Canton, Jan. 10. 1843.

Now at Mr. William's Aug. 14th 1843.

About one dog. Went!!

New York, A. D. 1843, Saturday, William from May 17
the 1840. to an audience of about 100.

Birmingham, July 7, 1843. A. P. Jesue.

That had told the old notion in the last

Conviction at the last day.

I used faith unto her. I am the

First Resurrection, the life: He that believes

in me, though he were dead, yet

Shall he live. And to him that believes

in me, shall never die.

Believest thou this?

I am not ashamed of the gospel

of Christ: for it is the power of God

unto salvation to every one that be-

lieveth, both to the Jew first and to the

Gentile.

The indivisible. As for the. Well those

only believers of that Gospel, as he can.
temple, its force, its blessedness, to correspond to the sentiment.

Of what shall man be made, when he is ashamed of that which brings life and immortality to light? and by trying to extricate his soul from the long travail of eternal ages to come, shall deliver the cleanness of the tomb, by reflecting upon it the redemptive light of a glorious, individual, and general resurrection! What shall twist his condition to forget it, when he blushes to believe that discourses of things otherwise inexpiable, that enable men to see, I know not that my Redeemer lives, and that he shall stand upon the earth in the latter day. And after my skin to wear out the Haps this body, yet in my flesh shall I see God, when I shall see for myself, not another for me.
What shall be deemed desirable, when
that is desired, which enables the beholder
to look upon the effects of the friend
or reflect that his heart held must dear. I as
therefore committed to memory a resolution
to say, I know that he shall rise again
in the resurrection at the last day! Or
to what source shall we look for help
old age approaching
pore. When the hand of destruction holds
presses heavily upon us, o we feel every
every earthly tie severing if we are not home
of that Gospel which enables us to say
We know if this earthly house of our
tentacle be disturbed, we have a
building of God, a house not made
with hands, eternal, I in the heavens.
The body of that being at home of
the Gospel, I the faculty of an opposite
course, human or possibly, presidents them
rules to my own mind in the contrary
relation of its intrinsic excellence of that
an allusion to them
they both became introductory to our
consideration of one of the most
important & consoling doctrines that
forms a part of the theme of our exposition
of Corinthians, the resurrection from
the dead at the last day.
In addressing an assembly
the climax of whose creed is,
"I look for the resurrection of the
dead; & the life of the world to
come." it is necssary to enter upon
a laborious argument as to the produce
confirmation of the facts upon evidence.
It is relevant, however, to returning
the old foundations upon which rests
the familiar & majestic fabric
of souls.
It does not enter into our present design
to advert to the evidence of a future
resurrection of man, derived from the
light of nature; & the declarations of
Revelation (farther on) to say
The mind of
the respondents of evidence to
such men as Cicero, Seneca, and the 
great Copei, was in favor of
its probability.

The evidence of the resurrection of
the material part of man, furnished
indirectly by express and unimpeachable
declarations of the Bible, could suffice
for the Christian faith.

The first explicit notice of the event
found upon the inspired record, is
first as it now occurs, was that already alluded to, in which Job, from
the deep Moses, of affliction, chosen
by the companion of his liason, delivered
by his children, abhorred by his friends,
reduced to the last stages of a consuming
disease, looks up, in with a faith that
can scarcely be expressed, as if conscious
that his feet were placed upon the rock
of ages, exclaiming with: "He that waketh,"
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: when I shall see him with mine own eyes, I and not another. Even now, when I am in flesh, this is mine everlasting Habitation.

The Psalmist seems to have his eye fixed upon the same event when pleading for deliverance from the wicked deliever me, the Lord, from men of the world, which have their portion in this life, I Workflow, and form for me I shall behold thy face in righteousness: I shall be satisfied when I awake in thy likeness. I hope emphatically cut of earthly pleasure, show worn rent a royal crown, but the duties of my immortal mind can not concur to content with these. When entangled in the insatiable lightness of a Sower yet to come. I gave the long number of it's corruptions in the
grove, my redeemed spirit, shall be clothed in thy likeness; then I shall see thee as thou art satisfied.

