

A STIRRING SERMON.

That Preached by Rev. Dr. Stelling Sunday.

"Inconceivableness of Future Glory" the Topic.

A Comprehensive Subject Powerfully Handled.

Rev. Dr. Stelling, of Dayton, Ohio, preached a fine sermon on "The Inconceivableness of Future Glory" before a large audience in the Lutheran church Sunday.

Mr. Stelling took his text from the 1st of Corinthians, 2nd chapter and 9th verse, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This passage is about as sweeping in its declarations as it can be. It might be regarded by critics as excessively hyperbolic, as attempting by a representation of things which are unreal to give us a conception of things which are real, whatever anyone might think the apostle evidently intended it to be literally accepted and understood. He was indulging in

NO FUTURE SPEECH. He was speaking of things which from the very nature of the case were beyond the possibility of exaggeration, things which were necessarily the loftiest and the most excellent, and which on that account, could not be subjected to the help of a mere figure of speech. The expression is prophetic and was borrowed by the apostle from the writings of Isaiah. Their eyes had seen many wonderful things, their ears had heard many wonderful things, into their hearts had entered many wonderful things; but true as this was the eyes that would see and the ears that would hear and the hearts that would feel in the

DAYS OF JESUS CHRIST would see and hear and feel what had never been presented to the human intellect and sense. Not only had they been hidden from the vulgar of those days, but as the Apostles declares, even the princes of the world had not known them. The Lord Jesus said to his disciples: "But blessed are your eyes for they see, and your ears for they hear, for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them." These things comprehended the blessings of redemption as they came through the death of Christ. And of these they have

NO CONCEPTION. They belong to the mysterious and hidden wisdom of God, which, above the penetration of the human reason, were in gospel times revealed to the saints by that Spirit which "searcheth all things, yea, the deep things of God." But the application of this passage may be carried further. As there was something still higher and better before the people of God who flourished under the Mosaic period, so there is something still higher and better before the people of God who flourish under the Christian. Our Heavenly Father has not yet made an end of His revelations. He has neither exhausted all His material, nor expended all His goodness. He has not yet conducted us to the supreme heights of spiritual experience and enjoyment. In that world which is now to us unseen, the fruitions of which, for the most part, are as yet simply the

OBJECTS OF HUMAN CONJECTURE, but into which we shall by-and-by be transported, there are things in reservation for them that love God which are altogether beyond the present limits of our comprehension and conception. Even Paul, with his powers of inspired imagination and delineation, attempted neither their enumeration nor description. He can find only one way in which to make even an approach towards such an attempt, and that is the way in which he has done it in the text. He means to say that the glory of the future world was inconceivable. It comprehended the things which God hath prepared for them that love Him and by the use of those peculiar forms of expression He would help us understand the better how

UTTERLY INCONCEIVABLE the glory of those future blessings were. First, they were such things as the eye had not seen. There are none of us, I am sure, who have lived in this world any length of time who will hesitate to acknowledge that the human vision has not been wanting in objects to gratify its natural propensity of seeing. God has himself supplied these objects. Who will not agree that the Supreme Architect, when in the beginning He conceived and planned the creation, had reference to this particular and exquisite sense of man? Else why did He contrive such a variety of shapes, and paint such a variety of colors, and rear such a

VARIETY OF HEIGHTS, and did such a variety of depths, and roll out such a variety of breadths, and start such a variety of motions? The very fact, however, that on every hand we see grandeur and sublimity evinces how directly the Creator had it in His mind to afford the eye materials for its gratification. Solomon speaks a truth with which our experience will readily accord. He tells us that the eye is not satisfied with seeing. He means to say that it

NEVER GROWS WEARY of it. And why? Because as he himself answers, "All things are full of labor." God has made so much to be seen, and so much that is worthy to be seen, that we never tire of gazing upon the wonders which His skillful hands have wrought. Why is it that men travel? It is because the eye covets the various scenery of nature, and knowing where the finest of them are, goes to feast itself upon the pleasure to be

them himself, has not read of the scenes of Italy, and of Switzerland, and of California, and of Oregon. Who, if his own eyes have not been enraptured by them, has not listened to descriptions of the beautiful pictures along the Rhine, the Hudson and the Columbia?

