Reading. Sunday

The Society of Heaven.

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The question has often been a-ked, "Shall we know each other in heaven?" And in this world of separations and bereavement, where-

"The air is full of farewells for the dying, And mourning for the dead,"

the question will always be one of ab-

sorbing and tender interest. Absolute and perfect knowledge on this point, however, may not be necessary or attainable. It is not necessary fore Him that saints cast their crowns to be assured with certainty of the truth of future recognition; for we are taught that our happiness in heaven will be perfect; every representation of the life of the redeemed hereafter implies that there is wanting to it no element of satisfaction and blessedness. If it is necessary to the happiness of the saints in glory that they shall know each other, such knowledge will not be wanting; if they do not recognize each other, such recognition will not be necessary to their happiness. And the subject in the Bible make it impossible to speak upon it with the certainty of assurance, which to many seems desirawe have as clear and unmistakable evidence of the future recognition of the saints as we have of the divinity of Christ, or of the necessity of regeneration, or of the resurrection from the

But, while it is well to treat this subject with caution, it may be said that the idea seems not only reasonable, but also in accord with revealed truth. There is nothing in the Word of God that can be said to be opposed to it; on the contrary, the representations of the redeemed as constituting a family, a church, a society, the figure of a feast so frequently employed, the fact that Paul found comfort in the thought that his converts would be his "joy and our Lord Jesus at His coming," all seem to point at least in this direction.

It is a delightful anticipation, that of meeting and recognizing loved Christian friends in the presence of God, of taking sweet counsel with them in heaven as on earth, of renewing sainted fellowships, of knowing hereafter those whom it was one great gladness of our hearts to know here, or whom we would have counted it one of the greatest privileges of our lives to know if it had been permitted us'; of sitting down with patriarchs, and prophets, and apostles, and good and holy men of all time, and with dear ones whom we often so sorely miss from our circle of companionships, in the everlasting kingdem of the skies. And there is nothing in Scripture to forbid the pleasing hepe and expectation even.

Still, it must be said that the Bible has comparatively little to say upon this subject, perhaps for this reason: if the presence of our loved ones in heaven were more prominently put forward in Scripture as an element of future blessedness, the effect might be to dim to our minds the vision of Christ, to withdraw our thoughts too much from Him who is the centre and glory of heaven. Whatever other attractions the better world may have for us, if we are Christians, the great attraction must ever be the presence of the Saviour. We may hold delightful communion hereafter with those whom we have known in the flesh; but the great jey of such communion will be that it is communion in Christ. Our enjoywill consist largely in its being enjoyed in Him.

And indeed, and this may be considered a weighty argument in favor of belief in future recognition, the more we think of our friends who are in Christ and with Christ, the more is our best moments do we think of Christ Himself. The thought of our future companionships need not divert our thoughts from the Saviour. The anticipation of the reunion with friends hereafter may and ought to endear to us the anticipation of meeting with Him in whom alone our human friendships have their true and greatest value. In comparison with the presence of Christ, all the other joys of heaven sink into insignificance. The heart that has

found its satisfaction in Christ, to whom "Christ is all and in all," can say, -

"Lord of heaven, beyond our sight Shines a world of purer light; There in love's unclouded reign Parted souls shall meet again.

" Oh, that world is passing fair ! Yet if Thou wert absent there, What were all its joys to me? Whom have I in heaven but Thee ?"

Heaven, with all its glories, would cease to be heaven to the Christian without the presence of Christ. The Scriptures constantly represent the Son of Man as the source of all heavenly felicity. The gaze is directed from all other objects of interest to "the Lamb in the midst of the throne." It is beand sing, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." It is Christ who still in heaven sustains and replenishes the spiritual life of believers: " For the Lamb which is in the midst of the throne shall feed them. and shall lead them unto living fountains of waters." He is the great Leader and Guide of His people, there as here; "They shall follow the Lamb whithersoever He goeth." With Paul slight and indirect references to this the idea of death was " to depart and be with Christ." With the beloved disciple perfect conformity to Christ was to be secured by the perfect vision ble. Probably no one would say that of Christ; "we shall be like Him, for we shall see Him as He is." The assurance of comfort given by the Saviour to His disciples was this: " I will come again and receive you unto myself." And the death of every will that they whom thou hast given me be with me where I am, that they may behold my glory."

