a universal fact. It is a fact which science as well as religion must recognize and deal with. It is a fact that man believes himself immortal. And without hope of immortality there would be no religion. And hope of immortality gives birth to religion. The beasts of the field have no religion because they have no hope of immortality. If man could persuade himself that he was not immortal, he would build no church, he would rear no altar. You would not be here on this Easter day if you did not have some hope of immortality. The reason man is religious is because he believes that his destiny ends, not at the grave. Every church, therefore, attests to the faith of man in life to come.

I. The Origin of Immortality

Where did this hope come from? Where did this originate? Is it reasonable that we entertain this hope of immortality? Where did it come from?

In the New Testament, men who read it will admit that Jesus taught men to look forward to a continued personal existence after death.

He everywhere assumes the reality of life beyond the grave. He always addressed men and women as immortal souls. He loved them as children of God and heirs of God. He did not treat them as animals whose end was the grave. But in meeting them, he met them as though they would meet again in the heavenly home. The

OUR HEAVENLY IMMORTALITY

1 Cor. 15:49

"As we have born the image of the earthly, we shall also bear the image of the heavenly." I should like first of all to give you a poem:

Oh, Happy Easter Morn, thy ray is seen
Lighting the empty tomb where Christ hath been;
With Mary at his feet, we prostrate fall,
For us the grave need now no more appall.
The cross of Jesus shines from midnight sky
And angels beckon me to mount on high
Lord of the risen life, the truth, the way
Saviour we follow thee through night and day.

My prayer shall be that we shall strengthen your faith in the life to come, in immortality. That all of the arguments and the inaligies that we find in nature, as well as in life and reason, may give hope and help to your hearts today.

It is a significant fact that man, whatever he is, believes in immortality. That man, made in the image of God, will live. For Jesus said if it were not so, I would have told you. Jesus spoke of the life to come with the same certainity that he spoke of life here and now. The heavns of which Jesus spoke is a place. I go to prepare a place for you. Now God has prepared a place for us and the great glad message of Easter comes. With the resurrection and the life. Because he lives, we shall live

also.

Here is a bit of poetry:

May the glad dawn of Easter morn,
Bring holy joy to thee
May the calm of Easter leave
A peace divine with thee.
May Easter day to thine hearts say
Christ died and rose for me
May Easter night on thine heart write
Oh, Christ, I live for thee.

We come to Easter morning with joy and gladness. And with a great sense of triumph filling our hearts. We are not treading in the very shadow of Calvary's cross. This morning our hearts have the assurance that the winter is gone; that the spring is here; that the storm has spent itself; and that the master has triumphed and that ark rides safely upon the crest of the tumult. Death has been abolished. (2 Tim. 1:10). Our Saviour, Jesus Christ, who abolished death.

When we think about immortality; the immortality of the soul has been the subject of human thought from the earliest dawn of history. The hope of immortality has struck its roots deep in the hearts of universal humanity. The masterminds of the world have thought reverently and long on this subject and on this theme They have pondered the problems of what will come afterwards in

life. And I might say it is a problem that never loses its fascination, even for our minds.

The old question Job asked, if a man die, shall he live again, is your question and it is my question. We cannot evade it. When we step across the narrow threshold of death, shall we pass into light of an endless day of joy? Or shall we stumble into darkness and cease to be?

A little while ago we were not in this world. A little while hence we shall be here no more. Every cradle asks whence came we. Every coffin asks whether go we. The doorway into this life, we call birth. The doorway out of this life, we call death. As the child in its mother's womb might ask, what is there on the other side of birth. So we on the edge of the tomb ask what is there on the other side of death. May we not entertain the hope that borth birth and death are gates of life.

When we came into this world through the gates of birth, love met us with smiles of welcome and gladness. When we pass out of the world into the gate of death, may we not also believe that a love tender as a mother's love will meet and greet us. To a higher and happier existence.

The Old Testament question - if a man die, shall he live again - finds its answer in the New Testament. "As we have born the image of the earthly, we shall also bear the image of the heavenly." Man's belief in his own immortality is a great and

Browning said God is and man is and as certain after death shall be.

II. We must fact the subject of anilation. Now when we deal with immortality there ought automatically comes up the question of anilation as in nature. Look at the great problem from immortality from this angle. Scientists assure us that there is no such thing in the universe as anilation of matter or force. Matter may change its form but it does not cease to exist.

