

RECOGNITION: 

* IN * HEAVEN: 



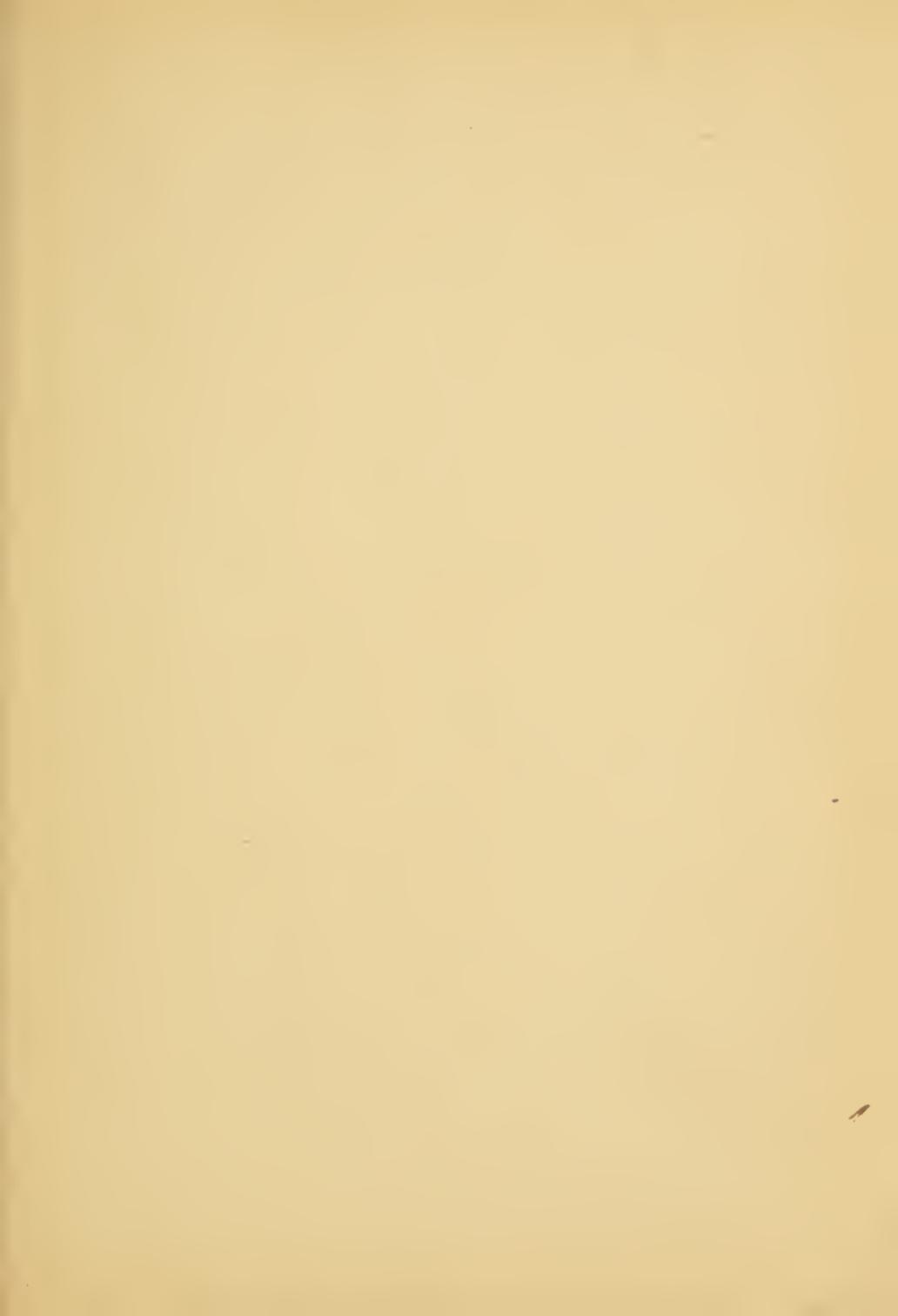
