THE

JUDGMENT:

ITS JUDICIAL and EXECUTIVE CHARACTER.

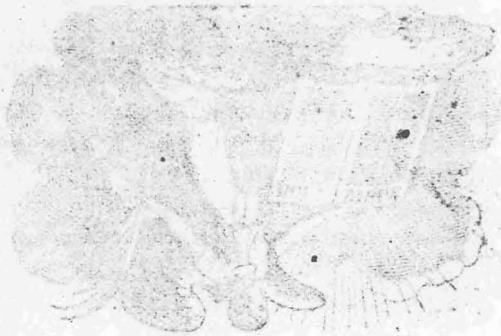
THE TIME and MANNER OF IT.

By GEO. STORRS.

Published at the Office of the Herald of Life.

NEW YORK.

1868.



THE JUDGMENT:

WHEN IS IT, and WHAT IS IT?

A SERMON BY GEO. STORRS.

MUCH has been said and written on this subject, but we fear a large portion has been "words without knowledge," and that no really definite and practical ideas have been the result. The general notion of the judgment is that of a great assize or court, at which the entire race of Adam are to be assembled in one vast concourse, and that each individual case is then and there to be examined, and all the thoughts of his heart, actions of his life, words of his lips, as well as the motives which have governed him, are to pass in review, and his case be decided upon the evidence then appearing, after which the sentence is to be pronounced, and the execution to follow.

Against this view there are great and (with present light) insuperable objections. In presenting them, however, we are aware we shall have to encounter an almost impassable barrier in the minds of many sincere souls, who have had the common notion interwoven in all their religious thoughts and instructions.

Far be it from us to approach such time-honored sentiments with rude hands, and far from us be the wish to unsettle any mind in such a cherished idea, unless we can offer them a more Scriptural one, and one that shall be more practical in its influence upon their hearts and lives. Believing, however, that it is possible the popu

lar view may be erroneous, if not pernicious in its influence, we shall proceed to state some objections to it and then see if the Scriptures do not warrant and require a different view of the subject.

To the correctness of the view generally entertained, we suggest, first, an objection as to the time necessary to such a procedure. We are not to rush upon a conclusion blindly: and it is doubtless true that not one in a thousand, ministers or people, ever have exercised their thoughts on the time that must be occupied to conclude the judgment, if the popular theory be the true one.

The position we are to occupy on this subject is not that of a dogmatist—or positiveness—but of investigation, to find, if possible, the truth on a subject of such absorbing interest to every serious and reflecting mind.

THE TIME *necessary to an examination of each individual case in the formal manner expressed or implied in the common theory, is an insuperable objection to it.*

As to the number of the human family, it is impossible to arrive at anything like certainty; yet we are not of those who suppose the number has been so great they could not all stand upon the globe at one time, as some have affirmed. For a basis of calculation, we will suppose one generation of the world lasts thirty years. This would give two hundred generations in six thousand years. We will now suppose the number of the inhabitants of the globe to be eight or nine hundred millions, and let this number represent each generation; though, it will be seen, this, most likely, gives us too many. Eight hundred millions, multiplied by two hundred (the number of generations from Adam to the end of six thousand years), will give us *one hundred and sixty billions* (160,000,000,000) as the sum total of the human

family to be judged, if the judgment is to occur at the close of the six thousand years. But that the statements may not exceed the facts, we will make the number only one-fourth of the one hundred and sixty billions, viz., forty billions.

Now let us allot some specific time to the examination and decision of each individual case, on the supposition they are to be judged in succession—that is, one after another.

1. Allow one second to each individual, and fifteen hundred years must be taken up in the process.

2. Allow one minute to each case, ninety thousand years are necessary.

3. Give one hour to each, and five millions of years are required.

4. Let one day be the time for each case, and nearly two billions of years will be necessary to complete the judgment.

We do not affirm such a period will not be occupied in the judgment, but it certainly looks doubtful when the Scriptures seem everywhere to speak of the speedy *execution* of the sentence of the judgment on the return of Christ. There seems only one way to avoid this protraction of the judgment, and that is to suppose the examination of all, or of large numbers, is proceeding at one and the same time. This, indeed, is possible, but then it breaks in upon the notion that each individual case is to be examined before all, and exposed to all the race of men.

