

and believeth in me shall never die." And again, He says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The Apostles proclaimed this doctrine with the same constancy that they declared any vital truth of Christianity. They preached Jesus and the resurrection, and the one theme was inseparable from the other. Their oral ministry and their inspired epistles beam with the glad tidings of a resurrection, and manifest the solemn importance in which it was held by them. When enforcing great practical truths they open the solemn realities of a future world, declaring that there shall be a resurrection of the dead, both of the just and the unjust. When attesting the efficacy and power of the Redeemer's atoning death, they declare its potency in abolishing death, as well as in crushing him that had the power of death, even the devil. In asserting the fact of our Lord's resurrection, they adduce it as an evidence and a prototype of our resurrection, and regard the general resurrection as an event so certainly connected with the resurrection of our Lord, that to deny it was in effect to deny that our Lord himself had risen from the tomb, and thus to undermine the whole Christian fabric. "For if the dead rise not, then is not Christ risen: and if Christ be not risen, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (See 1 Corinthians xv. 12—22.) Such is the clear and explicit form in which this doctrine is revealed in the sacred volume; such is the solid foundation of the believer's hope.