Put a pot of water over the fire. Heat converts the water into steam or vapor. Water is composed of oxygen and hydrogen. The heat does not destroy either of these two elements. It simply separates them. They both continue to exist. As heat simply separates the hydrogen from the oxygen, so death may simply separate the soul from the body. Not destroy it, nor annilate it.

As a body in death returns to the earth, and the elements thereof; so it is reasonable to believe that the soul or spirit will return to God. Who gave it residence for a while in this mortal body.

Now the soul can live apart from and indepdent of the physical body. That is not an unthinkable proposition. Consider the butterfly. He leaves, his little coffin, and soars in the sunlight. So the soul may leave this clay body and rise in

house of many mansions. The wordl beyond the grave. He never argued its existence, he merely affirmed it.

The world is only a vestible of the house. Not made with hands eternal in the heavens. Therfoe, Jesus taught men to lay up their treasures in heaven. He taught them to rejoice that their names were written in heaven. And they became his apostles and went out and preached this immortal hope. That there was a better day ahead.

Not immortality alone is thine, but ceaseless fellowship with the divine.

It is right to ask and it is wise to consider what warrants have we outside of the Bible for entertaining this hope of immortal life. Millions of the human race have passed through the gates of death and are out there in that silent land and no one has returned to tell us that there is in that mysterious world. A child hand can open the gate that ushers a soul into the beyond. But there is no giant's arm that is strong enough to open the gate of death earthward. Our loved ones go out from us with noiselss tread. They go out into this untravelev mystery and still we believe in it. We know what the scriptures teach concerning life to come. But what does reason say. Outside and apart from the scriptures, have we any proof, any reasons for holding the doctrine of the soul's immortality? The immortality of the soul is a doctrine that cannot be proved as

we prove a proposition in geometry or establish a face in science.

There are many intimations as to the origin of immortality. For we think of the inaligies in nature. No single argument ever advanced by man is strong enough in itself to justify us to cling to the hope of life continued after death. Arguments and reasons combined make it impossible for us to deny or dismiss this great hope, however. There are arguments and intimations from nature. There are proofs of the soul's immortality. But they are just helps to faith. They are reflections of the reality. If there was no star in the sky we would see no image of the star in the water. The hope of the heaven that I find in my soul is evident and intimation to me of a real heaven somewhere in God's great universe.

The driftwood that Columbus saw in the Atlantic Gulf Stream was not the new world but it was an intimation to him that there was a new world and that it was not far off. And thus we get the intimation of immortality.

We find that there are many doubts also that are convicted with the origin of immortality. Now no one pier of the bridge is strong enough to support the entire structure. But all the piers combined make a bridge and sustain the traffic of an entire . No testimony of one single witness would, by itself, justify the decision of the judge. But several witnesses would point in the same direction. Now man cannot bring

himself to believe that his corpse will be the coffin of his home.

If we close the Bible and look at the hope of immortality, apart from divine revelation, what do we find that nurtures and encourages this hope. Emerson said I am a better believer and all serious souls are better believers in immortality than we can give grounds for. The real evidence is too subtle. Or is higher than we can write down in propositions. We cannot prove our faith by syllogisms.

My title deed to immortality is written in my own soul. The argument and reason within me. If the rose is not beautiful to you, I cannot prove to you that it is beautiful to me. If your soul does not reach out after and take hold on immortality no proof or argument that I may advance will be of much benefit to you.

It is more wonderful to believe that we will live on after death than that we will leave now. To me, the possibility of living after death is just as real as living today. No proff that we will ever go out of existence unto dust thou shalt return was not spoken of the soul. For the soul was not born of dust. That was spoken of the body.

Tennyson said my own dim life would teach me this. That life shall live forevermore. Else earth is darkness at the core And dust and ashes all that is.

bear the image of the earthly so there we will bear the image of the heavenly. Paul says. Now reason as we think of it and religion do not require us to believe that this same physical body will rise from the grave. It is not a resurrection that we believe in or hope for. The old Egyptian believed that and therefore he had his body carefully mummified and put away for safe keeping until his soul came back to reinhabit it.