If we reduce the number to be examined and judged to one half of our lowest estimate, and then allow only *one hour* to each case, at least one million years would be necessary to complete the judgment, and before sentence could be executed; or a period about one hundred

and fifty times as long as it has been since Adam was created.

Notwithstanding this seemingly insurmountable difficulty to the common theory, if the Scripture positively affirmed such to be the process of judgment, we would bow to its testimony; but we may find it does not; we are therefore at liberty to search to see if some other view of the judgment is not the true one.

Is the Time of the Judgment after the Resurrection?

Those who take the affirmative of this question meet with insuperable difficulties. These persons may now be divided into several classes. 1. Those who believe the righteous have a priority in the resurrection, or will be raised before the wicked. 2. Those who believe the resurrection is simultaneous, both classes rising at the same time, but the righteous immortal, and the wicked mortal. 3. Those who hold all are raised mortal, and so continue till after they have passed through an investigating judgment.

If the righteous will have a priority in time, in the resurrection, whether that time be one hour, one day, one year, or a thousand, how is it to be known who are to have part in this favored class, if all in their graves have not been judged before the resurrection begins? Are the righteous to be raised and then the process of judgment to be instituted to see whether the Searcher of hearts has made a mistake? Or, are they to be tried, undergo an examination after their resurrection, as if suspected characters? Can we adopt either of these positions? If not, must it not be manifest they had been judged before being raised? And why are they raised, and not the wicked, at the same instant, except

the wicked also have been judged, and found not worthy to have part in this prior or "first resurrection?"

There is no escape from these questions by those who hold all men are revived at the same time, and yet say the wicked are raised corruptible; for it is clear the righteous come up incorruptible and immortal. Why this distinction in the revival state, if both classes had not been judged prior to the revival? And those who have taken the unscriptural position that both classes are raised in a mortal condition, and yet a thousand years apart, do not help their side of the question; for, how does it happen that one class are raised before the others at all, if both had not been judged prior to this separation of the dead ones? Why do the righteous come up before the wicked? Why? No rational answer can be given by the advocates of a mortal resurrection, if they deny that all had previously been judged.

This dilemma has driven some of the advocates of the judgment *after* the resurrection to abandon not only the thousand years supposed to intervene between the resurrection of the righteous and the wicked, but also to deny that the righteous "are raised incorruptible," and to maintain that both righteous and wicked are raised *mortal.* This makes the righteous wait through the entire period of the judgment, whatever its length may be, before they can receive their reward or know certainly what their destiny is to be; which waiting may be fifteen hundred years, or two billions of years, according to the time occupied in investigating the acts and character of each individual. Such a preposterous idea as this *mortal* resurrection of all, good and bad, would be unworthy of notice, if some were not found who seem to believe it.

To say nothing of its palpable denial of Paul's affir-

mation, "the dead shall be raised incorruptible," what a grand state of suspense the whole race are held in for an indefinite period! And we might ask, How are this mortal multitude to be fed during this time? If by cultivating the earth, shall not all take part therein? If by miracle, then God will show mercy, for the time being, to the wicked as well as to the righteous, perhaps for thousands of years. That will be some, yea, a large compensation to the wicked to be fed without work for so long a period. We might ask very many questions about the occupation, places of retirement, sleep, etc., all of which are essential to mortals; but the thought of such an assemblage, for such a period, for the purpose of deciding what to do with each, after a minute examination, is too much for any unbiased mind to entertain: there must be an indefensible theory to serve before any man can resort to such a position. So it seems to us.

We will now look at this position as if it were presented by men of reason who profess to believe the Bible. That book positively declares, "The dead shall be raised incorruptible:" hence they are not raised mortal. But again: Christ is "the first fruits" from the dead; the sample of the harvest. If he was not raised from the dead mortal, and judged afterward, to see if he should be changed to immortality, neither will they be "that are Christ's at his coming;" they are "the harvest," represented by the first fruits. Two facts show that Christ was judged before, or antecedent to his revival from the dead. First: The fact that he was revived previous to the "general resurrection," as it is called. Why is he revived before others, if he had not been judged worthy of such peculiar resurrection? Clearly, he had been so judged prior to his revival from the dead.

