

Sunday Afternoon

The Associations of Heaven

By the Rev. Horatio Oliver Ladd, M.A.¹

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.—Luke xiii., 29.

The doctrine of Christ concerning "last things" was carefully sought by enemies and spies about him as well as by his disciples. His apparently unpremeditated revelations of the conditions that will finally prevail in the kingdom of God are suggestive of the most precious hopes and serious warnings to all who believe in him.

The words which constitute my text this morning were spoken in reproof and warning to Jewish hearers who trusted in their national religion as a security from future ills in the world to come. Because they were descended from Abraham, Isaac, and Jacob, they believed that they would be associated with them in the eternal life, so that they asked, rather confidently, "Are those that will be saved few?" Our Lord replied that they themselves will be thrust out from the kingdom of God when the gathering from east and west and north and south shall include those who are accepted and saved for eternal happiness.

We may, then, take up this saying as a promise of God to those who truly believe in and follow Christ, as well as a warning to those who do not. It shall teach us of the associations of the redeemed in heaven. We long to know what the life in paradise is. We would give all that this world offers of temporal enjoyment if we could be sure that heaven will be the fulfillment of the dearest relationships and most prized occupations of this life.

I. That which constitutes the bond of association in the kingdom of God is (1) likeness to God. They are like God in spirit, as there is kinship in a family. They are like Him in whom centers the life and from whom flows the happiness of heaven. To be like God one must be a lover of truth. To love truth is to seek and to hold things as they are made and exist in the harmonious constitution of the material and moral world.

There is an absolute condition of things which our faculties reach after and will sometime apprehend. The truth of material facts, no less than the truth of moral facts and principles, exists. These the mind that is like God will seek and hold irrespective of the sayings of those who, however great their wisdom and authority in the past, have been deceived, mistaken, or prejudiced in their knowledge.

There is, therefore, in the communion of saints a common love of what is true, as God loves and knows truth; of what is just in the relations of one to another; of what is merciful where there has been weakness and sin; of what is benevolent and what is quickening to and promotive of the intellectual and spiritual faculties, as in contrast with what is malicious, material, or fleshly in the spirit. These qualities constitute that purity of heart and holiness without which none can see God.

2. They have in common a love towards God. This love springs from a sense of his perfection of character, and of his benevolence towards his creation. This love shared in common by the saints will make this heterogeneous assembly of spirits possess a bond of association stronger than any other can be. It will excite the noblest powers of every individual in that host to their highest exercise. It will make the contemplation of God's perfections and works an inexpressible delight; and when all have the same joy, there is an intensifying of the life and strength of union that makes the association dear and blissful.

3. The next thing to be thought of which constitutes this bond of association is the consciousness of these spirits that they possess, with this infinite and holy and loving God, all that is holy and good in the universe. These inherit the good he has made to exist. These share the glory and enjoy the greatness of his creation. They possess worlds with him, and whatever may be the wonders these worlds contain. They are never to be in conflict

with any beings who are holy in this universe, since they are themselves holy, the children of God in deed and in truth.

II. We now consider who compose this company of the redeemed. They are the holy of all ages and religions on the earth.

Our Lord Jesus, as a teacher of men, and as the Son of God incarnate in human nature, described the present and future condition of mankind rather than of the holy beings of other worlds. Yet they, too, are incidentally included in this vast association of the just. We might speculate on the names and characters in the history of mankind, as to their membership in this kingdom of heaven. Our Lord in our text expressly mentions three typical characters—Abraham, Isaac, and Jacob. He has elsewhere shown that Moses and Elijah are there. He has declared that the eleven Apostles are there. He promised that the repentant thief on the cross should be there. The seventy Apostles who went out first while he was on earth to proclaim his Gospel and beneficent power to heal are there, since he told them to rejoice that their names are written in the Lamb's Book of Life.

Here are the beginnings of records and intimations of individual recognitions in the kingdom of God. Let them indicate to you, as well as they may, the characters of the rest of the mighty throng, and the personal identity of characters which they preserve in that glorified state.

There are no exclusive privileges of nation, or of any age of the world, that admit to this assembly of the spirits of just men made perfect, or of the sinful made holy through redeeming grace. Wherever men have sought God, loved God, and been Godlike in character, there have they been preparing to enter this kingdom of the redeemed.

Why follow only along the line of patriarchs, kings, and prophets to find the holy among them? Countless mothers of these nations have taught their households piety, and been its examples, while the stronger and more irreligious men performed those deeds of violence, cruelty, and lust which have been the criteria of judgment for their universal moral condemnation by later peoples. Moreover, from these and other early and later ages and nations shall be gathered innumerable spirits of children who never knew the defilements of conscious sin, but have been rescued by redeeming grace. They shall come from the north and the south and the east and the west, and sit down in the kingdom of God! It will not be such a select company of mankind as to race and religions, if we get at the spirit of our Lord's words, as exclusive Christian dogmatism has made so many to imagine. Our Lord himself spoke of that other fold among the nations from which the kingdom of God would be filled up. From age to age of the world, the angels have gone as reapers to gather in this harvest of the just.

