

Death Abolished.

Scripture John xx. 1-23.

Hymns 151. "Christ the Lord is risen Today";
 158 "yes! The Redeemer rose";
 154 "Jesus lives! no longer now";
 Chant 136

121. "Christ the Lord is risen today"
 123 "The Day of Resurrection"
 128 "Jesus lives + Jesus leads"
 122 "Jesus lives! thy terrors now"

123
 126
 129

[Faint handwritten notes and musical notation, including a 'Date' stamp and initials 'Ap']

race.

town.

12. 1903.
 Mar. 27, 1900
 Ap 20, 1919
 " 23 "
 " 4 1920.
 Mar. 27, 1921
 Ap. 16, 1925.
 - 20, 1930.
 " 12, 1936.
 " 5 1942

Northfield.
 London.
 " Risco
 Brooklyn.
 Atlanta, Ga.
 Lynchburg, Va.
 Philadelphia, Pa.
 London.

Stone Hall.
 Westminster Chapel
 Highbury Quadr
 Bethany Chapel
 Highgate M. Pss. Ch.
 Tabernacle.
 Court St. Meth. Ch.
 " Tabernacle.
 Westminster.

[Faint handwritten notes]

121. "Christ the King is near today"
 100. "The Kingdom cometh"
 104. "The Kingdom of God is within you"
 105. "The Kingdom of God is within you"

Scripture form ex. 1-23.

Death Habited.

24

Paul at the parting of the ways.

Introduction.

The Christian attitude towards death.
The universal dread of death.

Bacon.

"Men fear death, as children fear to go
in the dark; and as that natural fear
in children is increased with tales, so
is the other."

Byron.

"Oh God, it is a fearful thing
To see the human soul take wing
In any shape, in any mood"

Shakespeare.

".....Death is a fearful thing,
The wearied and most loathed earthly life
That age, ache, penury, and imprisonment
Can lay on Nature, is a Paradise
To what we fear of death".

Young.

"The vale of death, that hushed Cimmerian
Where darkness brooding o'er unfinished ^{vale}
With raven wing incumbent waits the ^{fates} day
Dread day, that interdicts all future
change".

In order to understand the triumph of such
declarations, we shall consider

- A. The Christian view of the fact of death.
- B. The Christian revelation of the condition of the departed.

A. Unclouded Vision.

I.Cor.xiii.12. "Now we see in a mirror,
darkly; but then face to face".

I.John.iii.2. "We shall see Him even as
He is".

Faith having had its perfect work, is
vindicated and crowned by sight.

That is the first joy of the departed.

B. Perfect Correspondence.

I.John iii.2. "We shall be like Him".

At last that which was potentiality
in regeneration, becomes realization
in glorification, the whole character
harmonizing with that of the Lord.

After the tuning, and the tension, and
the training, at last the perfect
music of a perfected instrument.

(3)

C. Full Knowledge.

I.Cor.xiii.12. "Now I know in part; but
then shall I know fully even as
also I am fully known".

Explanation of the problems, the perpet-
ually recurring mysteries that have
demanded repeated acts of faith, will
find their answer in the dawning light
of the Master's presence

D. Unceasing Service.

Rev.vii.15. "They serve Him day and
night in His temple".

The nature of the service is not declar-
ed. We may only argue something of
it from our knowledge of Him into
Whose presence the loved ones have
passed.

The passion of His heart is theirs.
The enterprises of His power are
theirs.

Are they ever His messengers to earth?
Do they continue their intercession in
the high and holy place?

It may be so. We know not, but this
we know, they serve, and they serve
Him, and here we rest.

(4)

I. Cor. xiii. 12. "For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I am fully known".

I. John iii. 1. 2. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is".

Rev. vii. 15. "Therefore are they before the throne of God; and they serve Him day and night in His temple: and He that sitteth on the throne shall spread His tabernacle over them".

Rev. xxii. 3. 4. "And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads".

A. The Christian view of the fact of death.
i. Some words, and their signification.
a. Exodus. Luke ix. 31.

II. Pet. i. 15.

(Heb. xi. 23).

The use of this word in reference to death is peculiarly Christian.

It is never so used in classic Greek.

b. Departure. II. Tim. iv. 6.

This word only occurs once, though the word "depart" in Phil. i. 23 has the same signification, and is a cognate word.

It signifies a losing.

The figure is that of a ship cut loose from her moorings.

ii. The suggestiveness.

a. Exodus.

1. A going out into the larger.

Hebrew history.

Jesus.

Peter.

2. ~~No~~ progress to freedom.

b. Departure.

Escape from the restraint of
harbour, to the elements for
which constructed.

Rudyard Kipling's ship that
found itself.

c. Both.

1. Not the end but the beginning.

2. Contrast Neale with Tennyson
and Bret Harte.

Thus are we to think of our departed gone
from captivity, loosed from their moorings,
with Christ

B. The Christian revelation of the condition of
the departed.
Introductory.

Standing on the margin, we strain our eyes
with peering into the dim distances. The
very certainties of our faith appeal to our
hearts, and create a longing desire for yet
fuller knowledge.

We know the loved ones abide, for "the
world passeth away, and the lust thereof: but
he that doeth the will of God abideth for
ever.

We know that their condition is that of
perfectly conscious blessedness, for they
are "absent from the body, at home with the
Lord".

Yet there are so many other questions
arising.

Here, as in all cases, it is for us to re-
member the great principle, "the secret
things belong unto Jehovah our God; but the
things that are revealed belong unto us and
to our children for ever, that we may do all
the words of this law" (Deut.xxix.29).

We have no desire to know the hidden
things. We do desire to know the revealed
things.

In the Scriptures read, there are four
thoughts full of value, full of comfort.

Unclouded vision.

Perfect correspondence.

Full knowledge.

Unceasing service.

Conclusion.

These things are logical sequences.

They see Him.

Seeing Him, they are like Him.

Being like Him, they know as they are known.

Knowing, they serve.

Perhaps the most beautiful thought is that of service, and all the rest may be stated in relation to this.

They see Him, and want to serve.

They are like Him, and are able to serve.

They know Him, and are prepared to serve.

Inspiration for service in vision.

Equipment for service in correspondenc

Preparation for service in knowledge.

There is one other word of Scripture so full of exquisite tenderness, that it must find its place in our meditation here.

Heb. xi.39.40.

"And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect".

This reveals the great bond of union between the loved ones gone before, and those who turn again to the burden and the conflict of the little while.

We are all waiting for His advent. So perfectly balanced is the tenderness of the Infinite Love, that the final crowning of the departed is postponed until the company of the elect is perfected.

As in the household regulated by love, all the members wait at the board for the coming of all, so in the Father's House, the final feast is postponed until the last children are gathered in.

Let us then return to the duties of the day, the little day, that moves so swiftly to its close, with our eye fixed where theirs are, on the glories of the Lord, waiting only for Him.

"'Till He come,' O let the words
Linger on the trembling chords:
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that, 'Till He come'.

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast!
Hush, be every murmur dumb:
It is only, 'Till He come'!

Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is lost,
Death, and darkness, and the tomb,
Only whisper, 'Till He come'.

See, the feast of love is spread,
Drink the wine and break the bread:
Sweet memorials,--till the Lord
Call us round His heavenly board;
Some from earth, from glory some,
Severed only, 'Till He come'!

--Bickersteth--