Second—His revival demonstrated that he had been so judged; for, he was "declared to be the Son of God with power, according to the spirit of holiness, *by the resurrection from the dead.*" That was the demonstration that he was judged to be the Son of God, and that this judgment passed on him prior to his resurrection from the dead. He was not raised mortal, then judged, and afterward changed to immortality, but his resurrection was his acquittal from mortality; "knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him."—Rom. vi., 9. So Christ saith of those who are his followers: "They which shall be accounted worthy to obtain that world [*kai*] even the resurrection from the dead . . . . . neither can they die any more." Why not? Because they "are the children of God, being the children of the resurrection."

They are "declared to be the *sons* of God, by the resurrection from the dead;" they are like the first-fruits, Christ the Son of God; and are demonstrated to be such by their revival from the dead, and cannot die any more, and hence are not raised mortal, but "incorruptible," as the Scriptures affirm.

If these things are so, then we are brought to the inevitable conclusion that the judgment, in which *character and doom* are decided, is at some period prior, or antecedent to the resurrection, and that the resurrection is, of itself, the *executive* judgment.

This, let it be remembered, is not saying there is not a judgment—yea, "a great day of judgment," at, or immediately upon the resurrection; but the nature of that judgment will be a subject of inquiry as we proceed.

Before going farther, we will endeavor to find out the

meaning of the terms judged and judgment. They are variously applied in the Scriptures.

Judgment, in its most simple form, signifies the act of judging, or the process of examining facts and arguments, to ascertain truth, propriety, and justice. It also signifies the determination of the mind, or the conclusion the mind has arrived at from an examination of things presented to its consideration. It is sometimes put for the spirit of wisdom with which a person is endowed. Sometimes it signifies the statutes, or laws and testimony of God. This is often the case, as in Psa. cxix. It is applied to remarkable calamities inflicted upon communities and nations. Also, to judicial decisions, and to the *execution* of the sentence following trial and conviction, or acquittal.

These are the general ideas contained in the terms judge and judgment. There are judicial judgments on individuals, communities, and nations. The Lord told Abraham he would "*judge* that nation" who were to "afflict" his seed "four hundred years." The process of judgment is definitely recorded in Exodus. Not a personal appearance of Jehovah to the persons judged; but he tested them—that is, the rulers of Egypt, by his servant Moses, and gave the sufficient evidence to have led them to regard his demand to "let Israel go," if they had not persisted, through their covetousness, to hold those whom they had enslaved. The demand of Moses, and the evidence he exhibited in the name of the God of the Hebrews, was the judgment process that was to decide the doom of Egypt, or of her princes. Then follows the *executive* judgment, or the judgment carried into execution; and the Lord said, as the *deciding* judgment was drawing to a close, "I will pass through the land of Egypt this night, and smite all the

first-born in the land of Egypt . . . . and against all the gods [princes] of Egypt I will *execute* judgment." The executive judgment commenced that night, and terminated, or was completed at the Red Sea, when Pharaoh and all his princes were destroyed. This was judging a nation, or rather her body of rulers. The principle, we apprehend, is here brought out, that the judgment is constituted or made up of two parts, viz., the investigating judgment and the executive judgment. The one precedes the other. The first goes on while in a *state of trial*, and when the trial closes, and the evidence or testimony is all elicited, the sentence is passed; the executive judgment follows after, at some fixed period. We might illustrate this view with several other examples from Scripture, but we judge this is sufficient for the present.

We now come to the question, Is the judgment at the end of the world—end of the age—or at the resurrection—the *investigating* judgment, or the *executive* one?

This question is an important and interesting one, involving much more than may at first appear; we must, therefore, examine it with care, and see that we do not come to a hasty conclusion. If it should prove to be the investigating judgment, we are thrown back on the difficulties before suggested. On the other hand, if it be found to be the executive judgment, we shall inquire at what period or time does the judgment or investigation take place? which will open a field for many solemn and heart-searching thoughts.

Is the Judgment at the Resurrection the Executive one?

With present light we are inclined to the opinion it is; and that the investigating judgment terminates before the executive one commences, so far as relates to all men who are the subjects of this executive judgment.

