

his resurrection, brings to light, is an actual immortality, which, in enjoyment, memory, self-possession, noble effort, and endless progress, God's faithful children shall have in themselves, and of which they shall be for ever sensible. Coming back the same, in character and appearance, that he was before he went, Jesus proved he was not lost in the vagueness and void of the spiritual world ; but could come and go, cross and re-cross the stream, stoop under the arch of the grave, and still keep all that made him himself. This case of his own he applies to his followers. He ties their individual fate to his heavenly fortunes. Those prints of the nails, which he asked Thomas to verify, were not only the sign of his imperishable identity, but the demonstration of our own. To continue the same conscious being and will, this alone is immortality.

I know by some the wish of an eternal continuance is characterized as overweening vanity and the very acme of selfishness. What is the individual, they say, this little personality we are so proud of, that it should be preserved ? I will not answer with the obvious suggestion, that it is the affections which, a thousand-fold more than any proud pretense or vain self-interest, inspire the great hope of enduring after the dissolution of the body. But, above this, nothing in the view of intelligence, or to the common feeling of humanity, is more dear and holy than this very principle of personality. What an illustration of this we ourselves have had ! We have seen, by virtue of it, a single man, destitute and uncultivated, a stranger, a fugitive, and a slave, becoming the centre of universal interest, the most conspicuous object in a nation ; the character and course of statesmen and rulers judged of in reference to him ; all the elements of morals,