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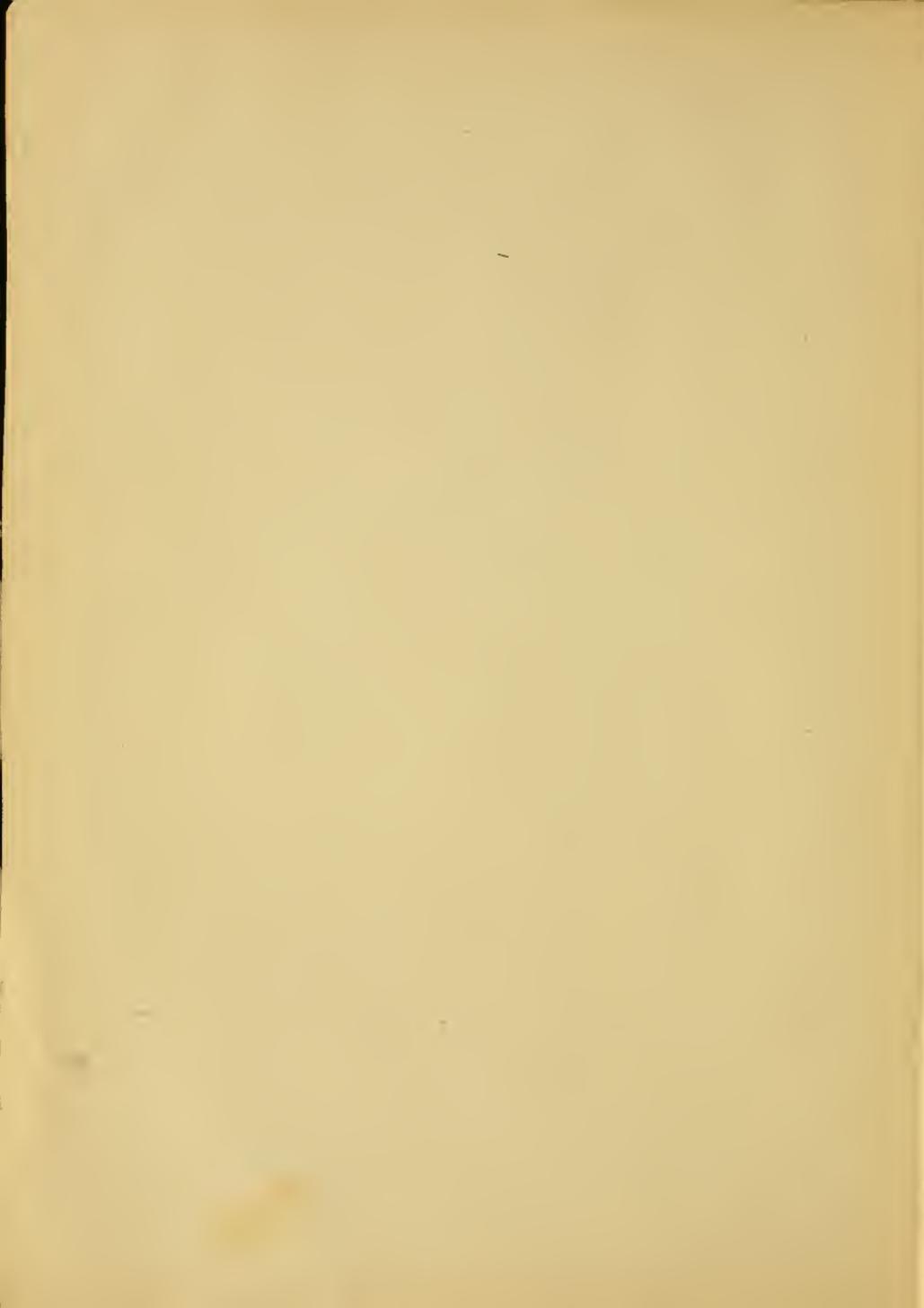
Annie Fisher's Book