1. *Christ is specially the executive Judge.* In this respect "the Father judgeth no man, but hath committed all judgment unto the Son . . . . and hath given him authority to *execute* judgment." John v.

2. *The Judgment at the resurrection is by Christ.* The examination of a few texts will show us that it is clearly an executive one; or if an investigating one at all, it is but faintly expressed, and is inferred rather than clearly affirmed.

(1.) "The Son of man shall come in the glory of his Father with his holy angels; and then he shall *reward* every man according to his works." Matt. xvi., 27.

No other idea of judgment is expressed here than that of an executive one. We do not affirm no other is implied, but the simple expression is that of execution.

(2.) That which seems more to express an investigating judgment is Matthew xxv., 31. But if that portion of Scripture is carefully examined, we shall, perhaps, see little cause to conclude it is an account of anything more than an executive judgment. Christ, on the throne of his glory, proceeds at once to "*separate* one from another," the whole account of which is embraced in two verses, 32, 33; and then he proceeds directly to the executive judgment, commencing with the righteous, v. 34. The whole is, apparently, a proclamation of the result of a previous investigation, the sentence or judgment of which is now to be executed; the whole transaction, seemingly, occupying no very protracted period.

(3.) "We must all all appear before the judgment seat of Christ, that every one may *receive* the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v., 10.

Here is a clear statement of what men are to stand before Christ for. It is to *receive* the reward of their

deeds. In other words, that the "judgment written" may be executed upon them. There is certainly no clear announcement that an investigating judgment then takes place.

(4.) Rev. xx., 11, 15, next demands our attention, as clearly affirming an investigating judgment at the last day, if any text in the Bible does. If that does not, it will be difficult to find one that does. At first view, and coming to it with the prejudices of our entire religious education, this text seems to teach that there is an investigation at that time, as well as an execution. But a close examination may serve to lessen our confidence in the idea of an investigating judgment on the occasion. Mark: "The dead, small and great"—the lowly and the illustrious—"stand before God; and the books were opened." The expression "books" is, of course, a figurative one. But what books are they? Not *blank* ones, now to be filled up; for they are already "written," or filled up; which was the case at the time they were opened; so that the writing must have been done prior to that time. The natural conclusion is, they are books of *record*, and had been filled up with testimony given at some previous period. Where there is a court of investigation, in order to a decision, the testimony is written down or recorded. At the opening of such a court, or seat of justice, no books of recorded testimony, relating to the individual to be tried, are opened. The books of law may then be opened, but it is manifest in Rev. xx., 12, that, if the book of law was included, the books of testimony are specially noted; for "the dead were judged out of"—*ek*—or, on account of—"those things written in the books;" which judgment is expressly said to be *according* to their works," or according to that testimony "written in the books;" and the

language repeated in verse 13, "they were judged every man according to their works," carries the idea, in connection with the context, that this judgment was an executive judgment; that is, it was the time in which, and transaction by which, the "judgment written" was executed; for, "whosoever was not found written in the book of life, was cast into the lake of fire." So then, some names were written in the book of life when "the books" were opened; others were not found there; which seems conclusive evidence that the judgment of investigation—or receiving testimony for and against, and deciding what should be the reward of every man —was a previous transaction; and the assembling now before God is in order to the execution, or to carry out the punishment and bestow the reward as found written in the books.

It cannot be denied, we think, but those whose names were found written in the book of life, at the very time the books were opened, must have been judged at some period previously, and their case determined, else their names had not been found there on opening the books; and if they had previously been judged and acquitted, so it is reasonable to suppose the others had been judged and condemned. Thus it would seem the judgment (Rev. xx., 12) is not the investigating judgment, but the executive one, or the one of execution. The several texts now examined might be enlarged upon and others of like character considered.

If the judgment, at the resurrection, or at the last day, is executive, and not the judgment of investigation, *When* and *where* is the investigating judgment?—and on what principle is it conducted?

This is a solemn inquiry: may the Father of light shed his divine rays of truth on our minds, that we may

be so led into an understanding of his word, that we may be sanctified through the truth, and be able to spread truth in the path of our fellow-men, that they may see how holy it becomes us all to live, whose every word, every work, and "every secret thing" is to come into judgment, or be investigated before God, or pass in his view for his decision or judgment upon it.