The Prophet Daniel also found hope among the ancient belief of a future resurrection. And therefore, that many who have in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. And they that he loved, I shall think of the brightness of the shewermen, as the star forever clear.

Thou art not at this says St. John, for the sun is coming in the which all that are in the grave shall hear his voice, it shall come forth. They that have come good unto the resurrection of life. They that have come evil unto the resurrection of damnation. And in our text Martha's reply to the assurance of the Savior that her
That his brother Lazarus should arise again, I know that he shall rise again in the resurrection at the last day. It seems to imply that the belief in such a day was general, not by multitudes, unconverted. But now comes the climax of proof. He who could speak as none other could, the Alpha and Omega, who holds the keys of life and death, most solemnly declares, I am the resurrection, the life: he that believeth in me through him, though he were dead, yet shall he live. And whosoever believeth in me, though he were dead, yet shall he live. Believest thou this?

That from the same authority we learn the fact that there will be a resurrection, we also know the following particulars of—

1. That it will be a resurrection of all the dead.
of the earth will experience no burial. Of course no resurrection, but they will experience an equivalent change. Of the universality of the event the apostle John clearly explains, when he says, the time is coming when all who are in their graves shall hear the voice of the Son of God and shall come forth. And said the herald, I saw the dead, small and great, stand before God, as they were judged. And the sea gave up the dead that were in it, death also and hell gave up the dead which were in them. That we are fully authorized to believe that a period is approaching, when all the Saves shall be present in the heavens. Shall experience a corruption from
from the tomb. No physical difficul-
ties too profound for the Philosopher
to explore, even defeat the powers
of the Opponent to raise the dead.
The conjuration of the antichristian dead,
to whom no hope, the deluge bequeathed
in the lowest grotto, will be to obey
the signal of the last trump. All who
succumbed then to the present era, whether
recorded or forgotten by history. All
who have fallen when the battle
was drunk in the ocean, farthest from
the world by pestilence, plague or
tyranny, or have expired in the peaceful
dwelling, in youth or old age, amid easy
comfort, that friends could in vain
each call till stood in his lot, at the
resurrection. A multitude as now will then arise
even remember a dear first mired
even lost in perfectly comprehended, will
then be exhibited.
(2. He says). This earth will immediately 
precede the close of this world. I know 
that he shall rise again at the resurrection 
at the last day. In a moment, in 
the twinkling of an eye, at the last 
trump, for the trump shall sound. 
the dead shall be raised incorruptible. 
we shall be changed. Then 
Jesus, in his likeness, to the Hebrews, 
refers this event to the time when the 
Lord himself shall descend from 
heaven with a shout, with the voice 
of the archangel, the trumpet of God. 
But in what sense are we to understand 
when that Jesus Christ is the return, 
resurrection of the life? 
Having been himself, a tenant of 
the grave, from which he had 
risen by his own power, trium 
over our death itself. he had 
become the (argument, the claim, the)
The assurance of the resurrection of believers to glory. It pleased the Father to choose a spot to him to the humble pen in the Bible, from which all divine blessings would be derived to them, accordingly he tells his disciple, because I live you shall live also. He is called by the Scripture (1 Cor 15:20), the first fruit of them that sleep, because as the first fruit is a pledge of the following harvest, so is from the condition of the first fruit being offered to God, the whole harvest was entitled to a similar condition. No one sovereign resurrection to a life of glory is the earnest tasting among us. He is the head, true Christian, who his members. That man shall come fellowship with him in his life. To continue the honor of the believer, it is recorded how early his
his power was displayed in forcing the ground to render its culturists. And many bodies of saints which slept arose. I came out of that grave after his resurrection. I went to the holy city and entered into many. From what Christ has done, to what he ever did, the consequence is clear. This own resurrection is the most important article of the Gospel, the demonstration of all the rest. Hence Paul of Christ be not likened. This is our preaching to your faith. And if C. be not received, not only is your faith in vain, but ye are yet in your sins!
The resurrection of C. confirms the faith of Christians in his future, as he is thus declared to be the Son of God with power. He was the Son of God from eternity, as the Word, I from the first.
from the first moment of his existence as God-Man, yet the
power of his relation was much
exalted in his first life of ignomi-
nous death, but in his resurrection, God
did publicly own him in the face
of the world: Thou art my Son, in
whom I am well pleased.