The writer to the Hebrews, contrasting the privileges of Christians with those of the ancient people of God, represents the believer as sharing even here in the communion and fellowship of heaven: as having come already in spirit to ' an innumerable company of angels, to the general assembly and erown of rejoicing in the presence of church of the first born which are written in heaven, and to the spirits of just men made perfect.' But he does not stop here; his thought does not rest in such sublime society even; he carries the minds of his readers on to a height far above: he penetrates the very holy of holies, and adds, "to God, the Judge of all,' and 'to Jesus, the Mediator of the new covenant.' As on the mount of transfiguration, the Saviour was the central figure of the group, on whom the eyes of the three disciples rested after the two heavenly visitants had departed, so that 'they saw no man save Jesus only,' so will it be on the Mount Zion above. Amid the radiant and glorified throngs, angels and archangels, the holy and blessed from earth, one form will attract all eyes, one glorious Being will fill all hearts; and in the ecstasy of meeting the long-lost and loved of earth, and of being united in sainted fellowship with the redeemed in glory, the thought whose undertone will ever more awaken the sweetest meledies will be that of the presence of Christ; 'So shall we ever be with the Lord.'

> The Stone Hill People and how they raised Money for Missions.

A missionary came along to the Stone Hill church. The members were really interested. They wanted to do something, they said, but they hadn't any ready money. The missionary replied that he didn't want money; he would take produce. He spoke to them thus; "I know your circumment of the human society of heaven stances well. Here you are a little farming community; you've only got most of you are scattered about on dozen farms. Now, wouldn't you be willing to give a little wheat and a few potatoes and a few apples to spread your Master's gospel? Very well. Now I don't want money; I'll take produce. Honor the Lord with the first fruits of all thine increase."

'But how will you get possession of the produce?"

'Oh,' he replied; 'I will get you to bring it to the village some time when you are coming in on business. Brother Elwell will receive it at his store, and turn it into money; after which it will be easy enough to send it along.

would work well.

missionary. 'You do just what I say, he had done this year for missions at Get an old flour barrel or a bag, or a box of any kind, and chalk on it, ' For about their being able to raise the pasthe Lord; then, when you gather your tor's salary next year. Money-getting wheat, take a bushel, or a half bushel might be made a curse, or it might be if you think the other too much, and made a means of grace; and so said put it into the sack that belongs to the they all .- National Baptist. Lrod. At another time, do the same with your oats, and when the season comes round put in a bushel of applesand then, later, your bushel of potatoes. Perhaps your wives and daughters would agree to give a pound of butter or a dozen of eggs, the first yield of every spring. You will be surprised how it will foot up."

"Well, well," they said; " it looks fair enough; it would be no harm to try it for a single time; only we might not get a good price for these donations

of produce." "Don't trouble yourself about that," said the missionary? " as soon as you have measured out your bushel into the Lord's sack, your work will be over; let it remain at the Lord's risk; whether it sells for little or much, it is His business. If any of it rots, or is eaten by rats, or if it meets with any accident, still consider it the Lord's loss, and

"They laughed at his idea. Three or four said they would do it; others Bible, and believed what I read.' hung back. One man there was a daylaborer; every year, there were a few Christian is a fulfilment of Christ's own day's work every year; he would fix prayer for His loved ones: " Father, I on a certain day ahead; when that fixed day came round he would consider it the Lord's day; whatever he might happen to make on that day should be the Lord's, without fail. If that day should happen to be a rainy day, or, if he got nothing to do that day, it should be the Lord's loss and not his.

" Another brother was a shoemaker, He offered to give the work of four Saturday nights in each year. It was agreed that it should be the last Saturday night of each quarter; those particular nights, and no other. Whatever jobs of half-soling and mending boots and shoes came to him on those evenings were paid into the Lord's treasury. If no work should happen to come in it was to be the Lord's loss not his; or if he should be sick and unable to work, the loss still was the Lord's; he was free from his obligation.

"A grocery keeper agreed to fix on one day of the year, to be determined on at least three months in advance. On that day, whatever might be the profits in his sales, whether five cents ar five dollars, should be devoted to the spread of the Gospel.

" The results surprised them all. In previous years they had never taken more than six or seven dollars for mission purposes. Elwell, the grocer, had received the produce and made the sales and collected the little sums earned. He now rendered his account Received from John Pye, one day's work. 75 Thomas Smith, four evenings' patching

"potatoes 40 pounds of butter 15 " dozen of eggs John Elwell, one day's profits of grocery 2.25 Eli Rees, bushel contributions, wheat,

Henry Davis, bushel contributions and John Kirk, bushel contributions, wheat Timothy Dexton, bushel contributions Edward Rodden, bushel contributions, a

ham, wool etc,.....8.00 And so the accounts went on. Over forty-two dollars were raised, and sent on to the Missionary Union to support a native preacher somewhere in China.

