

THE RESURRECTION OF THE BODY;

COMPILED FROM THE WRITINGS OF PAUL, DICK, HALL, AND OTHERS.

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Bishop Butler, in his *Analogoy of Natural and Revealed Religion*, remarks—"The most important question which can be asked is, whether we shall live in a future state;" and a greater than Butler enquired, "If a man die, shall he live again?"—Shall the same body and the same soul which constitute our persons in the present world, be reunited, and be recognized and live forever in the next? An answer to this inquiry will form the subject of this lecture.

The being of a God is not the subject of a written revelation. The Bible assumes it to be true. In the first verse of the book of Genesis we read, "God created the heavens and the earth." The work of creation is thus ascribed to Him, which implies his pre-existence.

The existence and attributes of the Supreme Being are manifested in his works. The heavens declare his glory, and the firmament showeth his handiwork. Day unto day speaks of Him, and night unto night shows forth his knowledge. If the combination of letters which form the book called the *Principia* of Newton, cannot be ascribed to chance, the world which Newton describes is no less indicative of design and of a designer, than its mere description. Our own existence is also conclusive proof of the being of a God. We live; we are conscious we did not create ourselves. So far from having the requisite wisdom and skill to construct our own frame, we do not fully understand the mechanism of either mind or body. We must therefore be the production of another, and this other must be possessed of wisdom and power adequate to the creation of man.

"Tell, if ye know, how came I thus; how here.

Not of myself; by some great maker then,
In goodness and in power pre-eminent."

The goodness of God is seen in his giving us rain from heaven, and fruitful seasons and in filling our hearts with food and gladness. His attributes of justice and

truth are estamped on the human soul, which reflects his moral image. Thus the body of man with its various powers and faculties so admirably adapted to the purposes of life, proclaims the wisdom and power of God; and the soul of man with its instinctive approval of truth and justice proclaims his holiness.

The soul of man was not formed from any thing on earth or in heaven. It has no affinity with earth or with air. God formed the body of man of the dust of the ground. He made man of earth, from earth. It was a perfect bodily organization, but without life; and afterwards He breathed into him the breath of life, a vital Spirit, and thus man became a living soul—a soul of life—living in, and the cause of life to a living body.

The seat of life in a beast is his body; the life of man is his soul. The spirit or life of a man goeth upward; the spirit or life of a beast goeth downward to the earth.

When Elijah restored to life the dead body of the only son of the widow of Zarephath, it is said "The soul of the child came into him again, and he revived."—When Jesus took by the hand the daughter of Jairus, who was dead, and called to her "Maid, arise," it is said "Her spirit (or soul) came again, and she arose straightway."

The body of man is the production of God. The soul is His image. The body connects us with the external universe.—The soul connects us with God. The body separates us from God by a dissimilarity of nature. The soul unites us to Him by a nature identical with his own.

From the divine nature of the human soul, it being an afflatus or outbreathing of the Deity, it is not subject to the laws of decay and death which govern all things that partake of earth. The dust of the body at death shall return to the earth as it was, and the spirit shall return unto