ART AS AN ASSISTANT. And then what has not the hand of art done to assist nature in imparting pleasure to the eye? And what magnificent galleries of art are there not. How do not men linger in them held there by the binding spell which the creations of human skill have thrown over the scene? And what wonderful specimens of architecture has not the eye beheld? Here in this department of art have been displayed taste and ornament and finish, and eyes have gazed with delight as men passed by or stood in contemplation. It has looked both upon the various works of God and upon the numerous works of man often

TRANSFIED BY THE MAJESTY of the one and delighted by the attractiveness of the other. And yet, notwithstanding it is true, eye hath not seen the things which God hath prepared for them that love Him. These works of the Almighty, though only such as He in the infinity of His wisdom and power could create, do not by any means express the limits of skill and capacity in reserve when He laid the foundations of the earth and upon them this glorious superstructure. And hence He has displayed a far higher beauty and a far loftier grandeur and a

FAR DEEPER SUBLIMITY in the structure and finish of heaven. There are in the future world fairer skies, and prettier landscapes and brighter colors than earth can anywhere exhibit. And there are structures there, by the side of whose magnificence and height, the grandest buildings below are as rubbish and ruin. Not even from the various objects here, which the eye has seen, can we form anything like an approximate conception of those scenes which shall burst upon the vision when the dark curtains of time shall drop and no longer hide the incomparable glory of the future from us. Secondly, they were such things as the ear had not heard. We are charmed as much by what we hear as by what we see. There is a something in the voice, when clothed in befitting language and expressed with proper emphasis and modulation, that arrests, penetrates and enchains, warms and incites the soul.

To what elevated strains of eloquence has not the ear listened? HOW THE MERE MENTION of such names as Demosthenes, Luther, Wesley, Whitfield, Webster and Clay startles us as if having risen from the dark and silent shades—our itching ears were once more to be favored with a repetition of their mighty masterpieces! And what whisperings of love have not entered there? When pure and sincere they came pouring forth, came up from the warm hearts of friends and dear ones like crystal waters from the deep well and softly and tenderly uttered its sentiments of devotion, how intent and captivated has not the ear been, and only sighed to think that its words were

"Like the notes of dying swans: Too sweet to last." But there are other sounds which the ear has heard. I refer to those of harmony—to that combination and modulation of sounds, whether produced by voice or instrument, which constitutes what we call music. No wonder when we think of it that the ANCIENT MYTHOLOGISTS ascribed its origin to Apollo. They felt that an art so wonderful in its formation and so uncommon in its influence must have some deity for its author. We are of the same opinion, and hence make its author God.

Who were Mozart and Handel, and Haydn, and Beethoven, and Mendelssohn but, great master minds who filled with native passion for musical sounds themselves, directed all their marvellous genius to their production for the purpose of furnishing pleasure and rapture to other ears. Still while all this is true, again, ear hath never heard the things which God hath prepared for them that love Him. There are utterances of eloquence, and WHISPERINGS OF LOVE and combinations of musical sounds in the future world that will entrance and exalt as the sweetest sounds of earth have never done. Thirdly, they were such things as had never entered into the heart of man. There is a great deal that is blessed which comes through human associations and relations. We pour large amounts of happiness into the hearts of one another, and thus by means of DELIGHTFUL COMPANIONSHIPS sweeten the life that would otherwise be much more bitter than it is. But besides there are many things that have been conceived by the heart. The Apostle has reference to its fancies as well as to its realizations. The apostle means to say that not even those things which it conjectures which it might desire to see and hear and feel, but never sees nor feels, can be anything like those which shall actually enter into the heart in the future world. The highest forms of beauty we never see. The most harmonious sounds we never hear. They have only been conceived by some exquisite brain and never brought within the range of human eye and ear. And yet, no matter what may have been felt that was real and what has been conjectured and conceived that was not real, they were still not such things as God has prepared for them that love Him. There will be peace, and a joy, and a happiness and a blessedness enter into the heart in the future which will be as much higher in their qualities and degrees as