III. But what will be the *occupations* of this vast multitude?

1. They will be impelled with a quenchless and exultant desire for knowledge. The knowledge of God and of his ways in the works of his creation; of the history of other worlds and systems of worlds; of the beings that have inhabited them, or that fill the history of other planets as well as of this, will excite ceaseless activity and interest. Do you say that knowledge is not the chief desire of the human spirit, when you see the hundreds of thousands that from east and west, from north and south, across the oceans and plains, from all over the earth, sought the sights of the Columbian Exposition? There is not a healthy human mind that would not be curious, if it could reach that spot, to know what man has invented and made in every department, however foreign to his usual mode of life; to discover how the nations live and toil for daily bread, what they produce, what they wear, what they think, in arts, in manufactures, in foods, in books, in schools and industrial institutions, in trades, in amusements. "The proper study of mankind is man." The press to-day in the hands of millions of readers shows that it excites universal interest. So, in the associations of the kingdom of God, knowledge will be the universal pursuit. These worlds that fly apace; these ages of a single world; these evolutions

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of countless forms of life and of material structure as well as of intelligent being—how God made them all out of his own glorious thoughts and skill, and set in array the orders of worlds and of life, will be endless themes for search.

2. The hosts of the redeemed in heaven will find it their delightful desire and occupation to know the characters who have triumphed over sin and death. They will seek to know those who have led the thoughts of nations, and even those who have blessed the homes of other worlds. These angel spirits that will mingle in that association of heaven with the redeemed from earth will be an endless incitement to happiness; these personal recognitions and histories, this companionship of the redeemed and of the holy of all worlds, will constitute some of the delights of heavenly fellowship.

3. But a higher incitement and hope yet remains for us to contemplate for the associations of the kingdom of God. It will be the privilege of serving the Divine Being who has created all this array of life and redeemed these spirits from sin and ignorance and imperfection. The countless forms of ministering to eager spirits will be an increasing joy to these glorified ones. To teach them and to inspire them by eloquence, by the rhapsodies of music, or by depicting to them glories of a heavenly art; to lead them along the ages of other world-histories; to show them the mission of sorrow and pain and their consummation in preparing for eternal joy—these may be the privileges of multitudes of the spirits of the just made perfect. There will be activities for all these, as there are here in this miniature earth. There will be a reach of power and service, with glorified faculties, that will make the life of the kingdom of God infinitely superior to the life on earth. Every one will find his own activity and opportunity of service, or capacity to receive the grace that others will give.

4. There will not even be occasion to fear that those who are dear and essential to the happiness of any redeemed one will be kept from recognition. The question, "Shall we know each other there?" will be answered in fullest experience of every longing heart, satisfied with such love and companionship as could not in the earthly life be attained.

And once more we may glance through the veil to take a last view of what that association promises in the kingdom of God.

5. It is not only the knowledge and love of God, of Christ, of angels, and of kindred spirits, that will occupy the mind, but there is the promise of the unalloyed pleasure of *hope*—"hope that maketh not ashamed," hope that cannot be taken away; of a continuance of such activities and enjoyment that can never cease, never be interrupted, never be taken away from those who have entered the realms of the blest, and have sat down in the kingdom of God to receive the everlasting rewards of righteousness and of faith in Him who has redeemed us by His blood.

O Paradise! O Paradise!
Who doth not crave for rest?
Who would not seek the happy land
Where they that loved are blest?
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight?

The Passover¹

By Lyman Abbott

The Passover is, apparently, the earliest of the sacrifices in the Jewish ritual. It is clearly the precursor and prototype of the Lord's Supper. The latter was primarily a celebration by our Lord and his disciples of the former. The one, therefore, throws light upon the other, and both throw light upon the significance of Christ's death. Looking at the latter in the light of the historic type which foretold and pointed to it, we may draw some lessons from the comparison.

I. There is a significance in the death of Christ; there

is a meaning in the shedding of his blood. It is true that false meaning has been attributed to that death; it is true that literalism, which ruins everything it touches with its unholy hands, has turned the symbol of the blood into a revolting imagery. But the true way to empty words of false meaning is, not to abolish them altogether, but to fill them with a true, pure meaning. The way to redeem a symbol from misuse is to appreciate its right use. There could have been no Passover if there had been no slaying of a lamb and no blood shed. This was not a mere incident; it was an essential part of the Passover.

