

bodily frame ; but the prospect occasions him no uneasiness, for there is for him the certainty of instantaneous re-embodiment in the moment of his death. The unclathing of the spirit from which he might well shrink, as incidental to bodily dissolution, will not be his experience, for God has so fashioned him that dissolution shall not be an unclathing, but rather a clothing upon, so that what is mortal—that which death connotes—shall be swallowed up of life.<sup>1</sup>

G. ESTWICK FORD.



### Correspondence.

#### ST. PAUL'S DOCTRINE OF THE SECOND ADVENT.

*To the Editor of the CHURCHMAN.*

SIR,—I think we should all—even those who are least disposed to follow him—be grateful to Mr. Ford for giving us much food for thought in his article on St. Paul's Doctrine of the Second Advent. Personally, I specially welcome what he says on the passage in Romans xiii. 11, 12, which I have for the last quarter of a century taken in the same sense as Mr. Ford, though I have seldom found an appreciative listener. I would suggest, however, an amended translation in verse 12, in place of "The day is far spent, and"—which the Greek will hardly bear—"the night got very dark (*cf.* the terrible picture in Romans i.), *but* the dawn has come." The Greek word commonly translated "is far spent" surely expresses the *degree*, and not the speedy explanation of the darkness of the night, though the latter is thankfully implied in the following phrase. This rendering gives some force to the adversative "*but*," altogether omitted in A.V., and equally ignored in R.V., but still clearly present in the text.

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<sup>1</sup> 2 Cor. v. 2-5.

