

## THE SECOND COMING.

MR. EDITOR,—In my previous papers on the "Second Coming," in answer to "Berean," it has been, I think, clearly set forth that the second coming of Christ will be premillennial, and that at His advent there will be an eclectic resurrection, in which those only who are accounted worthy and who are God's children will have a part. In this paper I have a few words to say concerning the judgment. "Berean" contends "that the resurrection and judgment of the righteous and the wicked will be simultaneous." To prove this he sets down a number of passages without attempting to explain. I cannot now expound all these passages, but I will ask the attention of your readers to a few statements, by way of shedding light on this subject, or at least of awakening thoughtful and earnest inquiry about it.

The prevailing idea on this subject is, that when the history of this world is ended, the sleeping dead, the righteous and the wicked will rise from their graves, and that a grand assize will be held and sentence pronounced on each individual, and that then the righteous will ascend to glory in heaven, and the wicked be banished to a dark and terrible perdition.

"Berean," without, as far as we can see, any earnest critical inquiry, has followed the beaten track. This course was easy, and cost little thought and little labour.

But is this position sustained by the teachings of the Word? What is the voice of Scripture about judgment?

We have already seen that the word *opa* hour, as used in John v. 25, means a period which has now extended over 1,800 years. And the expression "day of salvation," evidently means an extended period. And there is, we think, good ground for believing that the day of judgment is to be viewed in the same way. Peter, in speaking of the day of judgment, explains it in this way: "But, beloved, be not ignorant of this one thing, that 'one day' is with the Lord as a thousand years, and a thousand years as one day;" i.e., "the day of judgment is as a thousand years—one judgment day." This view of the subject in hand is confirmed by the teaching of the Word in other passages. There are several scenes in the great judgment drama. In 2 Cor. v. 10 we have the judgment of the faithful in Christ Jesus. This passage has been quoted as a proof of a general judgment. But we only need to read the context carefully to see that it speaks only of those who belong to Christ. The "we" in verse 1 is the same "we" as in the 10th verse, and to use it to prove that the righteous and the wicked appear together to be judged is a violation of grammar, and makes language meaningless.

Besides, there is really nothing said about trial or passing sentence. The literal rendering of the passage (verse 10) is: "We must all be made manifest before the seat of Christ." And as they are all Christians who are represented in that scene, they are there to have their places assigned them in the everlasting kingdom, and receive their rewards according to their merits.

That this manifestation of the saints before the seat of Christ when He comes in glory is a different scene from the judgment of the wicked is abundantly evident from Scripture. The prophecy of Enoch in regard to the Parousia or second coming, is: "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all," etc. The plain teaching of this passage is: That the judgment of the saints was past, and their condition settled before this visible appearing. And this agrees with both Paul and John. Paul says "When Christ, who is our life, shall be manifested, then shall we be manifested in glory." And John says: "We know that when He shall be manifested, we shall be like Him." And as Christ will be manifested in His glorified resurrection body, so the saints that appear with Him will also be manifested in their glorified resurrection bodies. This is the teaching of Paul and John, and sheds a clear light on the first resurrection, of which John speaks in Rev. xx. 1-5.

2. This prophecy of Enoch teaches clearly that the risen glorified saints will take part in the judgment of the ungodly. The voice of the prophets and the teachings of the New Testament are one on this subject. Zechariah, in speaking of the glory of the latter day, says: "The Lord my God shall come, and all the

saints with Thee. And the Lord shall be King over all the earth; in that day shall the Lord be one and His name one." And Daniel says: "But the saints of the Most High shall receive the kingdom and possess the kingdom for ever." "And the kingdom and the dominion shall be given to the saints of the Most High." And Paul says "Do ye not know that the saints shall judge the world?" And in 1 Thes. iii. 13, he speaks of "the coming of our Lord Jesus Christ with all His saints." And in the Revelation John says (chap. v. 9) "They sing a new song. 'Worthy, etc.' and they shall reign on the earth." And in chap. xx. 4, 6 he says "Reigned with Christ a thousand years." "Shall reign with Christ a thousand years."

These passages teach very clearly that those who are called saints have been raised and glorified, and, as Paul puts it, have been taken up to meet the Lord in the air (1 Thess. iv) before the judgment of the world takes place. There is therefore to the saints in Christ, no more judgment (Rom. viii. 1). If, as Paul teaches, the saints shall judge the world, shall even judge angels, how could they appear before the judgment seat along with the wicked to have their case settled? As the Lord's redeemed people, they have been accepted and saved and made heirs of God and joint heirs with Christ, and have had their places assigned them in the everlasting kingdom, and will not come into judgment. As a certain writer says "The question was forever settled for the believers at the cross, and actually determined by the Judge of all when they believed on Christ." And Christ Himself says: "He that heareth My word, and believeth on Him that sent Me, shall not come into judgment."

I may say here that the word *kratos*, translated judgment, occurs forty-eight times in the New Testament, and in the authorized version was so translated in forty-one instances. And the reading in the New Version of John v. 29 is very clear and expressive in defence of our position: "They that have done good shall rise to the resurrection of life, and they that have done ill to the resurrection of judgment." According to this, the saints rise, not for judgment, but to realize in all its fullness the blessedness of a completed redemption. And doubtless the reference is here to the blessedness of those who have part in the first resurrection.