In answer to the first part of the question before us, one word—though not exactly Scriptural in its form, yet expressing truth, and universally employed in theology—expresses the fact we wish to develop: that word is "*probation.*" The very idea of the word is *trial—examination*—any proceeding designed to ascertain truth. Webster says: "In general, trial for proof, or satisfactory evidence; or the time of trial."

In this definition the idea is fully brought out, on which we wish to fix attention, viz.: As all theologians maintain this present life, or a man's lifetime, is his time of probation, then he is *now on trial*, or the investigating judgment is in actual session at this moment, and every individual during his life is on trial before God, the righteous "Judge of all the earth;" and each one is, day by day, not only at the bar of the investigating judgment, but is himself the *witness* for or against himself, and is every hour giving testimony on which the Judge decides the case. Solemn thought! And here let it be remembered that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." How solemn the consideration that each one of us is, every hour, testifying before Jehovah's court for or against ourselves! Every word we utter is a part of our testimony; every act of our lives is but our own testimony in our case; every temper of mind indulged or cultivated goes to make up the chain of testi-

mony, and all our motives in life are so many links in the chain. What a life are we then living! Always in court —always on trial—always giving evidence by which the Judge is to decide our doom! Here is a practical influence flowing out from this view of the subject. Men cannot say "judgment will never begin," as most in fact do, on the popular theory. No; they are now in the "judgment of this world;" they are now arraigned at Jehovah's bar, and this judgment has proceeded so far, and so much testimony has already been elicited, that every impenitent unbeliever is "condemned already"—is this moment under sentence of death, and the day of executive judgment is hastening on, though the Judge offers to all men a free pardon through Jesus Christ, if they will accept it before the day—the great day of executive judgment arrives. He is long-suffering in the execution of the sentence. If men abuse and slight the forbearance of the Lord, the justice of their execution will be more apparent and their guilt terribly increased.

The matter stands thus: Men are now passing through the investigating judgment, and for their sins, on their own testimony—out of their own mouths, and by their lives—they are now condemned to death, and the day of executive judgment approacheth. During the interval, God promises to blot out the sins of those who, with a broken heart for sin, and true faith in, or reliance upon his mercy, in Christ, seek to him *for pardon;* and he has promised to such *life*—eternal life. Those who embrace this gracious offer are actually pardoned—the sentence of the investigating judgment is revoked—their sins are remembered no more; and enduring in allegiance to God to the end of their trial, the testimony is in favor of their acquittal; and when the Executive Judge, viz., Jesus Christ, comes to "*execute* judgment upon all,"

those "in Christ" are first acquitted by him. This is the first act of executive judgment: "the dead in Christ rise," not to be examined to see if they may live, or to have their sins—which have been blotted out—exposed to the gaze of men and angels. No. They rise to life—eternal life—to immortality. Such is "the judgment of the great day" with respect to them.

On the other hand, Christ executes the judgment of death—perdition—"everlasting destruction" on "them that know not God *and* obey not the Gospel of our Lord Jesus Christ"—which was the Gospel of *life eternal* in the kingdom of God.

"Because sentence against an evil work was not speedily executed, therefore the hearts of the sons of men were fully set in them to do evil." It seems Solomon understood the "sentence" had passed on evil-doers; and yet wicked men took advantage of the delay in its execution to persist in sin. Could evil-doers have been persuaded that the sentence itself was still in the uncertain future, they might have persuaded themselves that somehow they would altogether escape that also, as multitudes do now. Let them know that they are now passing through the judicial trial, and their own testimony of themselves is such the Judge has already pronounced the *death sentence* upon them, and their only hope is to fly at once to him, while he holds out the sceptre of mercy by Christ, and seek earnestly through God's beloved Son, pardon, not delaying till the day of execution; for then no pardons will be granted. But while the day of execution is unknown, let the condemned seek God's mercy, through the true Advocate, and pardon is certain; and, enduring in obedience thereafter to God, eternal life will be given.

APPENDIX.

THE LIGHT SHINING:

OR, THE TRUE IDEA OF THE JUDGMENT.

