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SERMONIC.

HEAVEN AND HOW TO GET THERE.

By NEWMAN HALL, D.D. [INDEPENDENT],
LONDON, IN LAFAYETTE AVENUE PRES-
BYTERIAN CHURCH, BROOKLYN.

*And behold, there talked with him two men,
which were Moses and Elias: who ap-
peared in glory, and spake of his decease
which he should accomplish at Jerusalem.*
— Luke ix: 30, 31.

I HAVE been specially requested to preach on a theme from which I preached not long ago in another part of this great continent. That is my apology, should any one be here who was present on that occasion. From these words of the text let us endeavor to draw some idea of the present condition of departed saints; for which, for my present purpose, I use the term Heaven. What is the present state of departed saints, and what lessons are suggested by the text, to direct us so that we may join them by and by?

All mankind may be classified as the quick and the dead: those who are dead and have passed away, and those who are still alive upon the earth. Our Lord, when He comes, will judge the quick and the dead. "We shall not all die, but we shall all be changed." The

quick—the living ones—will enjoy the great privilege not to die. But the great majority of mankind are under the class of the dead, Now Moses and Elias are examples of these two classes. Moses represents the dead. We are told that God buried him, and his sepulchre was not known; but we are surely not to infer that he did not die. There was good reason why his sepulchre should be hidden. Some of you have been in Roman Catholic countries on the continent of Europe, and you have seen bits of bones enclosed in cases in different churches—subdivisions of apostles and prophets, perhaps more bones of one saint than ever existed in one human living body; and you have seen people bowing before those relics, paying adoration looking very much like idolatry; and this in Christendom! The Israelites were prone to idolatry. Even when God appeared upon Sinai they were worshipping the golden calf. Now if they had found the body of Moses, especially in a time when they were degenerated, would not they have distributed those relics all over the land? Would not every synagogue have had those relics of one of the greatest men, if not the greatest man, that ever lived?

[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make the reports correct. These condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—ED.]

"Ah," saith one, "you don't know what I am." No, and I don't want to know what you are; but if you are so far gone that there seems to be not even a ghost of a shade of a shadow of a hope anywhere about you, yet if you believe in Jesus you shall live. Trust the Lord Jesus Christ, for He is worthy to be trusted. Throw yourself upon Him, and He will carry you in His bosom. Cast your whole weight upon his atonement; it will bear the strain. Hang on Him as the vessel hangs upon the nail, and seek no other support. Depend upon Christ with all your might just as you now are, and as the Lord liveth you shall live, and as Christ reigneth you shall reign over sin, and as Christ cometh to glory you shall partake of that glory for ever and ever. Amen.

LOOKING AT THE UNSEEN.

By B. M. PALMER, D.D. [PRESBYTERIAN],
NEW ORLEANS.

While we look not at the things which are seen, but at the things which are not seen.

—2 Cor. iv: 18.

This is one of the passages so frequent in the writings of Paul, in which human language wrestles in its agony to utter the deep things of God. Word is doubled upon word, and emphasis is piled upon emphasis, in the effort to construct a form of speech that shall not break down under the intensity of the thought.

LET US CONSIDER THE ADVANTAGE OF A STEADY CONTEMPLATION OF THINGS UNSEEN AND ETERNAL.

I. It brings repose to the spirit amidst the ceaseless changes of life.

II. The presence of the unseen and eternal gives assurance of the final triumph of truth and rectitude.

III. The sense of things eternal gives endurance to bear the pains of present discipline.

IV. The contemplation of eternal realities places this life before us distinctly as the sphere of duty and of toil.

Only let us look across the border at the crown which awaits the conqueror, and we shall esteem this life precious because of the conflicts in which we en-

gage. If there be a lot which angels might envy, it is that which grace assigns to us fighting the Lord's battle against sin, and chanting at last the triumphal song to Him who has "redeemed us by his blood and made us kings and priests unto our God." (Rev. v: 9.)

FUNERAL SERVICE.

LIFE A SHADOW.

By REV. W. H. LUCKENBACH [LUTHERAN],
GERMANTOWN, N. Y.

Man is like to vanity: his days are as a shadow that passeth away.—Ps. cxliv: 4.

THIS is David's answer to his own inquiries, "Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?" God's eternity flashed upon his thought for a moment. Man's brief life contrasted with His everlastingness is hardly worth naming: *man's* "days are as a shadow that passeth away."

On many a morning you have seen the mountains bathed in a flood of golden light. And as you gazed at the tableau of glory, wrapt in admiration, one and another cloud crossed the disc of the sun, and cast upon their green slopes shadows of various forms. Leisurely and gracefully moving along, your eye following them the while, they were soon out of sight. Unsubstantial and transitory, their only use seemed to be, to chequer for a moment the scene that bewitched you. Something like this David meant when he said, "man is like to vanity; his days are as a shadow that passeth away."

It follows, then, from this poetic fact, that

I. HIS LIFE IS LIMITED.

Of 1,000,000 people, one-half will be dead in less than half a century; and of the other half but one person, probably, will live to hear the bells ring in his centennial anniversary.

It would be a ponderous volume, indeed, to handle, if, in a biography, entitled *The Life of Mankind*, there were included but a few items of the earthly history of every individual man, woman