But some thoughtful reader is saying "What do you think of Matt. xxv. 31-46?" I have already said that according to Scripture teaching there are several scenes in the great judgment drama. I am fully aware that this passage in Matt. xxv. is held by many to be descriptive of a grand closing scene, in which the whole human race will have a part when this world has run its course. I will not venture to dogmatize in differing from this view. But I call attention to a few points which appear to me to show clearly that this passage does not refer to a general judgment at the end of the world.

1. There is no reference to the resurrection, no mention of the dead, and no intimation that this scene in the judgment drama closes the world's history. By what logical process this passage has been made to synchronize with the scene around the great white throne I cannot understand.

2. Those who appear here for judgments are *to eon* the nations. "This expression occurs 132 times in the New Testament, and it is translated Gentiles ninety-two times." And it is specially to be noted that this expression is never applied to men only as living and acting on this earthly scene, unless the case before us be an exception. And without a very valid reason we have no right to make it an exception. Moreover, there are other prophecies which speak of the nations being gathered to judgment in the same way. In Joel iii. 2 we hear God's call to the nations. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat and plead with them there." And in verse 12, "For there will I sit to judge all the heathen, *para ta eon* round about." And in verse 21, "And I will set My glory among the heathen, and all the heathen *para ta eon* shall see the judgment I have executed." Now if the reference in the passages, as is generally admitted, be only to the living nations, why should we suppose the reference in Matt. xxv. 31-32 should be to the dead as well as to the living? Moreover, in this wonderful scene there are three parties. The "all nations" are divided into two parties, sheep and goats. But there is a third party.

Christ as Judge deals with them on one point, viz., their treatment of His brethren. It is on this ground they are rewarded or punished. If you ask who Christ's brethren are we would say that the reference must be either to the Jews as a people or to His own faithful followers. We wait for clearer light before saying more. But one thing is clear from the reading of the passage, that, whoever they are, they were not a part of the all nations who appear to be judged. There is much still to be said to make this subject complete. But I trust enough has been said to show that the resurrection and judgment of the wicked and the righteous is not simultaneous. And if all difficulties have not been removed, enough I trust has been said to awaken inquiry, and to lead the faithful in Christ Jesus to see more fully the preciousness of the great salvation provided for them in Christ, and to look forward with a surer hope and a gladder expectation to the glorious future which lies before them. FAITHFUL.

## PUNISHING CRIMINALS.

MR. EDITOR,—It must be evident to all intelligent people that crime is not punished in this Province as it should be. Reference has frequently been made in THE CANADA PRESBYTERIAN to the apathy exhibited by the authorities in detecting the parties guilty of the numerous dynamite outrages committed here, not one of the miscreants having been convicted. It is no wonder that people are saying that there is something wrong somewhere. It seems to me that the Government is greatly to blame in this respect. When officers are appointed by the Government to enforce law, such as police magistrates, inspectors and constables, they should be sustained in the performance of their duty, and when dynamite is used to deter them from carrying out the law, it is the duty of the Government to use all the means at its disposal to punish the perpetrators of these outrages. It seems that the authorities are more zealous in punishing any one who is guilty of such crimes as theft or forgery than that of murder, or attempt to murder. Is property of more importance than life? Would not a man rather be robbed of a thousand dollars than have the lives of his wife and children attempted by a dynamite fiend? And yet we find that if a poor person steals anything, though the value may not be more than a few dollars, every effort is made to secure the guilty person, and if caught a severe sentence is inflicted.

A man obtains a hundred dollars by fraud, and the detectives are at once put on the case, and no effort is spared to bring him to justice; but let the same man blow up a house with dynamite, and not only cause the loss of a large amount of property, but seriously endanger the lives of innocent women and children, and the thing is treated as of little consequence.

Now, in my opinion, the Government should be more determined to punish the scoundrels who resort to such hellish practices than in those other offences that so much pains are taken to ferret out. Why should Government officials be left so helpless in a Province like Ontario? Surely it is not for want of means to detect the criminals. Money will do it. If the proper men are engaged, and well paid for the work, they will succeed in securing the guilty parties and the expense should not be considered in a matter of such grave importance.

If men are permitted to commit such assaults on officials appointed to enforce the Scott Act, they will take the same means to deter officers from enforcing other laws, and the result will be that we shall soon become a lawless people. I know, from what I have seen in reference to this matter, that the lawless element has become much bolder in defying the officers of justice in consequence of the apathy exhibited in these Scott Act outrages. In the country, where there are no constables under salary, the punishment of criminals is very uncertain, as the county constables will not spend the necessary time for the work unless paid for it. Thus, when a dynamite outrage is committed, there is no one to do the work of a detective unless the Government pay men to do it.

Now, why should this not be done? I am satisfied that these criminals could be secured if good intelligent detectives were put to work. Let the public, therefore, put the blame where it belongs. I do not write this as an opponent of Mr. Mowat, for I have always supported him, and I believe that he is honestly endeavouring to do his duty; but I cannot say as much respecting the head of the department which has the control of the license department and Scott Act enforcement. TEMPERANCE.