# THE REVELATION OF LIFE AND IMMORTALITY: A DISCOURSE, IN THREE PARTS

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The Revelation of Life and Immortality: A Discourse, in Three Parts by Thomas Charles Thompson



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THOMAS CHARLES THOMPSON

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A Discourse,

IN THREE PARTS,

BY

A YORKSHIRE INCUMBENT.

T. C. Thompson

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Inscribed,

With the best wishes of the Author,

To the Members of his Congregation,

RIPLEY, YORKSHIRE.

1869.

# The Revelation of Life and Immortality.

2 Timothy i. 10.

JESUS CHRIST HATH BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL.

The value of a gift is greatly affected by the condition of the recipient. If indispensable to his well being, and unattainable in any other way, the boon conferred is then of inestimable worth. Can this be affirmed of the revelation of immortality made by the Lord Jesus Christ? Was the discovery essential to our well-being, and was it unattainable from any other source? On the contrary, might it not be reasonably assumed, that some such high destiny was man's natural birthright? Look at his endowments, and how can you doubt that he has been designed for an illustrious future? All other creatures can find satisfaction upon earth: the means of enjoyment are to them commensurate with their appetites. But it is not so with man. Beyond and above his animal requirements he feels the cravings of a higher

nature; cravings which vastly transcend his present circumstances. And these yearnings after something higher, so far from being allayed by the cultivating and informing of his mind, are only thereby strengthened and developed. The like may be said of his mental capacity. The few handfuls of knowledge gleaned by him, during his brief harvest upon earth, so far from storing this great garner, only serve to reveal its boundless extent. Now how are these attributes of the human soul to be regarded? What mean these arms stretching forth to something unseen? these yearnings after something at present unattainable; and these capacities for a larger ingathering? Is there any natural appetite for which the Author of nature has not made provision?* See, then, here the promise of an ulterior and more perfect existence, the earnest of a grander destiny. Might it not as reasonably be argued, that the fœtus in the womb, with all its latent senses and rudimentary organs, or that the bird imprisoned in its shell was intended for no ulterior or more perfect state, as that man with his noble aspirations

* THOU . . SATISFIEST THE DESIRE OF EVERY LIVING THING. Ps. cxlv. 16.

and capacities was formed for no higher condition than a momentary sojourn upon earth? Surely, apart from his immortality, he is but a half-finished creation; a child that has perished in the womb.

And, if assured of man's future existence, does not the goodness of God afford an ample guarantee that that existence shall be a blissful one?

Nothing could be more satisfactory than such reasoning, were man now substantially the same as when God originally formed him; the crown of the Creator's sublunary works, and "very good." In this happy condition, there was in himself and in all around him, ample evidence of the goodwill of his Creator towards him; and there could not be a shadow of doubt on the score of his future prospects. But, look at him now, as a fallen creature, and you will see only too much ground for apprehension as to the destiny that awaits him. Living amidst innumerable evils at present, by what arguments can he assure himself of a happier future? The upbraidings of conscience within, and the frownings of Providence without; the tempest, the earthquake, the pestilence, the famine; sickness