

partake God's nature, as a child inherits character from a parent.

VII. The Doctrine of Resurrection. As taught in the Word of God, the body we bury is not that body that shall be (1 Cor. xv: 37, 38). The two are identical, yet not the same. There is the same relation between them as between the grain of wheat and the stalk. The grain insures a stalk, a stalk of wheat, and a stalk of wheat connected with the very grain we sow. So the body we bury insures a resurrection body, a resurrection body connected with the very body we bury, and its true and proper successor. But the Bible nowhere teaches identity of atoms, or material substance.

A Funeral Service.

Life's labor not in vain in the Lord—

1 Cor. xv: 58.

It should be noted that this verse acquires its special significance from its position at the conclusion of the great Pauline argument on the Resurrection from the Dead. It is not simply a statement of the fact that no work done for God is lost; but this statement is made *in view* of the great truth here unfolded, that the sting of death and the victory of the grave are annulled by the Resurrection. Hence the force of the word "therefore" which at the beginning of the verse sums up the argument.

The truth here taught is the bearing of the Resurrection on the utility or futility of our present life-work. The great test is, not whether from the dying hour our work seems vain; but whether from the coronation hour it seems incomplete and wasted.

Looking at life from the grave, it seems often wasted and wrecked. Labor seems in vain, even though it be in the Lord, for it seems to have come short of results and of fruit. Many a servant of Christ like John Hunt, David Brainerd, James Hannington, seems cut off in the very midst of his days. Plans of life have

come to nothing; hopes blasted in the bud; foundations laid and no superstructure ever built. Despair fills our cemeteries with emblems of disappointment, broken columns, drooping plants and withering buds severed from the stem, quenched torches, closed urns, etc. If all is as it seems, life in two-thirds of the instances is a failure, a waste. Paul acknowledges this, but he puts these seeming disappointments before us in a new light, the light of the Resurrection day. No disciple loses his life, or his labor, however short his life or however vain his labor seems.

1. The Resurrection assures the continuity of life and of service. This life is the vestibule, and death, the gateway of another. Death is an apparent end, a real beginning. *Mors Janua vitæ.*

2. The Resurrection assures the completion of life and of service. What is imperfect here becomes perfect there. The column receives its capital. The flower is transplanted to a better clime. What is only begun here is finished there.

3. The Resurrection assures the consummation of life and of service. The powers of the resurrection body, the faculties of the fully redeemed soul in its resurrection life will far transcend all present experience. Hence the capacity as well as opportunity for service will be infinitely enlarged.

We are to look upon a Christian's death as the true entrance upon life. He goes right on living and serving, only in a higher sphere, where fatigue and decay are unknown. He reaps the fruit and reward of service begun on earth. He is graduated into a higher university, from which there is no graduation. His powers reach a higher maturity and find a nobler field for exertion. The sun that sets on this horizon, rises on another and a far broader one. *Dum exspero spero.*