

graves shall hear, and come forth—some to the resurrection of life, and others to damnation ;” evidence enough, that at *that hour* there shall still be *two classes* of bodies to raise. I am aware that the *words* of Scripture are adduced to the contrary : and if *words* only, without connection is to be regarded, it can be proved. The passage adduced, however, is nothing to the purpose. 1st Thess. iv. 16, 17. There are just two things spoken of here, viz : the *rising* of the *righteous dead*, and the changing of the *righteous* living ; the Apostle says, the latter shall not *anticipate* the former ; “ the dead in Christ shall *rise* first ;” and “ then” after *that*, but how long he does not say, “ we which are alive and remain, shall be caught up together with them in the clouds.” Whether the wicked shall be raised with, or ages after the righteous, this passage *gives no information*—that must be drawn from other sources.—Such, however, is the reckless manner in which Scripture is made to teach the doctrine of men.*

It now only remains for me, under this division, to allude to the *evils* of this system ; and after what has been exhibited of its departure from scripture testimony, what requires to be said ? Yet hundreds are still receiving it, despite of all the disregard manifested to the Word.—Had not the lamentable fact been so obvious, one might have supposed it must have condemned itself wherever the light of the Bible shone upon it. 1st. We have seen it is maintained by a series of assertions without evidence, and with manifest *wresting* of the Scripture ; and what must be the result ? In every age there have been some, alas ! who have daringly called in question the truth of the Bible, and from time to time, with scorn, have demanded “ where is the promise of His coming ?” and when the *day* shall declare the error of this scheme, as speedily it will do, these scoffers shall be furnished with *another weapon* against the truth, which they may employ with peculiar force. It has been maintained, with a boldness seldom, if ever displayed before, not only that the theory is supported by the Bible, but that “ *it is Bible*.”—And as infidelity will not have the candour to examine the sacred book, nor discriminate between the *real* messenger of God and those who run unsent, it will boldly conclude that all are alike false,—that since this has failed, the Bible is “ a cunningly devised fable.”

* Another notable instance of this kind, is the attempt to get aside the reference of some terms in Matt. xxiv. to the destruction of Jerusalem. For instance, “ this generation” is not, we are told, the generation then living ; but Christ’s disciples, the generation of the faithful to the end of time. Suppose they were, why exhort such to flee to the mountains at his coming, since their redemption would then be nigh. Or if it was the wicked who were told to *flee*, reconcile that with Christ’s assurance that “ hills and mountains” would be a vain resort in that day. But applied to the destruction of Jerusalem, all is consistent and harmonious ; and accordingly the event *did happen* about 40 years after, when John at least had not *tasted death*. And opportunity was also given to *flee*, when Cestius Gallus besieged the city.