

Saviour's reply to the Sadducees we may conclude, first, that the resurrection body will not be provided with organs of nutrition—"for we shall hunger no more;" secondly, generative organs will be lacking; the distinction of sex will cease. Again, it is not reasonable to suppose that organs of *respiration* will be necessary in the future life; and many parts now necessary in the *circulatory* system may be dispensed with, together with all the *secretory* and *excretory* organs. When we take into account these great *structural* changes, we do not know that we are justified in saying that the resurrection body is the same body that was laid in the tomb in the popular sense of the word "same." It may be called the same because, perhaps, it contains a part or all the *substance* of the body it stands for. By *substance* I mean a something very different from the sensible properties of matter—I mean a substance, entity, or thing having those properties or qualities cognized by our senses, but too subtle and inscrutable to be reached through the sense faculty. That thing, whatever it may be, may enter into the composition of our earthly bodies, and may also enter into the resurrection body. I may believe it possible for infinite wisdom and power to keep the *substance* of each body separate from all living organisms until the time of the resurrection, when it may be used in the reconstruction of the bodies to which it belongs, for this does not involve any contradiction; but the theory of the "literal resurrection," as presented by Mr. Albritton, makes large demands upon our credulity.

From the foregoing I may be justified in assuming, first, that *sameness* does not consist in *identity of material particles*; secondly, that incorporation of the material particles into a great many bodies make them common to all that possessed them at the instant of death, and hence impossible to be used in the resurrection bodies of all, if only sufficient for one; thirdly, that the great *structural* changes that our bodies undergo in the resurrec-

tion will make unnecessary the mass of material particles that compose them in this life; and, fourthly, that the identity of the resurrection body consists in the fact of its construction of the same *substance* of which the body for which it stands was composed; and by *substance* is not meant any of the sensible properties of matter, but the *thing itself stripped of its properties*. The substance of our bodies in this life, minus its properties, with such new properties as God may endow it with to fit it for the spiritual realm enters into the construction of the resurrection body, and thereby preserves its identity. The body I now have is mine, because it serves the purposes of the true ego, as a medium through which it exercises its powers; and the resurrection body will be mine for a like reason, to which may be added the fact that it contains *substance* that composed my earthly body.

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My Plan.

My first pastorate was in the country and of nine years' duration. I can, therefore, appreciate the letters of the brethren in a recent HOMILETIC. My next was in the largest city in the world, and so I sympathize with "P," on page 92 of the January issue. Being still in a city and surrounded by several thousand men who can only be seen at night, my plan is (1) to devote three hours every morning, as a rule, to study subjects for pulpit and platform work, prayer, etc.; (2) visit the sick and special cases, etc., in the afternoons; (3) on free evenings be at home once in the week to see all who will call, and the other evenings call upon the families where men are to be seen; and though with a large church it takes a good while to get round, each visit to regular members is registered on a roll kept for the purpose, so that I can tell the day when I last called upon Brother Brown, Smith, or Jones. Monday mornings and all Saturdays I hold sacred for myself; the