

necessarily implied. We may notice a few of them:—

Psalm xxxvii. 11.—“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

Psalm xxxvii. 29.—“The righteous shall inherit the land, and dwell therein for ever.”

Proverbs ii. 21, 22.—“For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.”

Col. ii. 4.—“When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

1 Thess. ii. 19.—“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?”

1 Thess. iii. 13.—“To the end he may establish your hearts unblameably in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”

2 Thess. i. 7-10, and Phil. iii. 20, 21.—“The Lord Jesus shall be revealed from heaven with his mighty angels. . . . When he shall come to be glorified in his saints, and to be admired in all them that believe. . . . From whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Jude 14, 15.—“And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

Rev. ii. 26, 27.—“And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.”

Rev. xvii. 14.—“These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords and King of Kings; and they that worshipped him are called, and chosen, and faithful.”

1 John ii. 28.—“And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.”

In these passages we see the following facts:—

1. When our Lord shall appear in glory, his saints shall appear with him.

2. That in the great conflict, which shall determine the right of dominion between our Lord, and the powers of this world, the saints will be present with him. This fact necessarily places their resurrection previous to that conflict.

3. That in the establishment of his kingdom, they shall be invested with authority and power over the nations of the earth. They must, therefore, be raised from the dead prior to the establishment of that kingdom.

4. Then only will the promises, that the meek and the righteous shall inherit the earth, and dwell in it forever, be fulfilled.

(To be continued.)

[FOR THE CHRISTIAN OBSERVER.]

In No. III. on “Unfulfilled Prophecy,” the author delineates the Millennial reign. “The word Millennium,” he remarks, “means a thousand years, and the new dispensation has received this name, from the Apostle John’s prediction of the reign of the saints on earth for one thousand years.”—Rev. xx. 3-5. As he insists upon taking this passage literally, it is but fair to insist that he should keep strictly to it. We have heard him. Let us now hear “the Apostle John’s prediction.” *I saw the souls of them that were beheaded for the witness of Jesus, . . . and they lived and reigned with Christ a thousand years.* In the prediction, the martyrs only are mentioned; nor is it said that even they reigned on earth, or that Christ reigned on earth with them. To explain “those beheaded for the witness of Jesus,” as the representatives of all the saints, dead and living, would be forced and unwarrantable. What then? There is no such prediction in the book of inspiration.

“In Scripture,” we are told, that “it (the Millennium) is variously called ‘The latter days,’ Rev. xxx. 24; ‘the times of restitution,’ Acts iii. 22; ‘the kingdom of heaven,’ Matt. viii. 11; ‘the regeneration,’ Matt. xix. 28; and ‘the world to come,’ Heb. vi. 5. The first, is part of a threat. Compare Daniel xxxi. 29, ‘Evil shall befall you in the latter days, because ye will do evil in the sight of the Lord,’ &c. If the author were not serious, this quotation might be taken as a burlesque upon the Millennium. The second is inadmissible, since, as the theory has to allow, at the close of the thousand years, deceivers and aggressive nations are to be subdued and destroyed.—Satan ‘cast into the lake of fire,’—the wicked dead raised, judged, condemned, &c. Up to this crisis, then, there shall have been no “restitution of all things,” except in theory. The third is a phrase which sometimes signifies the state of future bliss, in reversion for the

redeemed. In the Evangelists, it means more frequently, the reign of the Messiah or Gospel age,—that existing which was to succeed the four empires described in Daniel, and seems to be borrowed chiefly from that book (chap. ii. 44; vii. 14, 27). Hence, “The time is fulfilled, (the period defined by prophesy,) and the kingdom of God is at hand.” Say that he endorses the former part of this definition, equivalent to the Millennium, how is he to harmonize it with the very next verse, “But the children of the kingdom (the Jews) shall be cast into outer darkness,” &c.? since, according to the theory, the wicked, among whom will be those here threatened, are to remain in the state of the dead during the whole of this assumed period; consequently, they could neither see multitudes of redeemed gentiles coming from the east, west, north, and south, and sitting down with the patriarchs and prophets in the kingdom of God, nor be themselves “thrust out.” But there is another passage which the scheme will fail to harmonize, “The kingdom of God shall be taken from you (the Jews), and given to others,” &c.—the Gentiles; for the author assumes (No. VI.) that “this kingdom is still future;” consequently, also, this threatened event: therefore, he will inevitably deprive the Jews of any share in its blessings. In the latter sense of the above definition of the phrase, he denies this kingdom having as yet existed, consequently, he is forbidden saying, “They (the Jews) have been deprived of it already, upwards of eighteen hundred years.” How to extricate himself must be left to his own cogitations.

The fourth, understood of an event, may be regarded as equivalent to “the restitution,” already examined. The fifth, and last, in Hebrew phraseology, expressed the reign of the Messiah, or Gospel age; therefore, the same with the kingdom of heaven. During the former, the latter dispensation, of course, was future; but through the form of expression by which it had been designated, as used by the writer of the epistle to the Hebrews, it is no longer in a future sense. That this is the meaning, will be seen by referring to chap. ii. 5, where the same phrase (the word rendered “world” excepted) is used, and obviously as above affirmed, as the explanatory words, “whereof we speak,” evince. (Compare verses 2nd, 3rd, and 4th with verse 5th.) The 5th verse may be read thus, “For to angels he has not disposed the patronage, concerning which we speak.” Angels were remarkably employed under the former age, and seem to have been delegated with special authority. There appears to be a particular allusion here to the giving of the law, through their agency; at which event the Mosaic dispensation properly commenced, and