Now that is not the Christian resurrection. The writer in Job did not say in my flesh I shall see God. What he did say was apart from my flesh shall I see God. Immortality is not rising in my flesh but rising from my flesh. It is not the resurrection of the physical life that Christianity teaches but it is the continuance of spiritual life. At death as we put off we lay aside this physical body. In order to take on the spiritual. There is a natural body; there is a spiritual body. And when the earthly house of this tabernacle be dissolved by death I will pass on to take immediate possession of that house not made of clay, eternal in the heavens.

When we consider the face of death is toward the son of life. The fact that belief in the soul's immortality is a universal belief among mankind encourages us to rest in it. This universal belief in future life must have some foundation for its existence if it is to have real value for us. It is a part of man's nature. It is a part of man's conscience. And the present life we are incomplete at the best. We accumulate

a higher and gladder condition of existence beyond.

John Fiske says the material assumption that the life of the soul ends with the life of the body is perhaps the most baseless assumption in the history of philosophy.

Nature's law and God's law that the shell for a while protect the growing bird but when the fullness of time comes, the bird breaks the shell, leaves it on the earth and soras towrad the mountain summitt height. So we believe that the soul leaves the body to find its true life in a place that God has provided in infinite space beyond.

III. The Body as a Reality

The visible world which we know and have to do with rests on the invisible mind. Everything; the mind is everywhere before matter. Life is everywhere before orginiation. The body is simple the organ of the soul. Now life is prior to and independt of the organization it creates. I am in my body but I am distinct and different from my body.

When you look at me, you do not see me, you only see my body. My body belongs to me. I use it but it is separate from me. I speak of my house, my books, my clothes. As something separate from myself. So I speak of my head, my hands, my body and myself am not my body. I am back of my body and back of my brains. I lay aside my clothes at night for sleep. So I can think of myself as laying aside at death this body and living

on independent and apart from it. The body is a reality.

I use my body for various purposes. I express myself throu gh my body. It is as the organist is separate from the organ. The organist uses the organ to evoke music but the organ is not the organist. And the organ may be destroyed, burned into ashes but the organist still lives on. My brain is an organ or an instrument. Which I use in this material world. As I have a physical body for a physical world, so I have a spiritual body for a spiritual world.

Today the musician uses the organ to express music to his soul. Tomorrow the organ may be burned and go back to dust, then you say the music must cease because the organ is ashes. I would answer to you, no for tomorrow the musician may express his music through some other instrument. He may use the harp, he may use the violin, so the human soul and its instrument, the human body. The use of the brain and all of these cause us to feel that the body is a reality. So long as I'm shut up in a house, I depend on the transparency of the windows to see the sky and the grass and the trees. If I walk out of the house, my seeingthe sky would not be dependent on the glass window. So I argue that while I am shut up in the body this house of the flesh, I may need brain cells to do my thinking with. But the brain cell is not the thinker. It is the instrument of the thinker.

The telescope does not see the stars. I see the stars. The telescope is simply the thing I use to see the stars. It is not the brain that thinks. I am the thinker and the brain is simple the thing that I use to do my thinking with.

No any special study of the mind or the mental nature of man tells us the differnt kinds of mental action and expresses themselves by difference action than the brain and are therefore dependent instrumentality on these particular brain tracks. It is the instrument breakdown as in brain disease or decay; the mind's communication with the world is hindered or ceases alltogether.

The telephone may be so out of repair that no communication can take place between you and me. But it does not follow that you and I have ceased to exist. Later on, we may get into communication through some other agency.

In the material world we use a material body but my body is not I any more than the organ is the organist. I am now a physical body for the physical world. It is reasonable to believe that I will have a spiritual body for the spiritual world. That is a natural body and there is a spiritual body. As they are bodies terrestial so there are bodies celestial.

As the body of the fish is adapted to move in the water, the body of the bird is adapted to more in the air, your body in this present life is adapted to move in this world. And as we

The bird is born with wings that are fit for the air. And he finds air in which to satisfy that. The fish is born with fins set for water. And he finds water to swim in.

It is not reasonable to believe that God would have created man with an instinct or hope of heaven and not make a heaven for him and not answer that hope. If God has provided for the lower instincts of man's nature, it is much more probable that he provided for the higher instincts.

Of course we believe that somewhere, someplace, that even though our dead things are laid away that we have hope in this blessed belief. And that makes life worth living.

