

# CHRISTIAN OBSERVER.

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## Poetry.

### HYMN.

By Mrs. GILMOUR.

O could my spirit rise and soar  
Beyond this narrow scene,  
Up to yon bright celestial shore  
Where my Redeemer reigns.

There harps unnumber'd move around  
And loftiest anthems raise,  
Yet fail to raise an equal sound  
To his immortal praise.

Seraphic ardours strive in vain  
To sound the worth they love,  
And wake a loud and louder strain  
As o'er the theme they rove.

O haste the hour when I shall rise  
And that assembly join,  
And mix with angel symphonies  
In praises all divine.

Even now methinks some falling lay  
Of that blest throng I hear,  
They seem to beckon me away  
To their superior sphere.

Yes, shortly in my father's courts  
My soul shall take her place,  
And in their sweetest strains recount  
The wonders of his grace.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

The Second Appearing and Personal Reign of our Lord Jesus Christ, in a Letter to a Friend.

Concluded.

The following Chapter details the blessed consequences of this coming of the Redeemer to Zion, upon both Jews and Gentiles:—

Isaiah lxvi. 15, 16, "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire: for by fire and by sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

The verses following teach us, that the

publishing of the glory of God universally, the final restoration of the Jews, and the establishment of the heavenly kingdom, will follow this glorious, but fearful coming of the Lord. This passage is in keeping with 2 Thess. i. 7.

Dan. vii. 13, 14, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed.

Zech. xiv. 3, 4, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle: and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." Ver. 9.

Luke xix. 11-27, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return," &c. &c.

You are aware, my dear Sir, that in the days of our Lord, tributary princes had to visit Rome to be invested with authority over their provinces. When this was obtained, they returned and assumed the government of their respective States. In allusion to this fact, our Lord describes, in this parable, the mode in which his own kingdom is to be obtained and established. He is now on his journey to that far country, to receive the investiture of the kingdom. Gifts, described Rom. xii. 6-8; 1 Cor. xii. 4-11; Eph. iv. 8-16, are distributed among his servants to be duly improved and accounted for. But his citizens, instead of owning his authority, declare that they will not have this man to reign over them. Notwithstanding this he will return, reckon with his servants, reward the faithful, punish the slothful, destroy his rebellious enemies, and establish his authority and his kingdom. It is remarkable here, that the rebellious citizens of this prince say, "We will not have this man to reign over us." Here is no mention of any objection to a spiritual

reign of either God or Satan; but the objection is to the *personal reign of the man*; to this they declare they will not submit; and they are destroyed in consequence. Our Lord's return to the earth is here placed by himself, anterior to the establishment of his kingdom.

2 Tim. iv. 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

2 Thess. ii. 8, "And then shall that wicked (one) be revealed, whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming."

The first of these passages teach us, that the coming of our Lord and his kingdom are simultaneous; they take place at the same time. The second shews us that the wicked one, the man of sin, the fruit of the mystery of iniquity working in the days of the apostles, shall be destroyed by the visible appearing, and personal presence of our Lord Jesus Christ. The rise of this man of sin, the apostacy which he would occasion, and his destruction, by the coming of our Lord, are the only great ecclesiastical events, which the apostle places between the time in which he lived, and the establishment of the kingdom of our Lord in the earth. You will obtain clearer light on this subject by comparing Isaiah xi. 4; Ezek. xxxviii. 18-23; Dan. vii. 11; xi. 36-45; Zech. xiv.; Rev. xiii.; xix. 19-21. The words in this last passage 2 Thess. ii. 8, rendered brightness and coming, properly signify visible glory and personal presence. This glorious coming of the Saviour is named in every chapter in both Epistles to the Thessalonians; and, in the passage under notice, we are bound down to the fact, that this glorious coming precedes the destruction of the man of sin. Whether we take this party to signify Popery, or some other opposer of Divine truth, is immaterial to the argument; his destruction will be effected by no other means than the glorious appearing of the Son of God.

Other passages might be adduced, and other arguments used to demonstrate this blessed truth; but I conceive it is already established. I would beg to remark, that a spiritual millennium was not known in the church until about the year of our Lord 1718, when it was fabricated by the Rev. Daniel Whitby, D.D., for the purpose of