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Poetry.

From the New York Observer.

Many of the old writers are remarkable for their lively views of the heavenly world; they were raised far above the pleasures of this world, and were cheered in all their afflictions by the clear, warm, and scriptural view which they entertained of the eternal world. The following hymn is an attempt to give a poetical expression to thoughts and aspirations, that have been common, we believe to God's people in all ages:—

WRATHINGS AFTER HEAVEN.

Jesus invites me from above
His glory to behold,
He is the fount of life and love,
His glory is of old.

Seraphic anthems t on my ears
Ten thousand voices ring,
Who freed from mortal pains and fears
Their songs of triumph sing—

"All glory to the Lamb of God!"
Thus sing the ransom'd train,
"He bore away our heavy load,
For us he once was slain."

"Hosannah to the Prince of Peace,
Who washed us in his blood,
Who clothed us in his righteousness,
And made us priests to God!"

O, how my waiting spirit longs,
And pants with Christ to be,—
To join in these triumphant songs,
These blissful sights to see.

Now heav'nly scenes before me rise,
The City of our God—
Its glorious beauties blind my eyes,
Of saints the bless'd abode.

See how its pearly gates unfold
To all the ransom'd throng;
When shall I tread its streets of gold,
How long, O Lord, how long!

There life's pure river gently flows,
All through the heav'nly fields;
On either side a tree there grows,
The fruit of life it yields.

And there the throne of God I see,
And there the glorious Lamb,
Who shed his precious blood for me,—
And sin and death o'ercame.

Hosannah to the Lamb of God!
To Thee all glory's due.
O, for a place in thine abode
With saints and angels too.

Take me, O blessed Lamb, to thee;
I long to flee away,
That where thou art I still may be,
In realms of endless day.

That in thy likeness I may shine,
With Thee in glory reign—
Bask in the light of love divine,
—And swell the heav'nly strain.

Lord, from this prison set me free,
Come, end this mortal strife,
That I thy face may ever see,
Death swallow'd up of life.

Bedford, Oct, 20th, 1851.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]
THE FIRST RESURRECTION.

Continued.

"Like sheep they are laid in hades; death shall feed on them; and the upright shall have dominion over them in the morning; and their strength shall consume; hades is the dwelling for them: but God shall redeem my soul from the power of hades, for He will receive me." (1)—Psalm xlix. 14, 15.

This passage is very similar to Phil. iii. 18, 21. containing precisely the same ideas. It speaks of two sorts of characters. Men who trust in their wealth, and boast in their riches, who believe that their houses and estates shall always continue, and give immortality to their names: and of those who make God their portion, and look, with the inspired apostle, to Him for redemption. The first class are like creatures which have been fed for slaughter, subjected to death, and continued under his empire, their strength and comeliness are no more; the grave, and residence of separate spirits, are their continued habitations. The others are redeemed by God from the dominion of death, and are received by him, and are exalted to dignity and dominion over the others. "And ye shall tread down the wicked, for they shall be as ashes under the soles of your feet in the day that I shall do this,

spare my own people and destroy the wicked, chapters iii. 17. iv. 1, saith the Lord of hosts." Mal. iv. 3. The fact, of one party being raised by Divine power, from the dominion of death, and exalted to dignity, while the other continues under that dominion is here clearly and expressly stated.

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the dungeon, and shall be shut up in the prison, and after many days shall they be visited." (Margin, *found wanting*.) Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem; and before the ancients gloriously. Isaiah xlv. 21, 22. "He will swallow up death in victory; and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will rejoice and be glad in his salvation." Chapter xxx. 8, 9.

In connection with these passages, we have a prediction of judgment and calamities which shall be confined to no particular nation or empire, or part of the earth, but which shall be extended to all; and at which time the earth itself shall be shaken and dissolved. At this time the Lord will punish the high ones and the kings of the earth, and shut them up prisoners in a dungeon; and their imprisonment shall continue long. But at this time our Lord's kingdom shall be established; *he shall reign in mount Zion and in Jerusalem, and before his ancients gloriously*. In this mountain he will make a feast unto all people; destroy ignorance and misery; and swallow up death in victory. By raising His people to share His glory. 1 Cor. xx. 54. Then their sorrows will be ended, and their joy will be full.

Two facts are here clearly taught. 1. When our Lord sets up his kingdom in the earth, one party will be punished by being gathered together as prisoners in a dungeon: subjected to death and the grave. 2. Another party will be so delivered, that death itself, as to them, will be swallowed up in victory. St. Paul teaches us, that