How strange men say that in this world of change, there should live on in the freshness of eternal youth, anything in the future. Something more than the result of chance or passion will continue in existence. Just as we believe in the tide which ebbs and flows, we believe also in heaven.

The birds in the northland dream of a summerland and a springtime and the birds follow their instinct and after a day or two offlight in a pathway and in a pathless course, it finds the summerland, it finds the springtime and his tired wings can rest and he can live in the sunshines of peace and plenty provided to meet his needs. He is guided by instinct. And thus we find in the heart of man that as a bird is guided from

knowledge as statesmen, lawyers, scientists. In this lifetime we get knowledge as artists, musicians, surgeons. But life here is short. It is ~~XXXXXXXXXXXXX~~ circumscribed and scarcely do we get just a little bit of preparation and we just get a fraction of knowledge. Thomas Edison, late in his life, expressed himself as feeling that he was just a small boy playing along the beach picking up and examining pebbles here and another there while the limitless expanse of the coastline and ocean stretched out before him. The further one goes in his chosen profession, the smaller his knowledge seems in comparison with the vast zeal. Any scholar, worthy of his name, to be mentioned feels inadequate and limited even by his present endeavors.

And a good and intelligent man does not immediately destroy the masterpiece that he has made. As an artist. But he continues to work on, knowing that there is something better. The present life, even at its best, does not satisfy. And man soars that is greater. He feels that he is in a preliminary training stage which will be better along the way.

IV. Who Created This Hope

John Fiske in his little book Life Everlasting calls attention to the fact that the notion of an unseen world beyond that in which we live or lead our daily lives is in conjunction with the earliest beginnings of humanity on our planet. Thus we read that from these historians and others that the belief

in an unseen world was naturally in the heart of man created there. Man possesses articulate speech and the power of reason which separate him from the animal world. He is also separated from the animal world in the fact that he expects to survive the event of physical death and live on in some other sphere beyond the world.

Christianity did not create the hope of immortality. It found this hope already existant in man. And fed it and strengthened it. The belief may be crude in some races but it exists wherever man is found. The old civilization on the Nile the oldest of which we have reacord had an elaborately worked out belief in life continued after death.

The Greeks in Homer's day believed in a world where departed spirits meet again.

Plato tells us that between the dawn and twilight of the last day Socrates spent on eatth, that he spoke much of that furutre life. Which was so real to him.

Cicero said "there is in the mind of man a certain presentment of immortality which takes deepest roots and is most discoverable in the greatest genious and most exalted souls."

We are safe in saying that no race of men have been found destitute of this hope.

Tennyson said thou wilt not leave us in the dust. Thou madest man, he knows not why. He thinks he was not made to die.

and thou hast made him, thou art just.

If God created man with the hope of immortal life, it is reasonable to believe that there is a reality answering to this hope. The hope of immortality becomes itself the pledge and prophecy of immortality. The possession of the hope of immortality is evident. That I was made to be immortal and am immortal.

Immortality is one of the great instincts of the soul. It is one of the soul's attributes. Nature never creates a desire without at the same time creating that which will meet that desire and satisfy it. You take in the realm of nature there is no example of an organic instinct without something that is correlated with it.

The child is born into the world with hunger for food. He finds food prepared in its mother's breast. To meet that hunger. In darkness and silence of the womb, the eye was formed for seeing; the ear was formed for hearing. And when the child came to birth it found light for the eye and music for the ear. Thirst is a universal desire and water exists through all nature to meet and satisfy that thirst. God in his universe did not do anything halfway. He did not just put one hinge up in a half fashion, but he completed it.

The bee is born with an instinct for honey. And in nature it finds honey to meet that instinct.

our enemies have been destroyed and that we can live above sin.

V. Faith Behind This

There is faith in the future that is native in the soul. It is part of our constitution. We received it from our creator. We are made so that we must believe in the hope and life hereafter. We cannot rid ourselves of this hope if we can try. It is there. To assert that there is no existence beyond the veil that nothing is beyond the read in a physical sense. Is certainly to express our ignorance.

Prof. James, one of the deepest thinkers on the problems of the soul, standing at the grave of a friend tdeclard his faith by saying, "In that wider world of being of which this little world of ours forms so small a part, we may be sure that all our spirits and their missions here will continue in some way to be represented."