The members enjoyed the giving. about sixty members in your church; John Pye said he never put forth his strength with so much pleasure, as on that day when every stroke of his hand was to help his Master. It sweetened his toil for a month afterward. Thos. Smith said that on those nights when he was working for missions, the sound of his lap-stone was like music in his ears. John Elwell said, it was the easiest and smoothest day's business he ever did in his store. Edward Rodden, said that whether any missionary agents came along or not, henceforth the Lord's work should have a share in | chooses all their changes for them; not | another time downward. (These deflectthe yield of everything on his farm, the great moves of life only, but the ing forces would not be alike in any two from the sale of a fat ox down to a peck daily, ever-varying lights and shades instances, but would vary continually, of turnips. Giving had been a blessing which, He understands full well, make according to the density of the body derstanding is infinite." - National

able; but they doubted whether it mind all the time. It had sanctified choose for ourselves if we could? Then his flocks and his herd, and he meant 'You leave all that to me,' said the to do a great deal more next year than home or abroad. He hinted, also,

Is it Settled?

'Is the matter settled between you and God?' I asked solemnly of one whose declining health warned us to expect early removal from the world. 'O, yes sir!' was her calm reply.

· How did you get it settled?' 'The Lord Jesus Christ settled it for

'And when did he do it for you!'

inquired. When he died on the cross for my

· How long is it since you knew this blessed and consoling fact?" The answer was readily given

About twelve months ago.' Being anxious to ascertain the grounds of this confidence, I asked,

How did you know that the work which Christ accomplished in the cross for sinners was done for you?" She at once replied, 'I read the

And now, dear reader, have you read the Bible, and believed what you or more days in which he had little have read?' It is written, 'Christ to do. He said he would give one Jesus came into the world to save sinners.'- Home Circle.

> All the little troubles of life are n our Saviour's hand.

at the end just this sentence. It shone out upon my life from that hour. I do not always see it when the sky is dark; I wish I did; but in a thousand worried moments it has twinkled into my causes, but most generally from both right. How could it be otherwise? his works from the creation of the My thoughtful Saviour had thought out my pleasure, in true words. The only from the creation of the world. He

small trials are hardest to bear. A will do under every possible variation years of age. great grief is crushing; it is numbing; of circumstance; he knows the forces it is wild, and blind, and deaf. Sweet and impulses that will move them at man's life the exact circumstances unwords cannot reach it. " Afterward" any time, and in any given situation; der which that man's life will end at it worketh the peaceful fruits of right- he knows the exact strength of all their eighty years of age, demands that mileousness; but not at first, not at first. passions and all their hatreds, and just lions and millions of changed relation-At least, I feel it so. God in his mercy how those passions will be influenced ships should be all known at once. It gives to most of us the vinegar mingled by any change of condition; and he is again a question of the resolution of with myrrh, which dulls away the first knows all the conditions there are to be physical and moral forces; but when full realization of a terrible sorrow, but thereby the comfort of it, the all for the best, is too often slower still to see, There is a balm in Gilead, a great Helper there, who takes his suffering child by the hand, and in infinite wisdom makes a way of escape that he may by a strong hand across a wide stretch of cannot even guess what that way will hummocks. It would be considered

But in the every-day annoyances it stop. People would say that it would is altogether different. Our every-day be a matter of chance. But there eyes are wide open, and a simple, would be no chance about it. It practical comfort like this can be plain- true, no man could calculate before-men, where anger adds bitterness, one the resolution of forces. If a mathethought that Jesus planned exactly matician could ascertain the exact this, or it would never have happened, amount of initial force, and the precise soothes the sharp sting, and makes angle at which it would strike each possible that forgiveness which heals successive hummock, and the amount of the heart of the forgiver.

know them to be safe in God's keeping. word without knowing the God-given In the main, the plan seemed reason- to him. It had kept God before his their all of existence. Would we that it is passing, and which alternately Baptist.

why would we choose for them? He seeth the end from the beginning, and long before that end is reached by the weary feet the desert shall ofttimes blossom as the rose, the glory of God shall lighten it, and dark ways and thorny shall be understood as the best, Yet all that would be a matter of small always the very best.

Think of it; a Christian has reason to be perfectly happy for himself and for every Christian he loves.

it, turn it, towards those who are so poor, so different; give your cares for those who have no God in the world .-111. Chr. Weekly.

As to how God foreknows events.

The school-master said:

'Well, perhaps it is presumptuous, as you say, to ask such a question; yet much depends on the spirit in which the inquiry is made. If one were prompted by simple inquisitiveness, then it would be an offense much like looking into the ark; but if the object be better to apprehend God's infinite wisdom, and the inquiry be pursued with reverence and caution, it may be helpful and not hurtful.

'In asking how God foreknows events, we must exclude chance from the universe; for chance and foreknowledge are incompatible, just as chance and causation are mutually contradictory. I can see two ways in which a future event can be known:

I. The person foreknowing ean purpose to bring about a certain event. In that case, his foreknowledge is but the expression of his own purpose.