We have for years contended that the judgment which is to decide the character and destiny of every man is before the resurrection; and the resurrection and what follows is the carrying into execution the previous judgment decisions. Many of those who hold to man's natural mortality, and that immortality is the gift of God, bestowed on the righteous only, have adopted the same view we have so long held; while some among us, holding to man's natural mortality, and a resurrection of both the righteous and the wicked, have continued to maintain the entire process of judgment to be after the resurrection. Such a view, however, we believe to be entirely irreconcilable with the Scriptures. We were, therefore, surprised and pleased to find an article, editorial, in the *Prophetic Times*, for April, which takes the same ground, substantially, for which we have contended for the last twenty years. The *Prophetic Times* is of the orthodox school, on the subject of the immortality of all men, and believes in the resurrection of both the righteous and the wicked. Its testimony, therefore, is the more valuable, if possible, on this question. The Scriptures compel it to take the position of an "antecedent judgment;" that is, of a judgment preceding any resurrection of dead ones; a judgment which determines who are to "rise first;" or, in other words, who the righteous are.

The article to which we refer in the *Times* is headed, "The Quick and the Dead. *An important distinction*

touching the judgment." We give the largest portion of the article, that our friends may see that the truth is advancing, even among the orthodox. It is as follows:

There is an important distinction noted in the Scriptures, and in all the creeds, between the judgment of "*the quick*" and the judgment of "*the dead.*" The common idea is, that all men, those that have died, and those who are found living at the time, shall be judged alike, and in one and the same congregation. It is conceived that the dead will all be simultaneously resurrected, and all the living simultaneously changed, and that only then the judgment will sit for the adjudication of the eternal destiny of each. Painters and poets have outdone themselves in their efforts to portray the overwhelming majesty and terror of so grand and universal an assize. But it is not according to the plain letter of the Scriptures or of the creed of the Church. If the day of judgment is ever to come, it must find people living upon the earth who are described as "the quick." They must therefore either be judged in the flesh, while still living in their natural life, or they must meet with some miraculous transformation equivalent to the resurrection, by which they lose the distinctive character of "quick." Such a change before the judgment has also been accepted and affirmed concerning all who shall be living when the day of judgment comes. Thus Bellarmin teaches that the breaking in of that day will instantaneously end the natural life of all the living, that they will all be suddenly struck dead, and by the same stroke transformed into precisely the same state in which the resurrected shall be; and that then all distinction between "quick and dead" will have entirely and forever disappeared. And if we take the doctrine of the simultaneous judgment of all men, we are necessitated to ac-

cept some such explanation. But then, what becomes of the judgment of "the quick" as distinguished from the judgment of "the dead?" There is, in that case, no such judgment. All natural life in the flesh being ended and overpast before any judicial awards are made, the judgment becomes only a judgment of the dead, or rather of immortals; for there are then no subjects of it except those who have ceased from the natural life and passed into the post-resurrection state.

The distinction made by the Scriptures and the creeds between the judgment of "the quick" and the judgment of "the dead" is thus turned into a distinction without a difference—a mere matter of words, signifying nothing in particular. But the phraseology of Jesus and his inspired Apostles, so uniformly employed wherever the subject is touched, is not thus to be slurred over, and stripped of its proper and natural signification. If words have any meaning, "quick" does not mean "dead," and "dead" does not mean "*quick*;" and the judgment of the one cannot, therefore, be the judgment of the other. Two distinct classes are unmistakably intended, not only as to that state in which the day of judgment finds them, but also as to that state in which the day of judgment deals with them. If the natural life of "the quick" ends before they are judged, then theirs is not a judgment of the quick any more than of the dead, and one part of the sacred description utterly falls away. We must, therefore, allow a judgment which respects men still living their natural life in the flesh, the awards of which they receive and have visited upon them in their distinctive character as "quick."

