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SERMONIC.*

**IMMORTALITY IN THE OLD AND
NEW TESTAMENTS.**

By C. H. HALL, D.D., ON THE SECOND
SUNDAY IN LENT, IN THE CALVARY EPIS-
COPAL CHURCH (REV. DR. WASHBURN,
PASTOR), NEW YORK.

*Whatsoever things were written aforetime
were written for our learning, that we
through patience and comfort of the Scrip-
tures might have hope.*—Rom. xv : 4.

ST. PAUL has uttered a truth in these words, which has been responded to by all good men since—that the chief idea of the Bible is the hope of immortality: this it was framed to teach. This is the key-note of the whole book. It is true, that he is speaking here of the Old Testament solely, as it was the only "Scriptures" of his age. But it is hardly possible to separate in fancy even the New Testament from the commendation. For the New differs from the Old in emphasizing this one feature of the dealings of the Almighty with His creatures; in collecting together and enforcing the hints of the older volume, in offering hope to all men, and not one race only. When the apostle was writing these words, the older hopes of the body of the Jews were growing dim. They had looked for a kingdom of this world; and the dream of it was fading away rapidly under the darkness which

was gathering over their nation. They had hoped for a king, who should reign in righteousness here below. Such a king had not come. There were no signs of His coming, and the higher thought of the best men of the nation was passing from the old vision to the life to come. Immortality was taking the place of the sect-notion of their rabbis. The kingdom of God was beginning to make itself felt as a kingdom not of this world, not of the will of man, but of diviner materials, of the true characters and graces, that might belong equally to all manner of men, whether Jew or Gentile, barbarian, Scythian, bond or free. In it, neither circumcision nor uncircumcision availed anything, but the claim only of a new creature, a broader charity, a deeper insight into the common providence of God.

I invite your attention for a little to the thought, that the *keynote* of revealed truth is the hope of eternal life. A keynote is the fundamental note of any piece of music, the tonic, which gives it its meaning and regulates its harmonies. It is not necessary that it be heard all the time. Piles of harmonies and varied movements may often apparently crowd it out for a little while, but its influence is the life and genius

[* The first several sermons are reported in full, the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another of his discourse.—Ed.]

most the strong staff and the beautiful rod is broken. The teacher has taught his last lesson, and his pupils sit here around him waiting in vain for his signal of dismissal.

"Dead he lies among his books,
The peace of God in all his looks;
And the volumes from their shelves
Watch him silent as themselves.
Ah! his hand will never more
Turn their storied pages o'er,
Never more his lips repeat
Songs of theirs, however sweet."

1. Let us, however, rejoice in his gain. He has gone in his glorious prime; it waned not "to the days that freeze," his wine of life ran not to bitter lees." Heaven is richer now for thy going hence, my brother, for all thy gentleness and truth, thy winning ways and humble faith, thy purity of thought and guileless speech will make thee at home within the city "whose white portal shuts back the sound of sin." Yes, heaven is richer, but how empty and poor is earth? Thine is the crown and palm, ours but the dust, the coffin and the sod; yet we will forget our grief in the joy, promoted now to the dignities and trusts for which thou hast been unconsciously preparing.

2. The legacy left us in the memory of the departed is another source of consolation. Born of New England lineage enjoying early and careful culture, and inheriting an earnest but even temperament, he gave promise of a useful life. Although he had received a medical degree, he chose the teacher's profession.

The mental wanderings of the last hour seemed to indicate that the tired teacher still taught. Worn and weary to himself he said—perhaps to cheer or chide a pupil—"Steady! keep at it."

Let these last words be remembered by these students he loved so well, and by these members of his Bible class, for they epitomize his life. He was a **STEADFAST** man; not so much a brilliant genius as a man of thorough conscientiousness. To his fidelity, patience and unwearyed industry to his unambitious and unselfish service in church and

school, this honored pastor* and the faculty of the Polytechnic bear emphatic testimony. In his family, affectionate and devoted; among his fellows, bland and courteous; among the poor and afflicted, sympathetic; everywhere lenient in judgment and temperate in language. Indeed, what beatitude of Jesus did not beautify him; poor in spirit, meek, merciful, mourning for sin and hungering for righteousness, except that which falls on the reviled? for against our dear departed not even a dog moved his tongue. The memory of the just is a blessed legacy in which not only these relatives, but all of us may rejoice.

