See Isa. 66: 19. If after all, however, the common view of "that wicked" is correct—that it is a *body* of corrupt ecclesiastical rulers, who have corrupted the church and the world—then the destruction of the "man of sin" does not necessarily involve the actual destruction, at that time, of any soul of man, much less that of all unregenerate men whether connected with that power or not.

17. "Jude 14, 15." Here again Bro. J. confounds a specific class of wicked men, with all mankind. The 4th verse specifies who this class are: "ungodly men turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." "These are spots in your feasts of charity [verse 12] when they feast with you, feeding themselves without fear * * * twice dead * * * wandering stars," &c. They were persons who had the gospel, apostatised from it, and corrupted it; such as are found in the "last time mockers:" "ALL" such will the Lord cut off by his judgments, at his coming, after the example of the destruction of "Sodom and Gomorrah," v. 7, so that they shall not curse the church nor world any more. Again we ask, what has such a text to do with the execution of judgment upon *all the race of man*? These wicked are cut off that Christ may reign, with his saints, over the "left of the nations," undisturbed.

18. "Rev. 1: 7." This text is in harmony with all the others. Every eye, in the most unqualified sense shall ultimately "see him;" but the text does not say that shall be at the time of his coming. But every eye of his "kings and priests" [v. 6,] shall see him. If that is not John's meaning why add, "AND they also that pierced him?" This surely must be another class of persons from those first spoken of; and hence were not included in the "every eye" that shall see him when he "cometh with clouds." Our conviction is, that while the advent is *one*, the *manifestations* under it are several. At his coming he manifests himself first to those and those *only* who are to be his "kings and priests"—"every eye" of theirs shall see him, and they be "caught up to meet him in the air." At a later period, we know not how long, but after Judah has returned to Jerusalem and is in great tribulation there [see Zech. 12th and 14th,] "the Lord my God shall come and all the saints with" him; now returned from the air where they went to meet him: then "they also which pierced him" shall see him; or, he shall *manifest* himself to that na-

tion, according to Zech. 12: 10, and they "look upon" him "whom they" *nationally* "pierced;" then shall they mourn, as there described; not with the mourning of despair, as is evident from the connection and various other prophecies. The further expression, Rev. 1: 7, "all kindreds of the earth—*tes ges—the land*—"shall wail because of him" may signify no more than the "all nations" [Zech. 14: 2] gathered against Jerusalem; at which time the Lord "will seek to destroy all the nations that come against Jerusalem;" Zech. 12: 9; for, He "shall go forth and fight against those nations as he fought in the day of battle;" Zech. 14: 3. Then shall there be a "wailing because of him" in *tes ges—the land, viz., the land of Palestine*. In this sense the same original word is used and translated, Luke 21: 23. But our space forbids our enlarging on this topic.

19. "Rev. 10: 5, 6." All turns here on the sense of the expression "time no longer." If "literally" no more time, then there can be no judgment after that, as that would take some time. We believe the sense is, "there shall be no longer *delay*;" meaning that the destruction of the anti-christian power that had corrupted the church should now be destroyed—even her whose existence for so long a time had been a mystery in God's dealings with men.

20. "Rev. 11: 18." This text is of the same character as many already considered. "The kingdoms of *this world*" are not destroyed, but they become subject to "our Lord and his Christ"—the *annointed* king of God, whose reign now commences on *this earth*, in connection with his joint heirs—the saints; at which time the *corrupters* of the earth—the wicked bodies of the civil and ecclesiastical rules—are destroyed, or cut off from any longer corrupting the earth, or men. Another administration is introduced; and the "KING," promised, Jer. 25: 5, now "shall reign and prosper, and shall execute justice and judgment in the earth;" and "in his days Judah shall be saved and Israel shall dwell safely;" for, the corrupters of men are "destroyed" out of the earth, and the universal kingdom of Christ is set up; "the whole earth shall" now "be filled with" the "glory" of God, according to his oath, made to Moses, Numbers 14: 21, and often repeated through the prophets. The judgment "of the dead" *commences* then, but the time of its *termination* is not there stated. It may be one, ten, a hundred, or a thousand years, for all that appears in the text to the contrary.

