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Poetry.

THE WILL AND THE WAY.

BY HENRY SUTTON:

You mutter that temptation
Is too strong ;
You would do right, yet are forced
To do wrong,
Now I tell you, your sins current
You must stay,
As, wherever there's a will,
There's a way.

Nay, never shake your head, nor
Turn aside ;
Hard though it seem, it will seem easier
When you've tried :
And I know the truth is spoken
When I say,
That, wherever there's a will,
There's a way.

Do not say you cannot do it,
For you CAN ;
Up ! a battle is before you !
Play the man !
You ought to win the victory,
And you may ;
For, wherever there's a will,
There's a way.

Not, however, in your own strength
Can you win ;
But if Christ help in the battle
With your sin,
Then, indeed, with joyful triumph
Shall you say,
"Now I know, where there's a will,
There's a way."

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE FIRST RESURRECTION.

Continued.

Daniel xii. 1-4 : " And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time ; and at

that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words and seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased."

The final deliverance of Israel is frequently associated in Scripture with a time of great trouble among other nations : Isaiah xxiv. 10-23 ; xxvi. 20, 21 ; xxxiv. xxxv. lx. 1, 2 ; lxii. lxiii. lxvi. 15, 16 ; Joel iii ; Obadiah i. 15 ; Micah iv. 11-13, v. 15 ; Nahum i. 2-15 ; Zeph. iii. 8-20 ; Hag. ii. 21-23 ; Zech. xii. 1-9, xiv. 1-3. 12-15 ; Mal. iii. 5-12, iv. 1, 2 ; Matthew xxiv. 21 ; Luke xxi. 23, 24 ; Mark xiii. 19, 20 ; Matt. xxiv. 29 ; 1 Thess. v. 2, 3 ; Rev. vi. 12-17, xiv. 18-20, xix. 11-21. The time of the great and universal trouble, mentioned in these passages, is to precede the coming of the Son of Man in the clouds of heaven, to set up his kingdom in the earth. At this time, "*Many that sleep in the dust of the earth shall awake.*" The time in which, we have ascertained, this is to take place, proves that it is the first resurrection of which the prophet speaks. This is clear, beyond all contradiction. The great tribulation precedes the coming of Christ ; the coming of Christ precedes the destruction of the man of sin, the wilful king (chap. xi. 36) ; the destruction of the man of sin precedes the establishment of the kingdom of Christ ; and the establishment of the kingdom of Christ is the time of the resurrection of the saints, and of their reward. [Compare Matt. xxiv. 29 ; 2 Thess. ii. 8 ; Rev. xix. 19, 20 ; Daniel vii. 11 ; Rev. xi. 15-18 ; xx. 4-6.] Then the wise virgins and the faithful servants will rise and shine like the stars ; and the foolish virgins and slothful servants will rise to shame. We cannot understand the resurrection, here predicted, in any meaning but that of a literal and personal resurrection. The parties raised are those who slept in the dust of the earth ; who had previously been wise, and turned many to righteousness ; and now, as the reward of their wisdom and usefulness, they are raised from the

dead, before the other dead, and appear in the dignity and felicity of a glorified state. A spiritual resurrection would be a transition from a state of sin to a state of holiness ; but this is a transition from a state of death, subsequent to a state of holiness and usefulness, to a state of life ; in which that holiness and usefulness find their reward. And the general resurrection is not the time when our Lord receives the kingdom, in which he and the saints reign a thousand years, but the time in which he delivers it up to the Father. It is therefore clear, that neither a spiritual resurrection from sin to holiness, nor the general and last resurrection, is that spoken of in this passage ; and, beside these, there is only one resurrection for which we are taught to look, THE FIRST RESURRECTION.

Zech. xiv. 5 : " And the Lord my God shall come, and all the saints with thee." This coming is to take place at a time when Jerusalem shall be invaded and besieged. The Lord shall descend in person upon the Mount of Olives, the place from whence he ascended to heaven, and deliver his people and destroy their enemies ; after these things he will establish his kingdom. " And the Lord shall be king over all the earth ; in that day there shall be one Lord, and his name one." But when he comes to deliver his people, and set up his kingdom, he does not come alone ; his saints come with him. To this fact, the Apostle Paul adds, that the dead in Christ shall rise first ; then the living shall be changed, from a mortal to an immortal state ; and both shall be caught up together in the air, to meet the Lord.—1 Thess. iv. 16, 17 ; 1 Cor. xv. 51-53. The order of events is perfectly discernable. Before our Lord's kingdom is established in the earth, he appears in person on the earth, standing upon the Mount of Olives ; before he descends to the earth, his people are caught up to meet him, and *escort* him in his descent ; before they are caught up to meet him, the pious dead are raised, and the pious living are changed, and made immortal. Thus we are again led to the conclusion, that the object of the Christian's hope is, a part in the FIRST RESURRECTION.

Luke xiv. 14, xx. 35, 36 : " For thou shalt be recompensed at the resurrection of the just." " But they which shall be accounted worthy to obtain that age, and the resurrection from the dead, neither