

is come, and the TIME OF THE DEAD, THAT THEY SHOULD BE JUDGED, AND THAT THOU SHOULD'ST GIVE REWARD UNTO THY SERVANTS, THE PROPHETS, AND TO THE SAINTS, AND THEM THAT FEAR THY NAME, SMALL AND GREAT, AND SHOULD'ST DESTROY THEM WHICH DESTROY THE EARTH." Rev. xi. 15-18. If the saints and prophets and those that fear the Lord had been judged and received their reward at *death*, what point is there to this language? Does the Bible teach that there is two great judgments, and two times of reward and punishment? Does the Judge of all the earth judge men at *death* and receive them into heaven or east them into hell, and then hundreds of years after bring them out to be tried over again?

Again, he says—

"THE BODY DIES BUT THE SOUL LIVES." And

"HE HAS PLAINLY TOLD US THAT THE SOUL SURVIVES THE BODY."

The first of these statements rests entirely on the Doctor's *Ipsi Dixit*; not a particle of proof can be adduced from the Bible in support of such an idea.

The second, he imputes to the Saviour, and all that will be required of him, is to cite us to the book, chapter and verse where our Lord makes this *plain declaration*. This will be required at his hands.

Again, he says—

"The converted thief was not bidden to look for a sleep of ages; but, 'to-day,' said the loving Redeemer, whose words could not 'pass away,' 'to-day shalt thou be with Me in Paradise.'"

We suppose that it is not necessary to inform the Doctor that some of the *learned* consider the narrative of the "Penitent Thief" as an interpolation; and it must be confessed that the *testimony* of Matthew and Mark, and the *silence* of John, who was an eye-witness of the crucifixion, gives some countenance to their view of the matter. Matthew testifies that the "chief priests with the scribes and elders," mocked him, and "*The thieves also, which were crucified with him, CAST THE SAME IN HIS TEETH.*" Matt. xxvii. 41, 44.

Mark testifies that "*They that were crucified with him REVILED HIM.*" Mark xv. 32.

John simply notices the fact that "*They crucified him and two others with him, on either side one and Jesus in the midst.*" John xix. 18.

Thus it appears that the testimony of Matthew and Mark is positively opposed to that of Luke, while John is silent as to the point under consideration. But, admitting the authenticity of