

the strength is the tree, and the working is the fruit." But the Apostle goes on to give us an instance and specimen of the sort of power that is at our command. It is such as was manifested in the resurrection of Jesus Christ. This is the utmost stretch and specimen of power the world has ever seen, or that we can conceive of. Jesus Christ went down into the grave, death and Satan conspired with the grave to keep him there; the power of the world and of hell was enlisted, and the god of this world was sure of his prey. Hell, death and the grave united in a jubilee of victory, and then the efficient and all-conquering energy of the personal strength of Almighty God, rushed with irresistible force into this world, defiled the devil, swept hell out of the way, overwhelmed the law of death, broke down the bars of the grave, seized the broken body of the crucified Son of God, raised it from the dead, delivered it forever from every claim of the law of death, made it again the temple of the eternal Son, glorified him with the glory of God, raised him into the heavens to set him down on the right hand of the Majesty on High, where He ever liveth to make intercession for us, and to reign King of Kings and Lord of Lords, forever.

Now Paul says to these Ephesians, "I pray that you may know this power in personal experience, in the destruction of the sin that dwells in you though you are converted, and in its incoming and abiding with the Holy Spirit; that you may be thoroughly equipped to witness for King Jesus, and to establish His kingdom of righteousness and holiness of truth throughout the world. And what Paul wanted these Ephesians to know that they might be thoroughly equipped to live for God and to spread His gospel in the world, God wants all his children to know, for to know this power is to have within us, as a conscious experience, this mighty and efficient personal energy of God, cleansing us from all sin, and working in us love and holiness—a power quickening and inspiring every faculty, and strengthening us with all strength according to the working of the strength of His might. And with such an experience we can go to all the world, with its burden of sin of every form and kind and degree, and declare positively and triumphantly that Jesus Christ is able, not only to forgive actual transgression with its accumulated guilt, but to eradicate inborn sin from the heart, so that we may serve Him in righteousness and holiness all the days of our life. No wonder Paul prayed as he did.

"SOMEBODY FORGETS."

A little fellow of a very poor family in the slum section of one of our very large cities, was induced to attend a mission Sunday school. By and by, as a result of the teacher's faithful work, he became a Christian. He seemed quite bright and settled in his new Christian faith and life. Some one, surely in a thoughtless mood, tried to test or shake his simple faith in God by a question. He was asked, "If God loves you why doesn't He take better care of you? Why doesn't He tell some one to send you warm shoes and some coal and better food." The little fellow thought a moment, and then with big tears starting in his eyes, said, "I guess He does tell somebody, but somebody forgets." Without knowing it the boy touched the sore point in the church's history. I wonder if it is the sore point with you or me.—*Selected.*

Please don't abbreviate words when writing for the Highway

THE RESURRECTION OF THE DEAD.

By John Wesley.

Written in the Year 1732.

"But some man will say, how are the dead raised up? and with what body do they come?" 1 Cor. 15:35.

The apostle having, in the beginning of this chapter, firmly settled the truth of our Saviour's resurrection, adds, "Now if Christ be preached he rose from the dead, how say some among you, that there is no resurrection of the dead?" It cannot now any longer seem impossible to you that God should raise the dead; since you have so plain an example of it in our Lord, who was dead and is alive; and the same power which raised Christ, must also be able to quicken our immortal bodies.