And it is hardly possible for any unprejudiced reader of the New Testament to doubt that, in Paul's thought at least, and in John's not less, the death and sacrifice of Christ had an essential part in the redemption of the world. The Apostles looked upon Christ, not merely as a Teacher, revealing truth, nor merely as an Exemplar, revealing life, but as a Saviour, in some way redeeming mankind by his sufferings and death. His sacrifice was vital and essential to the consummation of his life.

II. The eating of the lamb was an essential part of the Passover. The family were to partake of it in a household meal. And this united the nation as one family, and united it to Jehovah as its Head.

The significance of eating as a sacrament—that is, as a means of ratifying and sealing a solemn covenant—Dr. Trumbull has shown very clearly in his "Blood Covenant." The meaning of this symbol Christ has interpreted clearly in the sixth chapter of John's Gospel. Whatever else Christ may mean to us, he cannot be a Saviour unless we realize in our spiritual experience this symbol of eating of the Lamb that was slain. The symbol appears to me tolerably clear in its meaning. The body grows by what it feeds on; but not less do the mind and the spirit. Christ must personally enter into us, and become the life of our life. Our deepest and inmost spiritual nature must be nurtured on him. If we have not the spirit of Christ, we are none of his; and this means, not merely a spirit like his, but his spirit dwelling in and nurturing ours.

III. The blood of the Passover lamb was struck upon the side-posts of the house. It was a mark that distinguished the houses of Israel from those of the Egyptians. It was not enough to slay the lamb, and eat of it; it was necessary to be marked and designated openly and publicly as obedient to this command.

The follower of Christ must be an open and avowed follower. He must designate himself so that he will be recognized as Christ's anywhere and at all times. He must be loyal to Christ; and secret loyalty is not loyalty at all.

IV. The end of this service was deliverance. There was, as a result of it, a real escape from peril, a real emancipation from an otherwise pending death-sentence. Through the death of the lamb, the feeding upon it, and putting the blood upon the side-posts, the household was delivered from the death-angel, and enlisted in the army which moved forth in the morning to liberty and a new life.

The wages of sin is death; the gift of God is eternal life, through Jesus Christ our Lord. There is a real deliverance, a real gift, a real escape, a real emancipation. Salvation is a real escape from a real peril; a real emancipation from a real bondage into a real and glorious liberty.

Purposely I write these paragraphs without philosophizing, or attempting accurate theological definitions. For my purpose here is not to import into the Passover modern theology, but to lead the reader to consider the facts of Christ's redeeming work as they are interpreted by this ancient type and symbol. And it seems to me that, so interpreted, it means at least these four things:

Sacrifice; participation; confession; salvation.

The only amaranthine flower on earth
Is virtue; the only lasting treasure, truth.

—Cowper.

¹ International Sunday-School Lesson for June 3, 1894.—Ex. xii., 1-14.

Books and Authors

The United States Navy¹

In parting with Louisiana, Napoleon said: "I have given to England a maritime rival that will sooner or later humble her pride." Remembering what the infant navy of the Colonies had accomplished during the Revolution, there was in 1803 already a basis for Napoleon's prophecy. How this prophecy was fulfilled nine years later is narrated in the last two hundred pages of the first volume of Edgar Stanton Maclay's "History of the United States Navy," a handsome octavo, with large clear type, bound in navy blue, the front cover effectively ornamented with a symbolic design in raised bronze.

Through access to the French naval records, Mr. Maclay has been able to add considerably to our knowledge of our two and a half years' naval war with France which began in 1798; but all access to the British Admiralty archives was refused him. Mr. Maclay has, in the main, done his work well. We recognize portions of his material as having been utilized for magazine articles during the past few years; and if we have any fault to find with his style, it is in his dropping from the picturesque style of these portions to the set narrative, which results in a certain unevenness in his manner of telling the story.

The book opens with an introduction in which are considered the excuses put forth by English naval writers for the disasters to the British navy in the War of 1812, in which the vessels of the United States were victorious in fifteen out of eighteen engagements, with a startling disparity of killed and wounded in favor of our vessels, showing the deadly accuracy of their fire. It may be interesting to note that in the last great sea-duel between American and English gunners—it being believed that the Alabama had many of these aboard—there was the same difference in gunnery, the fire from the Kearsarge being as deadly as that poured into the English ships by the American frigates in the War of 1812. Mr. Maclay finds one cause for the British naval disasters in that war in the overweening confidence of the British officers, who had been spoiled by their too easy victories over the French and Spanish. It seems to us that much of the matter in this introduction should rather have been incorporated into the narrative of the War of 1812.

