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the later Jewish patriarchs, could exult amid the anguish of a diseased and emaciated body, and the desolation of all his earthly hopes, in prospect of a glorious resurrection, exclaiming, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Isaiah, addressing the Jewish Church in the midst of her afflictions and calamities, comforts her with the hope of a resurrection to everlasting life: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Daniel, anticipating the closing events of time, and the final destiny of men, says, "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." Sustained by this hope, the Hebrew worthies endured with fortitude and joy the tortures of martyrdom, not accepting deliverance, that they might obtain a better resurrection. In the time of our Lord's ministry, the doctrine of the resurrection was one of popular belief. Martha only gave utterance to the prevalent sentiment when she said to our Lord, concerning her departed brother, "I know that he shall rise again in the resurrection at the last day." In the New Testament this doctrine, freed from every vestige of obscurity, stands out with constant prominence, both in the teachings of our Lord and His Apostles. Says the Redeemer to the disconsolate sisters of Lazarus: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth