

temporaneous with the joy. 4. That the suffering was actually taking place while the five brethren of the sufferer were living on the earth. The case is a clear one. In his *lifetime* the rich man had his good things; after death he was tormented. No labour nor sophistry can weaken the solemn lesson taught by this passage, and we urgently warn triflers to be careful "lest they go to that place of torment." If it were necessary to give other Scriptures that prove suffering between death and the judgment, we could do so. 2 Pet. ii. 9 says: "The Lord knoweth how to deliver the godly out of temptation, and to *reserve* the unjust *under punishment* unto the day of judgment." The only objection that we have read or heard urged against this doctrine, that has any appearance of reason (not Scripture) in its favor, is, as the annihilationists state it, "that it makes the dead to be judged twice; once immediately after death, and again at the general judgment." To this we give the reply of Landis, in his able work on "the Immortality of the Soul, and the final condition of the wicked." He says, "This would be plausible, to be sure, if the point we insisted on were mere hypothetical. But the reader will doubtless be inclined to do full justice to the exemplary modesty of our opponents in producing this objection. It has a peculiarly beautiful aspect, as coming from those who assert that the sinner is *literally* to suffer the penalty of the law *twice*. That penalty they aver is annihilation: it is inflicted upon the sinner when he dies, and then, as they inform us, he is to be raised from the dead, not to continue in existence, but merely to be annihilated over again! We do not design the foregoing remarks as a reply to the objection itself, which at best, however, is a mere equivocation on the word '*judged*.' The spirit, when it has departed from the body, must, in the very nature of the case, be either in a happy or miserable condition, and take its position accordingly, either among the happy or the unhappy. Its very existence and nature involve such a necessity. And the attempt to confound this necessity of its nature with the formal judgment which must be passed upon all at