Naturally, the most interesting chapter in the account of our navy during the Revolution is that which tells the story of the engagement between the Bonhomme Richard and the Serapis, in the German Ocean. There can be no doubt that Paul Jones was the hero of the greatest sea-duel ever fought. Many remarkable circumstances give dramatic interest to this battle. The fact that the severest fighting was done by moonlight; the quickness with which Captain Jones utilized every expedient which chance threw in his way; his reply, "I have not yet begun to fight," when the Englishman, seeing his desperate plight, asked if he had surrendered; the endurance displayed on both sides, unsurpassed in naval history; and the final surrender of the Serapis, reduced to a wreck, while the victorious vessel was herself on fire and in a sinking condition—the Bonhomme Richard actually went down the next morning, and the victors returned to port in the Serapis—combine to render Captain Jones's victory a most extraordinary one. It was one with great odds against him. At the first broadside two of his 18-pounders burst, and the whole battery was abandoned, so that he had only 12 and 9-pounders to rely on. The Bonhomme Richard was a refitted merchantman, whereas the Serapis was a new frigate. During the action the Englishman fouled the Bonhomme Richard with his jib-boom, and Captain Jones, knowing that his only chance lay at close quarters, lashed with his own hands the spar to his rigging. At a critical juncture, the Alliance, a vessel of Jones's squadron, hove in sight, and Jones, relying on her aid, considered the battle his; but her French captain

treacherously fired into the Bonhomme Richard, head, stern, and broadside, seriously damaging her, and killing and wounding a number of men. Jones had many English prisoners, taken earlier in his cruise, aboard his ship. These had been released without authority, and were creating great confusion. Circulating the report that the Serapis was sinking, and that their only safety lay in keeping the Bonhomme Richard afloat, Jones induced his prisoners to man the pumps and fight the flames with frantic energy.

We wish the author had added to his account of this action Walt Whitman's spirited poem, in which the story of this great sea-duel is told with extraordinary terseness and vigor:

Serene stands the little captain,
He is not hurried, his voice is neither high nor low,
His eyes give more light to us than our battle-lanterns.

The second part of Mr. Maclay's history is taken up with the wars with Tripoli and France, and the third part with a portion of the War of 1812. Spirited accounts are given of the famous chase of the Constitution (Captain Hull escaping from his numerous pursuers only by the adroit use of every device known to seamanship), and of the various frigate and sloop actions. In the first frigate action, that between the Constitution and the Guerrière, Hull reserved his fire some time after the enemy opened, several of his own men being killed. With perfect discipline, the American gunners stood at quarters until, when about forty yards off the enemy's bow quarter, Captain Hull gave the order to fire. Then the Constitution belched forth a storm of iron hail that carried death and destruction to her opponent, which in forty minutes was rolling dismasted in the trough of the sea. Later in the war, Lawrence, in the Hornet, sunk the Peacock in eleven minutes. The Constitution is our "Old Ironsides," which is still preserved at the Portsmouth Navy-Yard, we believe.

The volume concludes with the operations on the Great Lakes, and Porter's famous cruise in the Pacific with the Essex.

Mr. Davidson's spirited illustrations and maps and diagrams enhance the value of the work, which, strange as it may seem, is the first continuous record of the brilliant achievements of the United States Navy.



An "Apostle of Evolution"¹

Now and then a truly original worker arises. Such men are precious; their memory should live. In this book John Fiske gives us a sketch of the life of a man of this kind—Edward Livingston Youmans. For many years fate seemed against this man. Born in modest conditions, his younger days were those of hard work. Industrious, intelligent, a diligent reader, a clear thinker, the young man was looking forward to a college education and a career. Then blindness came upon him, disarranging his plans, and for nearly thirteen years making success seem almost hopeless. But even then he was working constantly and supporting himself by such literary work as he could secure. With his devoted sister's help, he worked for months upon a history of the progress of discovery and invention. Just before it was completed Mr. Putnam published a work of similar scope and character. At this time of disappointment family affairs were in an unfortunate state: what wonder that the blind man should lose his courage? We hear him saying, "I must give up this struggle; it's of no use going on in this way; my case is hopeless." But brighter days were coming. Mr. Youmans devised an ingenious series of colored diagrams illustrating the principles of chemistry, which met with great favor. The encouraged author went on to a new work—a text-book of arithmetic on scientific principles. A second time he suffered a bitter disappointment. "Horace Mann had just published an arithmetic on precisely the same plan. But he was not to be ever thus cut out from the credit of his ideas; he had been for some time urged to prepare a chemistry text-book to accompany

¹ *A History of the United States Navy from 1775 to 1893.* By Edgar Stanton Maclay, A.M. With Technical Revision by Lieutenant Roy C. Smith, U.S.N. In 2 Vols. Vol. I. D. Appleton & Co., New York.

¹ *Edward Livingston Youmans: Interpreter of Science for the People.* By John Fiske. D. Appleton & Co., New York. \$2.