

Ministry? And when it is understood that this does not constitute the only ground of judgment, but only a conspicuous element therein, is there any incongruity in the reference to "these my brethren," as a part of the company that is being judged?

31 Q. You are understood to distinguish between the time of Christ's coming *for* His saints, and coming *with* His saints. The coming *for* His saints will, you believe, be secret, witnessed by no unbeliever's eye. At this time all living saints will be "changed" and taken away secretly. This judgment, therefore, cannot be when He comes *for* His saints, but when He comes *with* them. Now, if all the living saints are taken away from the earth, a few years (some say seven) before this judgment, how can there be whole "nations" of righteous persons on the earth when they return? Will people be converted so much faster during the rapture of the saints than before. If so, is it not a pity that they have been left on the earth so long? And how does this agree with Peter's statement in his second Epistle, 3 : 9, where he assigns as a reason of the apparent or alleged delay of Christ's coming that "God is long-suffering to us-ward not willing that

that she cannot be among the nations judged. It seems to us, that the subjects of this judgment, must be the nations of the earth who have organized Christian institutions, and are here called to account, for their treatment of Christ's brethren, both Jews and Christians, during the *great tribulation*, intervening between the first rapture of the Church, and the return of the Lord with His Bride; and it may be on the principle of Matt. 23 : 35, that this judicial dealing may also include settlement for the treatment of the Jews by the Gentiles during the Christian Era. God in the old Testament settled with the nations—who were the instruments of His judgments on the ancient people—by special judgments upon those nations.

31 A. 1 Thess. 4 : 16, 17, must make it plain to any one, that the Lord comes *for* His saints. 2 Thess 2 : 3, 8, 9, makes plain the revelation, and increasing manifestation of the *Man of Sin*. His character is well known from history and from Rev. 13 : 6, 7, 14-18. The Martyr period according to Rev. 7 : 14, lies in this tribulation and Rev. 6 : 10, 11, synchronizes 2 Peter 3 : 9, and is completed at Rev. 20 : 4.