And even as respects the judgment of "the dead," there lurks in the popular idea a mischievous and confusing error. People take the resurrection as a mere

preliminary of the judgment, and view the judgment itself as something distinct from the resurrection, and coming after it. The language of the last trump they conceive to be, "Awake ye dead, and come to judgment." They consider that the dead are to be awakened for the purpose of being judged. It is also true that *all* the awards of the judgment do not go into full effect till after the resurrection; but the resurrection is itself a part of the judgment. . . . The truth is, that the resurrection, and the changes which pass "in the twinkling of an eye" upon the living, are themselves the fruits and embodiments of antecedent judgment. They are the consequences of adjudications already made. Strictly speaking, men are neither raised nor translated in order to come to judgment. Resurrections and translations are products of judgments already passed upon the dead as dead, and upon the quick as quick. "The dead in Christ shall rise first," because they are already adjudged to be in Christ; and the living saints are caught up together with them to the clouds, because they are already adjudged to be saints, and worthy to attain that world.

Whatever, in the line of increased blessedness or enhanced damnation, may come after, is only the further carrying into effect of what has already been predecided before there could be either resurrection or translation. And what so irreversibly fixes the estates of the persons concerned must necessarily, in the very nature of things, be their judgment. The judgment is not a sham formality, or a solemn farce; it is something real; and the substance of it is the award to every man according to his works. And when we see these awards in potent effect in the very life which the dead live again, it is absurd to be thinking of the judgment as only a grand

assize, to which resurrection and cessation of natural life are only preliminary.

And if the true judgment thus precedes, or is already embodied in, the resurrection and translation, it must necessarily take hold of the dead as dead and the living as living. The language which the Scriptures and the creeds so carefully preserve, is thus found to possess a literal accuracy and depth too generally overlooked. We profess to believe that Christ "shall come to judge the quick and the dead." He does not come first to raise "the dead" and then to judge them, but he judges them as dead, that they may rise in their appointed lot, and share the resurrection of the just. He does not come first to change "the quick" in order to judge them; but to judge and discriminate between them while yet living, in order that those accounted worthy may be "changed" and caught up together with the resurrected ones, and that those adjudged unworthy of so high a portion may be cut off from it, and made to suffer still other inflictions in this world. And it is only by observing this distinction between the living and the dead, and separating what relates to the judgment of the one, and what to the other, that we can form a correct idea of the judgment itself, or rightly understand statements of the Scriptural predictions concerning things to come. There are great wonders in the Scriptures latent under the most common expressions in them, which, if rightly searched out, would relieve our religious conceptions of a vast amount of vagueness, uncertainty, and save a world of trouble in our attempt to interpret the word of God.

BOOKS AND PAMPHLETS:

FOR SALE AT THE HERALD OF LIFE OFFICE.

On all books and pamphlets, sent by mail, the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The Watch Tower: or, Man in Death; *and the Hope for a Future Life.*—A pamphlet of 96 pages. A thorough cure for the modern *necromancy*, misnamed "*spiritualism*," which is really *animalism*. *Price*, 20 cents.

Life from the Dead; or, *The Righteous only will live again.* By Geo. Storrs. The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern *man-worship*, which is hurrying so many on to rank atheism. *Price*, 20 cents.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "*No life out of Christ*," as held by the Author. *Price*, $1

Bible vs. Tradition: in which the true Teaching of the Bible is manifested: showing the true meaning of the terms *Soul, Spirit, Hell, Everlasting, Eternity, Life, Death*, &c. An invaluable help to understanding the Scriptures. *Price*, bound, $1 A cheap edition, in paper covers, 70 cents.

BIBLE EXAMINER TRACTS.

No. 1. Earth not Heaven, is to be the inheritance of the Saints: by Geo Storrs. Price, 5 cents.

No. 4. The Soul Saved or Lost: by Geo. Storrs. Price, 5 cents.

No. 5: Moral Depravity: by Geo. Storrs; Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion: by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cts.

No. 9. The Essential Baptism: by Geo. Storrs. Price, 7 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K Finley, Pittsburgh, Pa. Price, 5 cents.

The following are 12 mo. Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man: by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same. Both works now printed in one Tract. Price, 5 cents.

The Herald of Life & of the Coming Kingdom, is a Weekly Paper, devoted to the advocacy of the theme of "*Life only in Christ*;" published at **37 Park Row**, (Room 40,) **New York**; at **$2** per year.

All Letters in relation to any of the foregoing works, must be addressed,

"GEO. STORRS, Box 4658, New York."