

when he had created nothing, and dwelt in unbounded nothingness, possessing but infinite space, and even that a thing, if a thing it is, which perhaps he did not create; if ever there was a period in the annals of eternity when he had imparted neither life nor being to any creature; at such time, although he was the eternal God in himself, he was the God of nothing, of absolute nothing. And if the patriarchs have no existence now he is not now their God; nor could he be their God during the whole period from their death till their resurrection if they ever should be raised, for he is not the God of nonentities. In spite of Sadduceeism whether ancient or modern it is true, that the Lord said to Moses two hundred and fifty years after the death of Jacob, "I am the God of Abraham, Isaac and Jacob," and therefore they had a being somewhere, and if a spirit was alive three hundred years after the body was dead, every materialist ought to seal his lips forever. What, then, is the proof that the dead are to be raised? It is, that God is their God. Why is he their God? Because they live unto him; and this latter it must be evident, is the under-layer of the argument for the resurrection. The old Sadducees in denying the existence of spirits, were quite consistent in denying a resurrection also; for on their principles there might be a new creation of an intelligence out of senseless, formless, unconscious nothingness; but this would not be a resurrection. It is a serious charge to make against any of our contemporaries; still it is true that the insipid doctrine we are opposing involves a denial of the resurrection of the dead.

The Saviour thought the above argument quite sufficient, but if there should ever be any need of another, it may be found in 1 Cor. 15 chapter. "If the dead rise not" "they which are fallen asleep in Christ are perished." In what event have they perished? *If the dead rise not.* But since there shall be a resurrection of the dead, they have not perished, but live and are responsible to him from whom, through whom, and to whom are all things. The fact that Christ and the Apostles agreed with some religious views found among the people, is decisive proof of the orthodoxy of those views; for they always opposed without hesitation and without ambiguity every thought inconsistent with the Spirit of truth. There can be no doubt that the Pharisees believed and taught the doctrines of resurrection, angels and spirits; and that this was the general belief of the more intelligent and less sensuous Jews is finely illustrated by the remarkable passage in Josephus