We find here that hope is the thing that is far relity. The faith in immortal life concerns us. To destroy man's belief in immortal life would be like depriving a planet of its atmosphere. And it would be like taking away things in this world that are not and say they are not real.

Renan with all his questionings and doubts said "there is no lever capable of raising an entire people if once they have lost their faith in the immortality of the soul."

Ferrero, the great historian of Rome, warned the people,

zone to zone to find his summer home, so man is guided to find his way to God. It causes us to believe in immortality. The other night as I witnessed 21 new foreign missionaries as these new appointees were appointed by the foreign mission board, and as I listened to the testimony of some of them speak. As one of them said, do you have a call not to go to the mission field? He said it was that question that searched his own heart and cuased him to dedicate. And then a young women who is going to Latin America in Paraguay said that she decided to be a foreign missionary. That she did not know that during the same month her mother at home in a meeting where some missionary was speaking asked the question how many of you fathers and mothers would be willing to dedicate your children to go as missionaries. She said later, on the day that she made her decision, that her mother was in that meeting and her mother was the third person to go forward and she said her mother now is old and blind but it gave her great comfort to know that her mother was willing for her to go. It is good to have parents willing for us to go she said.

I found great strength also in a doctor. A very intellectual, intelligent person. Who has gone all the way through medical school and through the seminary and is going to the Orient. And as this doctor, who is a woman, told of her experience; how that while she was doing intern work went into the

dormitory and sattdown at the piano and began to play. The hymn book was open. Tell Me the Story of Jesus. And then she began, she said, to see a great host of people that Jesus died for. And then she seemed to feel that Jesus was saying to her, surrender to me and go and tell this story for these peopelw ill never hear the message unless you go. And she said before I finished the first verse, of Tell Me the Story of Jesus, I knew I had to go.

Dear friends, it is something like this that gives us hope in immortality. And that's the reason why our missionaries go. Just let metell you one more of the missionaries was a nurse. And this young girl heard about a need from a missionary six years ago in New Mexico while she was in a summer camp. And she began to pray about it. And the Lord spoke to her and she said why that place will be filled before I'm old enough to go. But at the missionary appointment meeting she said God kept that vacancy open for 6 years for her. And she had heard about it 6 years before. Isn't it marvelous that we have the privilege of believing in immortality? What is the message of Easter morning? Is it simply some vague saying that spring has come again and that after the death of winter there are signs of life. Is Easter hope something vague and general belonging only to nature? There are many who tell us that it means just that spring is back again. Oh, but we know better.

We know that the resurrection accomplished more than just bringing springtime. The resurrection does this because of what it did to the Lord, Jesus Christ. Himself. That is the starting point of faith. That is the beginning of our emphasis. That Christ came out of the grave on that day after he had been crucified and there is an empty tomb today. And becuase theat tomb is emptied, we see that what happened at the cross according to the scriptures he bare our own sin. All the righteousnes demanded of God's law were fulfilled. All the consequences of sin were poured upon him. And without shedding of blood there is no remission of sins. And so he died. His body was taken down and buried in the grave and then we have the wonderful resurrection. What does this mean? It means regneration for you. That you can have a new life. That you can have new hope. The only man who has this living hope, the only one who can smile in the face of death is the regenerated man. How did this happen? It happened by the resurrection of Jesus Christ. From thegrave. And a Christian can say death has no more dominion over me. And as a Christian he at last falls asleep. Yes, he already knows that he has passed from death into life. And that he shall not taste death. For the Lord has tasted it for him. The second death. The message of Easter morning is not merely survival. It is not simply that we go on living after death. It goes beyond that. It gives us the guarantee that

some brighter world we will meet and say good morning.

An old preacher who was 86 still preaching in Vienna back in 1932. A family from Germany came to Chechoslovakia; they moved into an apartment in the same house with this pastor. And the father of the family was the director in a large factory; the mother was sick suffering from an incurable disease - They also had two lovely Daughters. Alice and Emma. They took piano lessons. They were heard often practicing religious songs and playing piano duets.

One day the old pastor, who was 86 years of age, Mr. Wurm saw Alice and Emma dressed in white. He thought though it was a weekday. He asked them if they were celebrating a birthday or perhaps they had a guest. The older of the two answered with teams in her eyes. No sir, Mamma told us to dress up because she would die today.