THE HEAVENS ARE HIGHER than the earth. Yes, wonderful fruitions shall there enter into the heart! We cannot describe what they will be. We can do no more than repeat the declaration of Paul that it has not entered into the heart of man what God has prepared for them that love Him. And now, dear hearers, we have no reason for doubting the truthfulness of these apostolic declarations. If there be a future world, a fact which none will deny, then if it be anything like the

to finite minds. Its scenes and sounds and experiences must be outside the possibilities of EXTENSIVE AND EXAGGERATED. What strong inducements are there not held out to love God! Since only they shall become the witnesses of all this future glory who love Him. Who would not love Him in order to insure the realization of that glory? Who would be content with whatever of beauty and sweetness and experience there is in the world below, when he may have the privilege to feast his senses forever upon whatever of these there is in the world above. For our own part, we are not content with the present. We are free to say that we aspire after the future. We long to see some rapturous scenes and to hear some ravishing music and to experience

SOME OVERPOWERING SENSATIONS in a sphere of absolute perfection. God has given us the promise that we shall, if we love Him, and we shall endeavor to love Him, in order to make His promise sure. For "Heaven's perfection of all that can be said or thought, riches, delight or harmony, Health, beauty and all these not subject to The waste of time, but in their height eternal."

The Monument Growing Washington Post. Some time since information was received by the government authorities, and published in The Post that the king of Siam was about sending a stone as a contribution to the Washington monument. The king has followed out his good intention and the stone has arrived. The letter accompanying it states that it was excavated by his majesty's orders from the quarries in the Korat hills, distant about one hundred miles from the city of Bangkok. His majesty, during his youth, while a prince of the real, conceived a peculiar fondness for America and her liberal institutions, derived in great part from the instructions of our missionaries there, and assumed the title of "George Washington." For many years prior to his elevation to the throne he was familiarly addressed as "Prince George Washington," and even to-day enjoys a reference to that circumstance. The king left it optional with his agents to have the inscription on the stone engraved in English or Siamese. As it was found difficult to correctly engrave the Siamese characters, the English were adopted. The original of the inscription in Siamese language is, however, inclosed on a slip of paper. The full name and title of the royal donor is: "His Majesty Krom Phra Ratcha Wang Borwong, Satan Mongkong, Second King of Siam." The stone is small, being about six inches by twelve, and is of a peculiar yellowish brown color. The inscription says: "Presented to the Washington Monument Association by His Majesty, the Second King of Siam."

Mr. Larkin G. Meade, sculptor who is now in Florence, some years ago made a proposition to embellish the monument by four bronze panels on the sides of the shaft near the base, giving base relief representations of scenes making epochs in Washington's life. Mr. Meade has already made designs in clay for two of these panels. The first represents the surrender of Cornwallis. The second has just been completed, and Mr. Meade has sent a photograph of the design to the monument association. It represents the inauguration of Washington on the portico of the old custom house in New York. The proposition to place these panels on the sides of the shaft has met with some favor, though no official action has been taken. Work on the monument is progressing favorably. The shaft is now 227 feet high, sixty feet having been added since the work has been resumed. It is expected that before the first of January next at least forty feet more will be added to its height.

Popularity. Thomas' Electric Oil has obtained great popularity, from its intrinsic value as a reliable medicine in curing hoarseness, and all irritations of the throat, diseases of the chest, etc. For these it is an incomparable pulmonary. George Francis Train. St. Louis Republican. George Francis Train still occupies his seat where he has been sitting every day from 9 a. m. to 6 p. m., a new hallucination, and that is now of silence. You can always find him on the east side of the square, with a group of children about him, with whom he freely talks. I walked up to his bench and said, "How are you, George." He took a pencil and wrote the following: "Seven years ago stopping hand-shaking, of time, most; contact with adults; lecturing; have not spoken for two weeks; instinct, not reason; silence is coming power; tis key to whole evolution. G. F. T." It is strange to think that a man who was once so prominent before the public of Europe and the United States is now content to sit in Madison square, day after day, amusing little children and pitching crumbs of bread to sparrows. Train predicts great events soon to occur, with a general panic in 1883. He is a perfect encyclopedia upon facts and data upon any subject—religion, politics or society. His hair is quite white, and his skin dark and shiny from constant exposure to the sun and atmosphere. He seems to have a sort of an idea that he is a man of destiny, and is to work out some great problem.

No Good Preaching. No man can do a good job of work, preach a good sermon, try a law suit well, doctor a patient, or write a good article when he feels miserable and dull, with sluggish brain and unsteady nerves, and none should make the attempt in such a condition when it can be so easily and cheaply removed by a little Hop Bitters.—[Albany Times, at 10.]

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