'II. The person foreknowing may have such exact knowledge of the ac. Long, long years ago I heard a very tion and inter-action of certain chains poor sermon, of which I remembered of causes that he can forecast the outcome of them all.

> knowledge arises sometimes from one and sometimes from the other of these world; known unto God also are all

"It is this fact that overwhelms me with amazement at the understanding | comprehend them? of the Infinite Mind.

be able to bear it; and human skill lawn, in which there are various little impossible to tell just where it would force that it would lose at each impinge-Will you not learn this easy sentence? ment by triction on the way, he Will you not try its magic power? could, by elaborate calculation, tell just Not only in our sorrows, but in our the point at which that ball would stop. sympathies it is strong to strengthen us. But it would be no school boy problem Those dear to us may live too close be- that he would be solving, even then. side us for our peace, even though we Let us take a higher example. | Suppose a satellite like the moon were The trials inseparable from an earthly bowled out of the hand of the Almight lot being theirs may become also ours- in the direction of the most remote of harder sometimes for us than for them, the fixed stars. In its movement, it since we see the grief and hear the cruel | would be brought within the influence of planets and suns; it would cross the patience or the brave human love which track of Solar Systems and Sidereal sustains them. How restful in our Systems. At one time it would be blindness to turn to Him who sees all, deflected to the right, at another time and knew past all doubting that he to the left; at one time apward, at

deflects, accelerates, and retards. Now, there is a problem in the resolution of forces which no human astronomer could ever solve; perhaps there is no angel with mental grasp enough to make such calculation as would be required to tell where that globe would stop. moment to Infinite Wiscom. Supposing God should start such a globe without a fixed purpose as to where it should stop; he could, nevertheless If regret wrings your heart, oh turn tell from his exact knowledge of the relation of forces at every instant of time, just where the globe would cease its motion. And what amazing wisdom is that!

"Take a different case. Here is an infant born into the world. It starts out in life with what may be called a certain initial amount of life energy, sufficient to carry it through a long period of years if not interfered with. There will be an untold number of physical causes that will have their influence on that child's development. There will be also a new class of moral causes; there will be forces from without and forces from within. These forces may change their relations to each other a score of times a day for every day of that child's life. The outward circumstances as to place of living, style of living, and outward environments, may vary a thousand times. Now, no mortal man nor angel can predict with absolute certainty the outcome of that man's life, just when and under what circumstances he will die, and just what will be the realized product of his existence. But God knows all about it. It may be that God is continually directing the events of the man's life, and overruling other events. Yet, if this were not the case, when that child is born, yea, even before he is born, God from bis own Infinite wisdom knows just how that infant will be affected by all the causations of childhood and of boy-"I humbly conceive that God's fore- hood and of manhood and of old age. He can tell just what the combined effect of causes will be upon him at any given moment, just what effect moral mind, and all had to be bright and combined. Known unto God are all causes will have upon him. He knows just what diseases the man will be exposed to at any given period, and just just this worry for my advantage-for the works of the devil and of evil men how those diseases will affect him under the circumstances in which he may be. difficulty seemed a sort of mystery how knows his own works because he knows He can tell just what hurts and helps the little trouble could do me any good his own intentions; he knows the works his initial constitutional energy will when it was no longer any trouble at of Satan, not because he has anything meet on his way through life, and just to do in forming them, but because he when the last heart beat shall be given, I am not of those who think that knows what Satan or what evil men whether at thirty, at sixty, or at eighty

Now, to know at the outset of a those forces are increased to millions in number, who but an Infinite God can

· Consider that this is but one man; " Let us take an illustration: Sup- that on this earth there are 1,400,000,pose a croquet ball were to be bowled 000 of such persons, every one of whose lives present a similar problem in the resolution of forces. The aggregate of demand upon the Divine intelligence, at every moment of the world's existence, to our weak minds is something appaling. All the grains of sand that make up this earth, are not enough to represent the number of changing circumstances that God must have in his mind at every single moment to carry on the affairs of this world. Billions and billions, and countless billions more of facts must all be seen at once, in order to exercise the providence that He does.

'Aside from the case of individuals, here are plans extending through thousands of years, involving the histories of hundreds of nations. All along the track of the development of these plans, the forces acting at any one period may be numbered by the thousand. Whenever any one of these forces undergoes a change, it affects all the other forces, so there has to be a readjustment of relationships.

"In the course of a generation, there would need to be so many readjustments that they could be represented only by the mutations of the kaleidoscope, and furnish a sum in permutation beyond the powers of human calculation. Yet all these actualities and possibilities the Divine being must grasp in his own mind at once. And yet this is only one world out of millions of worlds that God controls in the same way, and only one plan out of millions of plans which he is directing with the same precision. What new significance attaches "tiself to the saying " His un-