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## Poetry.

### The Inquiry.

*From the Bibl. Class Magazine.*

Tell me, ye winged winds  
That round my pathway roar,  
Do ye not know some spot,  
Where mortals weep no more?  
Some lone and pleasant dell,  
Some valley in the west,  
Where, free from toil and pain,  
The weary soul may rest?—  
The loud winds dwindled to a whisper low,  
And sighed for pity, as they answered, "No!"

Tell me, thou mighty deep,  
Whose billows round me play,  
Know'st thou some favour'd spot,  
Some island far away,  
Where needy man may find  
The bliss for which he sighs,  
Where sorrow never lives,  
And friends up never dies?—  
The loud waves, rolling in perpetual flow,  
Stopp'd for awhile, and sighed to answer, "No!"

And thou, serenest moon,  
That with such holy face,  
Dost look upon the earth  
Asleep in night's embrace,  
Tell me, in all thy round,  
Hast thou not seen some spot  
Where miserable man  
Might find a happier lot?—  
Behind a cloud the moon withdrew in woe,  
And a voice, sweet as sad, responded, "No!"

Tell me, thou fondest Love,  
Oh, tell me, Hope and Faith,  
Is there no resting-place  
From sorrow, sin, and death?  
Is there no happy spot  
Where mortals may be bless'd,  
Where grief may find a balm,  
And weariness a rest?—  
Faith, Hope, and Love, best boons to mortals given,  
Waved their bright wings, and whispered, "Yea,  
IN HEAVEN."

The remark once made to Dr. Green by a poor woman of his parish:—"Mr. Green," said she, "what do you think is the great business of the shepherd?" "to feed the flock, madam!" was his reply. "That is my notion too, sir, and, therefore, I think he shouldn't hold the hay up so high that the sheep cannot reach it."

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### Prophetic Oracles---No. V.

#### THE FIRST RESURRECTION.

The doctrine to which I ask the reader's attention is, that the resurrection of the saints is to precede the millennial glory, and is preparatory to the millennial triumph of Christ and them that are his. In proof of this doctrine I appeal to the passages of Scripture now to be cited, taken in the literal and obvious acceptations of the words of God's revealed will.

The first passage to which I ask your attention is, Psalms xlix. 14, 15. This passage is clear and decisive, to the effect that while the Christian dead are retained under the power of death, the dead in Christ shall be delivered from its dominion.

The truly pious are made subject to death and the grave as well as the ungodly; but the one is redeemed from the grave's power, while the other remains consumed in the grave; which can not take place if both the pious and the wicked are to rise simultaneously.

Isaiah xxvi. 13, 14, 19. Lowth's rendering is, "Thy dead shall live; my deceased they shall arise," v. 19. Here we have two parties, both under bondage to death. But of the one it is written, "They shall not arise"—of the other it is said, "They shall live; they shall arise." The wicked are indeed to arise and live again, but not at the morning of that glorious day of Christ's reign; not until the end thereof. The saints, in the resurrection glory, are to shine in the uprising of that glorious Sun of Righteousness, beauteous and innumerable as the dew drops which sparkle on the tender herb in the beams of the rising sun.

Ezekiel xxxvii. 11, 12, 13, 14. The pious Jews, in the Babylonish captivity, complained that their hope was lost; but the prophet answered them that the Lord would fulfil his promise to them; that though they must die before the establishment of the kingdom, yet God would open their graves and place them in their own land, and make them partakers in the glories of that kingdom set forth in the pro-

phet's vision of the dry bones restored to life. But this restoration of the Jews, and establishment of them as a united people under the one glorious King, is to take place at the beginning of the millennium; hence the resurrection of these pious Jews is to be pre-millennial.

Daniel xii. 2, 3. The true force of the Hebrew is in verse 2nd, "These to everlasting life, but the others to shame and everlasting contempt." These verses are often quoted to prove that the just and unjust rise together, at one and the same time. But if it prove this, it is irreconcilable with the doctrine of a general resurrection; for it is only *many*, not *all*, of the dead who are then to arise. The resurrection of the many is here connected with the fall of the northern king, with the time of great tribulation, and with the deliverance and restoration of Israel—which events all commentators place at the beginning of the millennium. This passage, as it stands in our English version, is irreconcilable either with the millenarian view, or with that of a simultaneous resurrection. But the correct rendering of the Hebrew removes all difficulty: "And many of the sleepers of the dust of the earth shall awake; these to everlasting life, and the others to shame and everlasting contempt." "These," that is the many who awake, have their portion to everlasting life, but the others have theirs to shame and everlasting abhorring. Those only who are acquainted with the Hebrew, can judge of the correctness of this interpretation; but it may be proper for me to remark that it is not adopted to get rid of the difficulties of the passage which otherwise are not easily to be overcome. Far less is it adopted to serve the purpose of proving a favourite doctrine. It is adopted as a correct translation of the words as they stand in the original, and is generally adopted by the Jewish Rabbis as well as by the best modern scholars, and even by commentators who oppose the millenarian view. Thus we have a distinct statement of the resurrection of *many*, that is the righteous, to everlasting life, at the beginning of the thousand years, while the others are left in their graves, and reserved for a portion of shame and everlasting contempt.

Dan. xii. 13. The end is evidently the end of the period of 1335 years which had just been specified to Daniel. All agree that at the end of that period the millen-