Bought of Dr Henry Ziegler



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I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also.—John xiv. 2, 3.

THE
Future Recognition
OF OUR
FRIENDS IN HEAVEN,
BY
PROF. HENRY ZIEGLER, D. D.,
TOGETHER WITH
THE REQUISITES TO RECOGNITION,

BY
REV. P. ANSTADT, D. D.,

Also extracts from the writings of Harbaugh,
Schmucker, Stork, Luther, Melancton,
Knapp, Calvin Tillotson, Doddridge, Baxter,
Melville, and others, together
with extracts from the poets.

¶ 30 to prepare a place for you. John xiv. 2.

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P. ANSTADT & SONS,
1895.

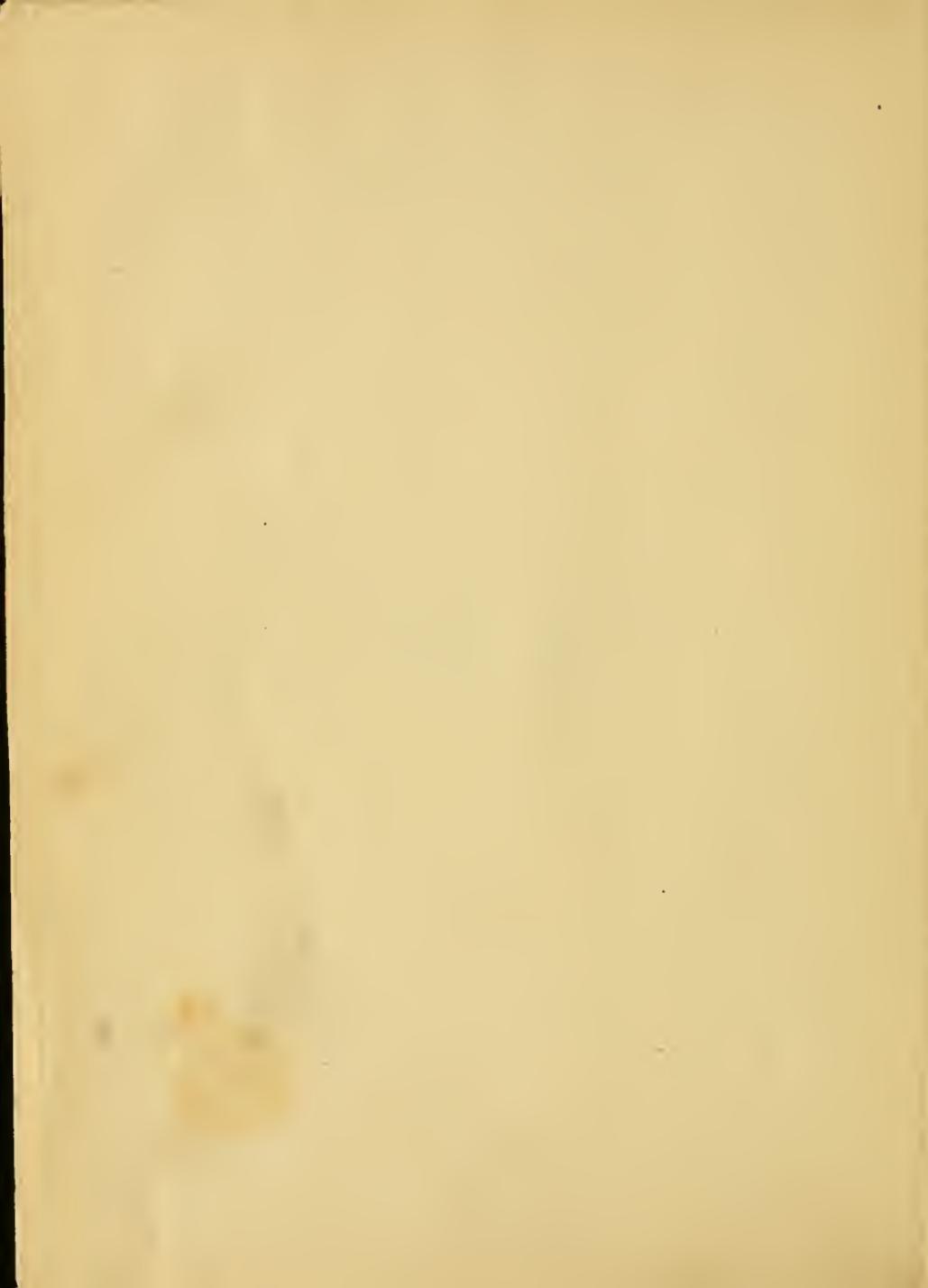
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To all Christians that have Friends
in Heaven, whom they hope to
meet in that Happy Land,
this little volume is
affectionately
Dedicated.



Preface.

On a visit to the venerable Prof. Henry Ziegler, D. D., in Selins Grove, he showed me a number of manuscript books, which he had prepared for publication. Among others he handed me the manuscript of "Recognition After Death," which forms the first part of this little volume.

Recognition in heaven is a favorite subject with him, as it is also with myself, and thousands of Christians, whose friends have gone before them to that happy land. It was at first designed to publish Dr. Ziegler's essay merely in pamphlet form, of about thirty-two pages. But as I read over the Dr's. scriptural

and logical argument, and became warmly interested in the subject, the idea expanded in my own mind to the extent of preparing and publishing this little book.

Accordingly I added something of my own composition; namely, "The Requisites to a Future Recognition."

Then I found some very beautiful and interesting thoughts of other men in books, from which I gathered extracts. Among these I mention Drs. Harbaugh, Schmucker, Stork, Luther, Melancton, Knapp, Calvin, Tillotson, Doddridge, Baxter, Melville and others. And finally extracts from the poets.

This little work is not a sectarian, nor even in the strict sense of the word, a denominational book. The sentiments expressed and the hopes entertained in

it are shared by most Christians of all denominations; yea, in some form or other, also, by "all nations and kindreds, and peoples, and tongues," of all times and all lands.