This resurrection was also a most
important proof of the all-sufficing
of his satisfaction of the divine legis-
lation. The curse of the law accom-
panied his death, it seemed like an
infinite weight upon his head; but
in rising again, the value of virtue
of his suffering was fully declared.
He was acquitted for our offenses
as wasarius for our justifications.

Nowing as our savior, paid our debt,
fully satisfying divine justice, he
was released from the grand
The doctrine was most solemnly
published to the world. With
great propriety they desire to de-
claim himself for resurrection to
life.

Reflections.
But for this doctrine, how chance
would be our mistake! how differ-
cent our expectations. How might
we rug. "Let us eat and drink for to-mer-
row, how much doth that to the end of our
life? It would be the dictate of wisdom to
make the most possible of this world.
It would be to repent. It is blemish of every
kind, for beyond that there would be
nothing to excite our desires. This is
very true. Practically the course actually pursued
by men as in their practice, do not
believe in the resurrection of the dead; in
the life to come.
What would be our prospect of ignorant
of a future resurrection, and immortality of the soul.
is best appreciated when advert to the language of those who had no divine Revelation. Where
that dictating uncertainty attended the conclusions.

A few words on this philosopher: Thucydides
shortly before his death, tells his friends, "I hope I am
now going to good men, though this I would not
take upon me solemnly to assert; but that I
shall go to the Gods, Lords that are absolutely good
this, I am sure, any thing of this kind I would
certainly affirm. And for this reason I do not
take it ill that I am to die as otherwise I should
die, but I am in good hope that there is something
remaining for those who are dead. I think then
it will be much better for good than for bad
men. (The same philosopher, afterwards.) Thucy-
dides himself still more doubtfully, I find
that though he should be mistaken, he at least
gained. This much, that his expectations of it made
him less uneasy while he lived. I his error would
die with him... I he concluded with saying: "I am
going out of the world, so you are to continue in it;
but which of us had the better part is a secret to every
one but God." "What is said of Socrates may in
a great measure be said of Plato (the most emi-
nent of his disciples). Cicero was the most eminent
of those (Platonic thinkers) who argued for the immor-
tality of the soul. But he laboured under the
same uncertainty that disturbed their minds.

After adducing a variety of opinions concerning the
nature duration of the soul, he says, "Which of
But the Blessed Truth. They shall not die but they shall live. together with my dead body I shall they arise. broken in pieces. And all in dust for they shall cast out her dead. The who is the resurrection the life. declared before his incarnation I will consume them from the border of the grave. I will redeem them from death. O death I will be thy plague. O grave I will be thy destruction.