"But some man will say, how are the dead raised up? and with what body do they come?" How can these things be? How is it possible that these bodies should be raised again, and joined to their several souls which many thousands of years ago were either buried in the earth or swallowed up in the sea, or devoured by fire?—which have mouldered into the finest dust,—that dust scattered over the face of the earth, dispersed as far as the heavens are wide;—nay, which has undergone ten thousand changes, has fattened the earth, become the food of other creatures, and these again the food of other men? How is it possible that all these little parts, which made up the body of Abraham, should be again ranged together, and, unmixed with the dust of other bodies, be all placed in the same order and posture that they were before, so as to make up the very self same body which his soul at his death forsook? Ezekiel was indeed, in a vision, set down in a valley full of dry bones, "and he heard a noise, and behold a shaking, and the bones came together, bone to bone; the sinews and the flesh came upon them, and the skin covered them above, and breath came into them, and they lived, and stood upon their feet." This might be a vision. But that all this, and much more, should in time come to pass; that our bones after they are crumbled into dust, should really become living men;—that all the little parts whereof our bodies were made, should immediately, at a general summons, meet again, and every one challenge and possess his own place, till at last the whole be perfectly rebuilt;—that this, I say, should be done, is so incredible a thing, that we cannot so much as have any notion of it. And we may observe, that the Gentiles were most displeased with this article of the Christian faith; it was one of the last things the heathen believed; and it is to this day the chief objection to Christianity, "How are the dead raised up? With what body do they come?" In my discourse on these words, I will do three things:—

1. I shall show, that the resurrection of the self same body that died and was buried, contains nothing in it incredible, or impossible.

2. I shall describe the difference which our Saviour makes between the qualities of a glorified, and a mortal body.

3. I shall draw some inference from the whole.

1. I shall show, that the resurrection of the self same body that died, contains nothing in it incredible or impossible.

But before I do this, it may be proper to mention some of the reasons upon which this article of our faith is built.

Ans. 1. The plain notion of a resurrection requires, that the self same body that died should rise again. Nothing can be said to be

raised again but that very body that died. If God gives our souls at the last day a new body this cannot be called the resurrection of our body; because that word plainly implies the fresh production of what was before.

2. There are many places of scripture that plainly declare it. St. Paul in the 53rd verse of this chapter, tells us that "This corruptible must put on incorruption, and this mortal must put on immortality." Now by this mortal and this corruptible, can only be meant, that body which we now carry about with us, and shall one day lay down in the dust.

The mention which the Scripture makes of the places where the dead shall rise, further shows, that the same body which died shall rise. Thus we read in Daniel: "Those that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." And we may likewise observe, that the very phrase of sleep and awake, implies, that when we rise again from the dead, our bodies will be as much the same as they are when we awake from sleep. Thus again our Lord affirms: John 5:28, 29, "The hour is coming in which all that are in the graves shall hear his voice and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Now if the same body do not rise again, what need is there of opening the graves at the end of the world? The graves can give up no bodies but those which were laid in them. If we were not to rise with the very same bodies that died, then they might rest for ever. To this we need only add that of St. Paul: "The Lord shall change this vile body, that it may be fashioned like unto his glorious body." Now this vile body, can be no other than that with which we are now clothed, which must be restored to life again.

That in all this there is nothing incredible or impossible, I shall show, by proving these three things. 1. That it is possible for God to keep and preserve unmixed, from all other bodies, the particular dust into which our several bodies are dissolved, and can gather and join it again, how far soever dispersed asunder. 2. That God can form that dust, so gathered together, into the same body it was before. 3. That when he hath formed this body, he can enliven it with the same soul that before inhabited it.

1. God can distinguish and keep unmixed, from all other bodies, the particular dust into which our several bodies are dissolved, and can gather it together and join it again, how far soever dispersed asunder. God is infinite both in knowledge and power. He knoweth the number of the stars, and calleth them all by their names; he can tell the number of the sands on the sea shore, and is it all incredible, that he should distinctly know the several particles of dust into which the bodies of men are mouldered, and plainly discern to whom they belong, and the various changes they have undergone? Why should it be thought strange, that he, who at the first formed us, whose eyes saw our substance yet being imperfect, from whom we were not hid when we were made in secret, and curiously wrought in the lowest parts of the earth, should know every part of our bodies, and every particle of dust whereof we were composed? The artist knows every part of the watch which he frames, and if it should fall in pieces, and the various parts of it lie in the greatest disorder and confusion, yet he can soon gather them together, and as easily distinguish one from another, as if every one had its particular mark. He knows the use of each, and can readily give