

nium begins. But then Daniel is to stand in his lot, in order to which, there must be a first resurrection. The promise of a participation in the joy and glory of that happy time, cannot otherwise be brought to pass.

We turn now to the New Testament, and our space will only admit of a few from among many passages.

Luke xx. 35, 36. Compare Luke xiv. 14, and Heb. xi. 35. Here we have a distinguishing resurrection *from the dead*, or out from amongst the dead; and the pious are distinguished as the children of the resurrection. What can this better resurrection, this resurrection of the just mean, but simply a resurrection eminently distinguished from that of the wicked? Our Lord again and again promises to raise up his people at the last day; but the last day is just a scriptural phrase for the millennium. The whole of the millennial dispensation is called the last day, the day of the Lord. And it is the special privilege and distinction of a believer that he is raised at the last day—at the millennium, and not, like the wicked, after it.

I Cor. xv. 22, 23, 24. Here are three different periods in the order of the resurrection. Christ the first-fruits, and with Christ there is probably included in the first-fruits those who, after his resurrection, arose and came out of their graves, and went into the holy city and appeared unto many (Matt. xxvii. 52, 53). The second period is at Christ's coming—Afterward they that are Christ's at his coming. At the coming of Christ, all that belong to him are to rise. The third period is the end. Then cometh the end, when he shall have delivered the kingdom to God, even the Father. "Then" means "after that." And here we have a proof as plain as language can make it, that the kingdom in which the earth is to be subjugated to Christ's authority, is to be between his coming and this end.

1 Thess. iv. 13—18. The Apostle here assures those who were inclined to sorrow, without hope of seeing their beloved friends again, that the Lord should descend, and the dead in Christ rise first, after which those living in Christ are changed. Notice that the dead in Christ, the pious dead only, are raised at the last trump, announcing the coming of the Lord. Notice, also, that this coming precedes the destruction of the Man of Sin, and is the real cause of that destruction. This demonstrates the fact that this resurrection of the pious precedes the millennium.

Phil. iii. 8—11. This is not a resurrection of the dead generally, but a resurrection out from among the dead—a resurrection enjoyed by a few, while the rest are left in their graves. It is not the abstract doctrine of the resurrection of the dead that is here taught, not merely a resurrection

from death, but a resurrection from, or out of, dead ones; leaving, therefore, other dead ones behind. Paul had expressly declared that there should be a resurrection both of the just and of the unjust. Now it was not the mere rising from the grave about which Paul was so anxious; for he was certain of this whether he followed Christ or not. But his solicitude was to secure a part in the first resurrection—in the resurrection of the blessed and holy ones. Thus proving the doctrine of a distinctive resurrection, and placing before us as the source of comfort, and as a motive to patience in suffering, the blessed hope which is worth more than a thousand worlds.

You will observe that I have omitted all mention of that remarkable passage in Rev. xx. I have done so for the following reasons: 1. I had occasion to direct attention to it in a former article. 2. It is often said that the doctrine of the first resurrection rests wholly on this one passage; and I have been desirous of demonstrating that, were no such passage in the Bible, the doctrine and the hope of the first resurrection may be decidedly proved. It runs through the whole Bible. It falls not ungracefully into the melody of the Psalms; it inspires the pens of prophets; it is embodied in our Lord's discourses; and shines with all clearness in the doctrines taught by his inspired apostles. It was the hope of the Jewish captives, when they hung their harps upon the willows and wept through the seventy years' captivity of Babylon. It animated the heart of the great Gentile Apostle in his fellowship with Christ's sufferings. In later times it has filled the heart of many a martyr. It vibrates gloriously in the majestic verse of Milton, and mingles richly in Cowper's grave sweet melody. It is the blessed hope of many a waiting soul. May we all be so happy and blessed as to have part therein.

The first resurrection, then, is to be a distinguishing resurrection of the just; the resurrection of the saints is distinguished from the unholy dead. It is to include all who have died in faith. "As in Adam all die, so in Christ shall all be made alive." "But every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming." "Them that sleep in Christ will God bring with him." It is to take place at the Advent of Christ, and at the commencement of the thousand years. Over all thus raised the second death hath no power: they are also to reign with Christ; they shall be priests of God, and of Christ, being publicly adjudged to thrones in his kingdom; and shall reign with him a thousand years.

My aim, in this paper, has simply been to prove and illustrate the great and cheering doctrine of a resurrection of all the people of God, both Jew and Gentile, who

have slept in their graves from the days of Adam, down to the second Advent of Christ. These, together with the saints then alive, but who, also, are to be changed, and caught up with them to meet the Lord in the air, from the elect church, the Bride of the Lamb, chosen in Christ before the foundation of the world, to be Christ's jewels, and raised to be partners of Emanuel's throne, joint heirs with him of the glorious millennial kingdom.

How solemn are the distinctions which Christ puts between his own people and those who reject him—between the righteous and the wicked—between those who serve God and those who serve him not. The children of the resurrection are to awake to immortal life, while the wicked sleep on for a season to awake at last, but only to find themselves under the power of the second death. Surely blessed is he who hath part in this resurrection. Eternity with its abundant harvest of sorrows or of joys, is very near us. Are you ready? But surely, you say, these things are not near. This is the lullaby with which men are quieting all anxious thoughts; and turning the most solemn truths of God's Word into a soothing strain which lulls their sleepy souls into yet deeper slumber. They reply to it that God's word teaches about eternity; true, true; but then these things are very far off. Let us buy and sell, and build, and laugh and be merry; for there are yet many days to come, and each day shall be as yesterday, and still more abundant. Brethren, eternity is very near. The coming of Christ is near. The distinguishing resurrection of the saints is near. Behold I come quickly. Out of Christ there is no peace, no safety, no assured hope of a glorious resurrection. Out of Christ it is woe upon woe; and the heaviest woe is yet to come. Are any of my readers out of Christ? Let me urge you to seek pardoning and renewing grace—to seek them with all your hearts—to seek them now. In the language of mercy God speaks; hear ye his voice. Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his steps, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Christian brethren, what a blessed epoch will that be when Christ returns! Why should you, who are clothed in his righteousness, fear his advent? Then shall the night of weeping end, and the morning of joy shall dawn. Then shall you see no more through a glass darkly, but face to face. Then shall Job's glowing words be brought to pass, "I know that my Redeemer liveth, and that he shall stand at the latter day: who I shall see for myself, and mine eyes shall behold, and not another." Then will Christ give to his people