Belief in the resurrection is a source of the greatest consolation to the true Christian at all times. Not only in the hour of bereavement when he ponders the last and office of humanity affection and commits to the dust the remains of his neighbors. His friend or relation but in all his journey
there is true and only known, which is most probable, a very great question.
And he introduced one complaining, that, while he was reading the arguments for the immor-
tality of the soul, he felt himself convinced, but as soon as he laid aside the book, he began to reason with himself, his conviction was gone. All which gave Seneca occasion to say, that Immortality, however desirable, was rather a burden than a blessing, proved by these great men. Whilst the followers of these great philosophers were thus perplexed with doubts, some of the heathens entertain issues, the most glowing ones, imagining that they should be removed from one body to another, in perpetual wandering, or continuing the same as their eternal habitations. I fancy complained of that the sun I had could set again, but Ammon, when his day was set, must lie down in darkness, till a perpetual sleep. Still profounder ignorance prevailed, of the resurrection of the material body, for through the breast and breath (strictly speaking, the soul) was engrafted in beautiful and glowing fire, the joy of Olympus, but miseries of Tartarus, through the ancient philosophers, legislators, and the importance to society also of the messengers...
through life—When prosperity attends
him I enдовes in claud, he can say they
are not my chief good; I have a
better inheritance in reserve. When
more
huses come, friends increase enmity
in public opinion seem ready to
overwhelm him. Then he looks beyond
them all—& at little distance beholds
the grove. I known that when the
wicked cease from troubling, &
the weary are at rest. He looks
a little further, & beheld the bright
morning of the resurrection. The
memories I forgot, the boils, & trivial
memories of the first day of his
earthy existence. The afflictions which
then bent for a moment, from
brought out for him or for man
exceeding eternal weight of glory.
death is triumphed over in history.
of the doctrine of future punishment, yet they generally objected discovered them at
24th of Jermont 1722. (to at least
they were irrevocably by the vulgar;) consequently
they had no notion of the resurrection
of the body. Their books made frequent
mention of the spirits of the departed men
appearing in a horrible form, & retaining
their former habits in the body below; but by
time representations they were no more
than that the soul after this life, passed into
another state (to them mysterious,) with a body of
light, aerial particle, altogether different from
that of which it had been heretofore composed;
but that the (gods matter,) which they saw
laid in the ground turn to corruption, or
which had been reduced to ashes on the
funeral pile (had been scattered in the air)
should ever again collected together, raised from
the dead. &c. (conjecture) of this the most probable
philosophy was the said West to have entered
among the highest conceptions.

instead of being born upon the hill top when in habitants believe they are descended from the white algonquin a horn in indefinite horn had of goods and death they will go to Horn before over the Whaling town beyond this born no expectations that instead of having been born beneath the bygone Oriskayi Custody of the Father of the land of the bying tine or the troubles tided of China we were born in this helpless for all would return we never truly warned
4. Applications. - Pardon - that Christ may be formed in each of us the holy garden of the Illuminations & Sanctification of the Holy Spirit.

Peculiar blessing upon the afflicted. - When we recall the countenances of recently bereft. - It is well. If the bereft do their work. - Reflect. Part from countenances are inclined - their modest, our brother. - our sympathies are awakened. - in conformity with the instruction not only to rejoice with the work of others, but to commend the afflicted to Him whose bond was inflicted the wound in who can heal so well that the consolations which the spirit's work abroad may be applied to them. - to the beloved. - let the believers find the devoted communion, father. - particularly. - then who are still holding the reigns of shadows of spiritual duties. - to bless the mouth employed to differ. - the light of the world. - establish the kingdom. - in conclusion is with the Spirit and -
Prayer

1. Adoration. V. M. V. G. Lord Hallow. The Lord three times three thousand thousand of them.

2. Thanksgiving.
   (a) For the knowledge of God—The discipline of the Scriptures, the revelation of a future life, beyond this fleeting life, above this visual world. That the narrow band that it to receive our dead body is not the fulfillment of our flesh. That death is not the our final home.
   That our relations' friends and rest are visible at death's necessity, they pass into inferior ammonia relational occurred form but remains rational immersed being for ever
   If that now we restmore at death, the grand a shout the king of trump. A shout which is they there.

3. Confession of our need. Our absence of our velocities to us. We do not come up to the full enjoyment of the soil. Notfrom the seed that brought us together. Our salvation from the love we offer but away from will visibly esteem the work of our salvation in our lives. An unavenged grief. Our love is public—denized in accordance with our prayer to understand our believing.
Eternal truth, falling with its own weight, etc.