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SERMONIC.

HEAVEN AND HOW TO GET THERE.

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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.]