Why be afraid of death as though your life were breath? Death but anoints your eyes with clay, Oh glad surprise. Why should you be forlorn? Death only husks the corn. Why should you fear to meet the thrasher of the wheat? Is sleep a thing to dread? Yet, sleeping you are dead. Til you awake and rise here on beyond the skies. The dear ones left behind, oh foolish one and blind. A day and you will meet. A night and you will greet. Enjoy without a fear and smile without a tear and work not care, nor rest and find the last the best.

Our heavenly immortality as we have born the image of the

"To live only in the present", which he says is a moral disease. Makes this strong statement "with the growing indifference to the untame world and the problems of the future life is ther not also difused a dangerous indifference to the interest of the species". His argument is that when men cease to believe in another world, they loose interest in the welfare of men and women in this world.

Therefore, we know that religion takes shape in making better conditions in the world in which we live. Is it not a fact in history that the men and women who have done the most and are now doing the most to bring about reforms in the world, are men and women who have the strongest faith in life to come. Those who believe most in heaven are doing the most on earth. And a man who believes in immortal life. By faith Enoch believe in it and he was translated and gathered to his people. Job who asked the question, if a man die, shall he live, anaswered it. But as for me I know that my redeemre liveth and at last he shall stand upon the earth. And after my skin even the body is destroyed. Then without my flesh shall I see God. (Job.19: 25-26). David, the sweet singer of Israel, believed in immortality "Thou will not leave my soul in ". And we read in the 23rd Psalm of his faith in it.

In the New Testament we see that it is set forth clearly. That it is the most impressive proof. As Jesus talked about

immortality.

VI. Death is But a Graduation

I should like now in expidition to confront you with the possibility with the truth that we think of this as a graduation service that might be held in any school or any college. The infinite spaces above us are filled with worlds upon worlds. Is it unreasonable to entertain the thoughts that having passed our probation here we shall at death graduate into a higher life. The angel bands escort us on home. God has a destiny for our habitation. The world is just a vestibule for that which awaits in the future. It is a significatnt fact that the wisest ahd holiest of mankind emphatically believed in the soul survival in eternity. Victor Hugo was certain that the tomb was not a blind alley. But a thoroughfare that opened to another world. It is ever before my eyes. It is a supreme certainity of my reason as it is a supreme consolation of my soul. He once wrote Ruskin who drew near to the end, his hope of immortality grew brighter. His mind was clouded at times but he never ceased as he repeated over and over again the lines of Tennyson - "Sunset and evening star and one clear call for me. And may there be no mourning at the bar, when I put put to sea."

The poets without exception rest their dying heads on immortal hope. Whittier sitting beside thy silent sea waits the muffled oar, in the glad confidence that death is but a

covered way that opens into light.

Longfellow wrote there is no death, what seems so its transistion. This life of mortal breath is but the surburb of the Life Elysian. Whose portals we call death.

Tennyson, "He would not make his judgement blind. Our voices took a higher range once more we sang they do not die. Nor lose their mortal symphony, nor change to us although they change.

Browning wrote I cannot chain my soul, it will not rest. In this clay prison; this narrow sphere. It has strange powers and feelings and desires. Which I cannot account for nor explain. And which I stifle not being bound to trust. All feelings equally to hear all sides. For thus I know the earth is not my sphere for I cannot so narrow be but that I still exceed it.

Dear friends, we need to cherish the hope of immortality in our souls. It's the best and the highest in our nature. And our faith that our life will go on up beyond death. And we wake up in the morning refreshed by the sleep of the night. So from the other sleep we call death, we shall awake in newness of life. One of these worlds that is filled with infinite space we will meet and greet the dear ones whom we loved so much on earth and whome we will love yet more in heaven.

When the time of our departure comes, we may say goodnight to those about us. But we will do so in the glad assurance that

earthly, we shall also bear the image of the heavenly."

"Hope Gone for Thresher" → Submarine April 13, 1963 Headline News Paper

Plastic Debris - Gloves -

129 men Dark - Silent ocean

16 officers - 96 Enlisted men

17 Civilians -

$45 million

1½ mile Deep water -

Now read head line like Prof in The Bible - Jesus offers Hope -

So. Nay - March 31, 1969 P.M. - WXRI -
So. Nay. Bap. April 14, 1963 (Easter Sun. Am)