

partakers also, though distinct in time with these. Then comes the explanation: "This is the first resurrection." This is, therefore, no part of the figure, it is the reality. The vision of resurrection is the vision of a *fact* (for a vision is not necessarily symbolic), and we get into a region of indisputable plain speaking, and not symbol at all.

Thus Mr. L.'s shafts fall powerless. It is not because a theory compels us, but because reverence for the Word of God requires it, that we believe the first resurrection to be literal, not spiritual. Nor does this oblige us to take the visions previous to it with the gross literalness which he holds up to ridicule, *while he knows perfectly well that no one holds it*. That the visions of chaps. xix, xx, do not follow in the order in which confessedly they are given, lies with Mr. Laing to prove: the "assumption" is plainly his. As to the interpretation of them, there is little difficulty, save only that they clash with his own theories. First, the marriage of the Lamb surely should be clear, and who the Brude is not doubtful, when we see her clothed with the fine linen, which is "the righteousness of saints." The armies which follow the rider on the white horse are clothed with that same fine linen. *His* name is given us plainly—"the Word of God." The binding of the great Adversary naturally connects itself with the overthrow of the kings of the earth, as in Isa. xxiv. The first resurrection and rule of the saints is only, as we have seen, in perfect harmony with other scriptures, but *is not* parallel to Dan. xii, 2, 3, which (like Ezek. xxxvii, and other prophecies) is the *political* resurrection of the Jewish people. To deny that a *first* resurrection implies a second, especially when it is said "the rest of the dead lived not again till the thousand years were finished, and when at the close of that time another confessedly literal resurrection *does* take place, is bold enough at any rate, even for Mr. Laing. I leave all that with entire confidence to the judgment of the simplest saint of God. Mr. Laing says little as to

6. THE MILLENNIUM,

and the Scriptures examined have already furnished us with