

obscurely, yet have loved and served, though imperfectly—to be in His very presence, to meet His eye and to hear His voice! “In His presence there is fullness of joy and pleasure forever more.” We see Him now by faith; our departed ones see Him face to face, as Moses no less than Elijah was with Him in glory.

Is death, then, so very terrible? If departed saints still exist, if they are in glory, if they are with one another, if they rejoice in recognition, if they are in the very presence of Jesus, should we so dread death as we sometimes do for ourselves, and so lament it for our friends? That world of glory to which they have gone is as near us as death is near; we are on the very threshold; spirits of the departed hover over us; “we are compassed about with a great cloud of witnesses”; and when our times shall come they wait to welcome us to glory. The saints of all ages are there—prophets, apostles, martyrs. Ye who once we loved so well—whom still we love—ye are not dead! Ye were never so much alive as now. Ye share the glory of Jesus; your raiment also shines as the light, and your faces also are radiant as the sun. Your transporting joys we soon shall know; but a few steps divide us; we shall soon clasp inseparable hands in the presence of that Elder Brother whose death secures our life, whose love will be our heaven.

Such are the glimpses which we obtain of the condition of the blessed dead, from the simple statement that there appeared two men, Moses and Elias, in glory with Jesus.

And now comes the question: How to get there. The character of Moses and Elias instructs us. God is a God of order. Every one goes to the sphere for which he is fitted. Judas went “to his own place.” The saints go to a holy heaven, and those who participate substantially in the character of Moses and Elias will go where Moses and Elias are. Moses by faith renounced the pleasures of sin and the luxuries of the world, that he might share with God’s own

people, preferring to be poor, despised and oppressed with the godly, than to have any amount of sinful pleasures with those who knew not God; and so he came out from the world and was separate. Are we like that? Are we willing to renounce the world, sinful pleasures and frivolities? Are we willing to ally ourselves with the Church of God, not when it is numerous, respectable, affluent and great, but also and equally when poor and oppressed? Are we aiding it according to our degree and position; actually coming out from the world, and rejoicing that God numbers us among His sons and daughters? If so, we are on the way to meet Moses, for we are like him. Not in eminent gifts—that is not the point; but in the substantial element of character. But if there are those here who are clinging to the world’s sensual enjoyments and preferring to be without God, they prefer to be without hope.

Look at Elijah. He was remarkable for his decision. We cannot resemble him as a great and illustrious prophet; but if we would join him we must resemble him in decision. “How long halt ye between two opinions? If the Lord be God, follow him; and if Baal, follow him.” Are we decided? Have we made up our minds by God’s grace, that, whatever others do, we will serve the Lord? If so, we are on the way to join Elijah. But if we are halting between two opinions, thinking there is a good deal in religion, when listening to such sermons as you habitually hear, and on Monday thinking there is a good deal, after all, in what the skeptic has got to say, and a great deal in what the world has got to say: in a prayer-meeting thinking, “I ought to be converted and join the Church, and lead a godly life;” but when a frivolous and questionable (and when questionable it is generally sinful) pleasure comes before us thinking that such pleasure is too good a thing to give up; putting off repentance and saying, “I will wait, and enjoy myself a few years more, and then become religious”—if this is so, you cannot be on your way to join Eli-

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