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Poetry.

THE WAN REAPERS.

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I came from a land where a beautiful light
Is slow creeping o'er hill top and vale,
Where broad is the field, and the harvest is white,
But the reapers are laggard and pale.

All wasted and worn with their wearisome toil,
Still, they pause not, that brave little band,
Though soon their low pillows must be the strange
soil

Of that distant and grave-dotted strand :

For dangers uncoloured are elustering there ;
The pestilence stalks uncontrolled ;
Strange poisons are borne on the soft, languid air,
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan
cheek,

But there's beautiful light in her eye,
And the smile that she wears is so loving and
meek,
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's
golden prime,

But he cheerily sings at his toil,
For he thinks of his sheaves and the garnering-
time

Of the glorious Lord of the soil.

And ever they turn, that brave, wan little band,
A long, wistful gaze on the west—

"Do they come, do they come from that dear
distant land,

That land of the lovely and blest ?

"Do they come, do they come ? Oh, we're feeble
and wan,

And we're passing, like shadows, away ;
But the harvest is white, and lo ! yonder the dawn !
For labourers—for labourers we pray !"

PROFESSOR STUART'S TESTIMONY.—"When I behold the glory of the Saviour, as revealed in the gospel, I am constrained to cry out with the believing apostle, My Lord and my God. And when my departing spirit shall quit these mortal scenes and wing its way to the world unknown, with my latest breath I desire to pray, as the expiring martyr did, 'Lord Jesus Christ, receive my spirit.' I ask for no other privilege on earth, but to make known the efficacy of his death ; and none in heaven, but to be associated with those who ascribe salvation to his blood."

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE FIRST RESURRECTION.

Continued.

1 Cor. xv. 23, 24.—But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power."

From these verses to the end of the chapter, the apostle speaks principally of the resurrection of believers in Christ. This resurrection, he teaches us, takes place at the coming of Christ; this coming takes place BEFORE the destruction of the man of sin, the deliverance of the Jews, and the establishment of our Lord's kingdom upon the earth. But the time of his coming is expressly stated to be THE TIME of the resurrection of those who "are Christ's." "Afterwards the end," when the kingdom shall be delivered up to the Father. The adverb of time, in the first verse, denotes a period of more than eighteen hundred years; it may therefore denote one of equal duration in the following verse. The order of the three-fold resurrection here mentioned, is distinctly marked.

1. The resurrection of Christ himself.

2. That of his people at his coming, before his kingdom.

3. That of all the rest of the dead at the time of the end, when the kingdom is delivered up to the Father. The kingdom is established after the resurrection of believers in Christ; and delivered up to God after that of the remaining part of the dead.

Three periods of resurrection are here distinctly stated.

Phil. iii. 11-14.—"If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind

and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In connection with this passage the apostle Paul shews that he had suffered the loss of all things for the sake of Christ; and that he cast them away as dung that he might stand accepted of Christ at last; know the power of the resurrection of Christ, and the fellowship of his sufferings, by conformity with him in death, that if by any means he might attain the honour of the resurrection FROM AMONGST THE DEAD. It is not the resurrection of the dead in general, for which he suffered and strove; he was perfectly sure of that whatever might be his character and conduct. But the resurrection for the attainment of which the apostle pressed toward the mark, was that, in which a part is taken from the mass; and which is called by St. John, THE FIRST RESURRECTION. This will appear more clearly if we state a few facts.

1. The expressions *eis ten anastasin toon nekroon*, signify to the resurrection of the dead (GENERALLY). But these are not the apostle's words in this place: they are *eis ten exanastasin toon nekroon*, to the resurrection FROM AMONGST the dead; or OUT of the dead. A resurrection in which a part is taken, and a part is left behind, was the prize for which the apostle pressed forward to the mark.

2. By "the fellowship of his sufferings," the apostle seems to anticipate a violent death. The first resurrection is made by the apostle John, the reward of them who were beheaded for the testimony of Christ; the apostle pressed forward to this mark of martyrdom as the perfecting of his course; and consequently for the prize, that resurrection, which is the divinely appointed reward of the faithful martyr.

3. By "the power of his resurrection," we are taught by the apostle Peter to understand the hope of an inheritance incorruptible, and undefiled, and that fadeth not away; which inheritance was to be brought unto them at the revelation of Jesus Christ, when the first resurrection takes place. A part in this resurrection, as the effect of his Lord's resurrection from the dead, was the object which the apostle suffered and laboured to attain and enjoy.

1 Thess. iv. 16, 17.—"For the Lord him-