"Steady and keep at it!" Following him as he followed Christ, we shall one day meet him and greet him, receiving from his Lord and ours, the admiring commendation: "Well done! enter into the joy of thy Lord!"

EASTER SERVICE.

Christ's Resurrection the Promise and Prophecy of our Own.

By T. DE WITT TALMAGE, D.D., IN THE
TABERNACLE, BROOKLYN.

But now is Christ risen from the dead, and become the first-fruits of them that slept.—
1 Cor. xv: 20.

ON this glorious morn, amid these flowers, I give you an Easter greeting. This morning Russians meeting Russians greet each other with, "Christ is risen!" and the reply, "Christ is risen, indeed!" In Ireland, and parts of England, the superstitious belief is still held that the sun dances on Easter morn. We forgive the superstition in the thought that the material world is in sympathy with grace.

I find in the text a prophecy of our own resurrection. Before I finish I hope to pass through every cemetery and drop a flower of hope on the tombs of all who have died in Christ. Rejoicing in Christ's resurrection we rejoice in the resurrection of all the good.

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The greatest of all conquerors is not Alexander, or Cæsar, or Napoleon, but death. His throne is in the sepulchre. But his sceptre shall be broken, for the dead in Christ shall arise.

There are mysteries around this resurrection of the body which I can't explain. Who can unravel the mysteries of nature? Who can explain how this vast variety of flowers have come from seeds which look so nearly alike? Tell me how God can turn the chariot of His omnipotence on a rose-leaf? Mystery meets us at every turn.

Objects one: The body may be scattered—an arm in Africa, a leg in Europe, the rest of the body here. How will it be gathered on the resurrection morn?

Another objects: The body changes every seven years. It is perishing continually. The blood-vessels are canals along which the breadstuff is conveyed to the wasted and hungry parts of our bodies. Says another: A man dies; plants take up parts of the body; animals eat the plants, and other men eat the animals. Now, to which body will belong these particles of matter?

Are these all the questions you can ask? If not, ask on. I do not pretend to answer them. I fall back on these words, "All that are in their graves shall come forth."

There are some things, however, we do know about the resurrected body.

1. It will be a glorious body. The body, as we now see it, is but a skeleton to what it would have been were it not marred by sin.

2. It will be an immortal body.

3. A powerful body—unconquerable for evermore—never tired.

May God fill you to-day with glorious anticipations! Oh, blessed hope!

CHILDREN'S SERVICE.

I.

Samson in Prison.

By REV. A. M. C. AUSLANE, D.D.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.—Judges xvi: 21.

GAZA, one of the five cities which belonged to the Philistines. Very old.—Gen. x: 19. Still standing, with a population of 15,000. In this city there were several prisons. Look into the one where Samson was. He had undergone five different changes.

1. *A time when Samson was exceedingly strong.*—He met a full-grown and fierce lion, seized it and rent it, as if it had been a little lamb. He slew a thousand men in a few hours with the jaw-bone of an ass. Carried away, one night, the two doors of the gate of the city, with their posts and bars. In the prison as feeble as any man, more feeble than some boys. Value bodily strength; try to retain it. For this purpose be careful about places, companions, food, drink.

2. *A time when Samson had good eyes.*—He had looked on everything above him and around him. Through his eyes, like ourselves, he had obtained much instruction and joy. In prison now, he is totally blind. How? His enemies, the Philistines, have made him so. It is said that they bored out his eyes. They may have done this to prevent him from escaping and render him harmless; or it was to gratify their horrid taste for cruelty. Be thankful you can see. Always be very kind to the blind.

3. *A time when Samson was entirely free.*—Go where he pleased, and did as he pleased. Now not only in prison, but his limbs are bound with fetters of brass, chained, as if he had been a mad dog or some wild animal. We can see many prisoners in the same condition; some of them once in the Sunday-school. Watch and pray that ye may escape such a fate.

4. *A time when Samson was honored.*—Honored by God, by his friends, and even by many of his foes. A judge in Israel now is imprisoned and compelled to do hard labor. The hand-mill, composed of two stones, the one above the other. Behold him grinding the corn! The grinder-general for the prison. What awful degradation! Sin the cause.

5. *A time when Samson had long hair, which he greatly valued.*—Now he was