

shall lie down with the kid, and the calf and the young lion and the falling together; and a little child shall lead them: And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox: and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den; they shall not hurt in all my holy mountain saith the Lord." Isaiah xi. 6-9. We are taught that the earth itself shall be renewed. The Psalmist says, "Thou renewest the face of the earth." The prophet Isaiah teaches us, that at the coming of the Lord, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." And God says, "Behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. Psal. civ. 30; Isa. xxxv. i. 2; lxxv. 17. In this renewed state of the earth and creatures, peace, safety, plenty, comfort, and longevity will be enjoyed; and these blessings will be connected with the most happy intercourse with God, and striking manifestations of his presence and approbation. Isa. ii. 4; Hosea ii. 18. Amos ix. 13. Isa. lxxv. 20, iv. 5, 6.

7. But these beautiful revelations of the Messiah's reign, delightful and enchanting as they are, do not contain the consummation of the believer's hope. The period of the millennial reign, is only the period of putting down all rule, and authority, and power, that are not of God; and of restoring creation to its first estate. When this great work is done, the Son will deliver up the kingdom to the Father, or present it to him for his approval. Then God, himself, in all the glory of Godhead, comes to dwell with man; and at his approach, the heavens and earth are again renewed, and raised to a still more glorious and exalted state: the order is from glory to glory. The prophetic revelation is now realized, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, write: for these words are true and faithful." Rev. xxi. 3-5.

"From the first mention of him that sat upon the throne, Chap. iv. 2, this is the first speech which is expressly described to him;" and this is commanded to be written,

because it is true and faithful. This true and faithful saying of God, is accordant with other sayings in the Scriptures; and also confirmatory of their truth and import. In Psal. civ. 27-31, we read, "These wait all upon thee; that thou mayest give them their meat in due season. What thou givest them, they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled, thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: (Heb. yibbarn, *created again*) and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works." We are here taught, 1st. That the inferior creatures wait upon God, and receive their meat from his hand: 2nd. That by the hiding of his face they are subjected to trouble: 3rd. That he takes away their breath and they die, and they return to the dust: 4th. He sends forth his Spirit, and they are again created: 5th. He renews the face of the earth: 6th. This glorious work stands for ever: and the Lord will rejoice in his works. Do not the words, "*they are created again*," as plainly declare the resurrection of these creatures, as those "*they die*," declare their death? The sacred text does not say that God raises up other creatures to fill the place of the dead; but it clearly speaks of the same creatures dying, turning to the dust, and created again. And, in confirmation of this truth, He that sits upon the throne says, "Behold, I make all things new." These Divine sayings, taken in their proper meaning, teach us that the whole "creation shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." Raised to the state in which God beheld the work of his hands, and pronounced it good, very good; and not only so, but richly compensated for the privations and sufferings of the present time, the creatures will be consummately happy. God will again pronounce them good, very good, and rejoice over them. And they will rejoice in him. In one great burst of gladness, thanksgiving, and praise, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" will be heard "saying, blessing, and honour, and glory, and power, be unto him, that sitteth upon the throne, and unto the Lamb, for ever and ever."

When this great and glorious work is done, the heavenly Jerusalem will appear in all its glory. The throne of God and of the Lamb shall be in it. The church of the present dispensation, will be also the inhabitants of that divine abode. And here in union with their Saviour, and his heavenly Father, the church, as the ransomed bride of the Lord Jesus Christ, will reign over Israel, the nations of the saved, who walk in the light of the city, and renovated creation, for ever and ever. In his human

nature Christ is now at the Father's right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and all things are put under his feet. With this exalted Saviour, believers are made joint heirs; on his throne they are appointed to sit; and with him they are destined to reign; and in his joy to be happy for ever. Let us, my dear Sir, rejoice in our high calling, and give all diligence to make our calling and election sure.

Yours, very truly,

OMICRON.

THE WORKS OF THE LATE ARCH. McLEAN, Vol. 7. Elgin: P. Macdonald. London: Longman & Co., Paternoster Row.

The *Primitive Church Magazine*, in reviewing the 7th volume of Archibald McLean's works, recently published in London, England, gives some interesting extracts from it, which will be found below:—

"This volume completes the entire set of Archibald McLean's works, and contains much that will be found valuable to theological students, ministers of the gospel, and others, whose earnest desire it is to obtain intelligent and spiritual acquaintance with inspired truth. The contents of this 7th volume are as follow:—

1. Introduction, by Mr. Anderson, of Aberdeen.
2. Review of Dr. Wardlaw's Lectures on the Abrahamic covenant, and its supposed connection with infant baptism.
3. Letters addressed to Mr. John Glass, in answer to his Dissertation on infant baptism.
4. A defence of believer's baptism, in a letter to a friend.
5. A letter to a correspondent, shewing that all the arguments for infant baptism are rendered null by Pedobaptists themselves; and that there can be no positive divine institution without express Scripture precept or example.
6. Baptism must precede visible church fellowship—in a letter to a friend.
7. An illustration of the prophecies of the Old Testament respecting the seed of Abraham, and the nature of the blessings promised to that seed.
8. A reply to Mr. Fuller's Appendix to his book on the 'Gospel worthy of all acceptance.'
9. A Letter, by Mr. Anderson (subjoined as an appendix), in reply to Dr. Candlish, on the subject of baptism.

We say of this volume, as we said of one of its predecessors, we do not concur in every exact shade of sentiment, neither would we wish that this, or indeed that any other work should be read without the exercise of an independent judgment and careful examination of Scripture, but, in the main, we not only cordially agree with the