21. "Rev. 20: 15, and 21: 1." This text does not prove that the *living* are to be judged at the very time of Christ's coming: not a word is said of the judgment of *any of them*. It is "the dead,"

which "the sea, death and hades delivered up," who "stand before God" and are "judged." It is the wicked of that class who are "cast into the lake of fire." If we admit this to be during the thousand years, it does not affect our position, that there will be "left of the nations," and that "nations" will continue, in the flesh, to the end of the thousand years; many of whom are then "deceived" and "devoured;" not in the lake of fire, but by "fire from God out of heaven."

Thus we have replied, as brief as possible, to Bro. Jones' chapter of 21 texts and comments. It would now be easy to show by hundreds of texts, plain and positive, that a state is to be realised on this earth, while there are men in the flesh, and for a long series of years, which has never yet been, and which can only take place under Messiah's personal reign. If any wish to see the proof of that, in part, let them read our articles in the Examiner, for 1849, under the head of an inquiry, "Is this Age Final or Preparatory?" pages 70, 87, and 102. We have no room to enlarge here.

We have published Bro. Jones' article at his earnest request, and as an act of justice to himself and others on his side of the question; and we have frankly replied, as he desired us to do in his "private" note accompanying his article, and will only add, that the song of the victors, on the sea of glass, Rev. 15: 2-4, entirely forbids Bro. Jones' view of the subject, as they say "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for ALL NATIONS SHALL COME and worship before thee; FOR THY JUDGMENTS are made manifest." So, it is *after* God has manifested his judgments on certain wicked powers that "all nations"—in distinction from the victors who sing the song of Moses and the Lamb—shall come and worship before God. It is not all nations HAVE come; but they SHALL come, after these manifestations of God's judgments on certain wicked and tyrannical powers who had corrupted the earth.

BIBLE EXAMINER.

PHILADELPHIA, SEPTEMBER, 1850.

EXAMINER FOR 1850.—We have heard from many brethren that they wish to take the Examiner, but cannot send the cash, at present, on account of scarcity of money, yet hope to send soon. To all such we say—send us your names, free of expense, and we will forward you the paper for *this year*, and you may pay us at your earliest convenience. If therefore you want the Bible Examiner for 1850, send us your request soon. For 1849 we still send without charge to all persons forwarding us their Post Office address, post paid.

BRO. WILLIAMS, of Cobourg, Canada, must give us time to think of his questions. We have been so much occupied since we saw him in Rochester, that we have not had time to devote to his inquiries yet; but if we conclude we cannot answer them profitably, he will excuse us for not making the attempt.

"MELCHISEDECH."—We have two or three communications on hand from different brethren on this topic, in which are some things very good; but when we shall find space in our limited columns to insert them, we cannot say. We will do the best we can.

QUESTIONS.—Our friends must bear with us if we do not always give an answer to their queries. It would take more time and labor than we have at command to answer all wisely. If we find time and room, we will attend more to them hereafter, but we dare not promise too much.

"RICH MAN AND LAZARUS:"—A Tract of 12 pages—the same as published in connection with our Six Sermons, 18 mo.—price 75 cents per hundred, or \$6 per thousand. For other Tracts and Books, and their prices, see Examiner for August. We hope, especially, the "Dialogues on Future Punishment, by Moncrieff," will be scattered by thousands. It is the best thing for new beginners that can be put into their hands.

A QUESTION.—"Did not Stephen believe in consciousness after death when he called upon the Lord Jesus to receive his spirit?" C. F. H.

We can see no necessary connection between Stephen's request and a belief of consciousness when dead. If we were dying we could utter the same language most fervently, fully believing that all our future life depends upon our Lord Jesus, who has promised to *raise up* his followers "at the last day." Till then, and in the confidence that Jesus will fulfil his word, to whom should we commit *ourselves* but unto him whom God hath appointed as the head of the church—the members of Christ's body. But it may be remarked, that the original word here translated *receive* is *decai*, and signifies also *accept*. The phrase "my spirit" is only a strong expression for *me*, or *myself*. Thus Mary says, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour." The plain sense of which, is, *I myself, Mary in person*, do these things. So the sense of Stephen's language is clearly this, "Lord Jesus receive or *accept me*." As though he had said—"Lord Jesus I suffer, I die for thy name, for thy truth—here I am, an offering unto death upon the altar for thy cause—*accept me*—receive this sacrifice of myself." It is then recorded—"When he had said this he fell ASLEEP;" and he will doubtless sleep till the Lord Jesus, who did "receive" Stephen's offering of him-