

at first from the dust of the ground, create anew from the dust of the body?

The resurrection of Christ, and his ascension to Heaven in the same body he occupied on earth, gave assurance that the bodies of all men shall in due time be raised to life and immortality. Because "I" shall rise from the grave and "live," said he, "ye shall live also." And as an earnest and in part performance of this gracious promise, the Saviour at his resurrection, opened the graves of many; and the bodies of the saints which slept arose and came forth, and went into the holy city, and appeared unto many who knew them. These probably formed a part of the Lord's train of attendants, as he ascended in the clouds as his chariot, and rode upon the wings of the wind. And as he entered the gates of the new Jerusalem, they shouted: "Lift up your heads, oh ye gates! and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

"He lives! ye bars of steel, and gates of brass,  
Give way, and let the King of glory pass!  
He lives! ye golden portals of the spheres  
Open, the Sun of righteousness appears!

There will also be a recognition of the body in a future state. Moses and Elias knew each other on the mount of transfiguration, and were known and conversed with by the three apostles. We shall each of us know the Saviour, for it is said "we shall see him as he is," face to face. He will also know each of us. It follows almost as a necessary consequence, that we shall know one another. Our Saviour told the unbelieving Jews, that in addition to their final sentence, "Depart from me ye workers of iniquity," their misery would be enhanced by seeing and recognizing Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God.

Paul expressed entire confidence that he should recognize the Thessalonian Christians in a future state, and rejoice with them. "For what is our hope or joy, or crown of rejoicing," wrote he; "are not even ye in the presence of the Lord at his coming?" How can he rejoice over them as his converts, unless he knows them? But many of our earthly friendships will be dissolved. Some are formed by a community of sensual pleasures; others are formed with bad

men, because they can be useful to us and have agreeable qualities; and others are formed by mistake or deception: all these will be cut off.

Our personal identity will be preserved, but it is not probable there will be an identity of the particles of matter which composed the body at death. The scriptures nowhere assure us that the same numerical body is to be raised by a reunion of its scattered parts. In the present life the same particles of matter do not constitute our bodies from one day to another. It is thought by physiologists, that every particle of matter of which the body is composed, disappears, and is replaced by fresh accessions of matter in the course of about seven years.

The same constant and unceasing change takes place also in the mind. No one can be to-day what he was yesterday. Each act of the life changes the man. It takes something from his character, or gives something to it, and leaves him a different man from what he was. He may alter, but can not go back. What he was is a memory, but can never be a reality again. And yet, notwithstanding this entire though gradual change of both body and mind, we remain the same persons from infancy to old age.

The future life and immortality of the body are truths which are not only revealed with great clearness in the New Testament, but they are set forth and insisted on as the peculiar and characteristic doctrines of the gospel; and the Saviour's resurrection is declared to be the procuring cause of our resurrection, and the incontrovertible evidence of its fulfilment.

The resurrection of the body of Christ is no proof, nor was it designed to be a proof of the immortality of the soul. The soul of the Saviour did not die, neither was it buried; and no Jew nor Gentile was so simple as to imagine it.

"The sun is but a spark of fire,  
A transient meteor in the sky;  
The soul, immortal as its sire,  
Shall never die.

Paul, in his letter to Timothy, remarks that the resurrection of Christ, and his public appearance, made it manifest that he had "abolished death and brought life and immortality to light." This passage is