Says Dr. Harbaugh: "Recognition in heaven is not the belief of any one single sect, or of a class of sects, but it is the voice of the Church. Men of all creeds here express their belief in this doctrine. This gives it a lovely catholic feature. It is one of those truths which utters itself from the universal Christian mind and heart. It is as broad as human wants and woes. Like the hope of heaven itself, it springs up in every heart, which seeks that friendly and peaceful abode."

I send it forth, therefore, with the hope and prayer, that it may prove a

source of consolation to many bereaved ones, whose friends have indeed not been lost by passing through the valley of the shadow of death, but have only gone before, to welcome their loved ones to that happy home, where God shall wipe all tears from their eyes.

P. ANSTADT,

YORK, PA., AUG. 1895.

Recognition after Death.

The relationships and friendships, formed here on earth, are, in many instances, very intimate, strong, and endearing. These attachments we come to realize in their fullest depth and tenderness only on the death of our cherished friends. Who of us has not experienced these undying attachments and this deep-seated sorrow on the death of our loved ones! and how naturally does there arise in the Christian heart the comforting thought and hope of a reunion, recognition, and communion in the eternal hereafter.

Is this hope a delusion? or, have we a solid ground on which to base it as an absolute certainty?—

“In the land of light and glory,
Shall we know each other there?”

We have no direct promise in the word of God of such a future recognition of our former friends and acquaintances on earth; We have, however, various satisfactory assurances of this almost universally cherished hope.

PART I.

The first proof and assurance is found in our domestic and social affections.

To suppose that our parental, filial, and fraternal, and also, our social attachments generally, will be eradicated, or even essentially changed, after death, would lead to the conclusion that intelligent and rational beings can exist without an affectional and emotional nature; for, if the attachments just referred to are to be destroyed, the destruction of our entire affectional and emotional nature would seem to be equally involved. This is incon-

ceivable. On the contrary, the life beyond the grave must be a perpetuation of the present,—we will carry with us our characters, our principles, our knowledge, our affections, and attachments, acquired and cherished here on earth. But to perpetuate in heaven, the attachments formed on earth, there must be a recognition of the persons towards whom such attachments have been formed,—that is; There must be a recognition of former friends and acquaintances. Unless, therefore, our nature is to be radically changed——

“ We shall know each other there.”

PART II.

The second proof is found in the almost universal hope among the gentile nations of antiquity, of a reunion and recognition of former friends, in SHEOL or HADES.

This wide-spread hope can not be accounted for, rationally, except on the supposition that it was a tradition transmitted from a very ancient revelation on this subject; for, if reason alone could not develop and demonstrate the belief and hope of an immortal life, neither could it develop and dem-

onstrate that of a future reunion and recognition—of the former, it is written, that “Christ has abolished death and brought life and immortality to light through the Gospel;” and equally true is it of the latter, that he has brought into the clearer light of certainly a future reunion and recognition.

To the penitent thief on the cross, he said: “To-day shalt thou be with me in Paradise;” he assured his apostles that he was going to his Father’s house of many mansions to prepare a place for them, and that he would come again and receive them to himself, that they might be with him where

he was; and of the rich man in hell (hades) he declares, that he saw Abraham afar off, and Lazarus in his bosom.

- PART III.

The third proof of this doctrine is the belief of it during the entire history of God's people as recorded in the Old and New Testaments. from the time of Abraham down to Christ.

In Gen. xv. 15, the promise was given to Abraham that he "should go to *his Fathers* in peace;" and it was subsequently said of him, and also, of Ishmael, Isaac, Jacob, Aaron and Moses, that at their death, "they were gathered to *their people*," Gen. xxv. 8, 17; xxxv. 29; xlix. 29, 33; Deut. xxxii. 49, 50. This phraseology can not

mean that these patriarchs were buried in the sepulchers of their fathers; for Abraham was buried in Canaan, far from the home of his ancestors, which was first in Urr, and afterwards in Haran, in Mesopotamia; and Aaron and Moses, found their resting places in Mount Hor and Mount Nebo. The only conclusion is, that the souls of these patriarchs not only survived the death of their bodies, but also, that they were gathered to the spirits of their fathers into some place different from their family sepulchers; besides, the phraseology--“gathered to thy people,”—and the hopes of these men

awakened by it, seem to point very strongly to a conscious reunion, recognition, and communion of former friends.

Again: In Gen. xxxvii. 34, 35, it is recorded of Jacob, that he, when grieving for his son Joseph, said: "I will go down into the grave unto my son, mourning."

Jacob, crediting the report of his other sons, believed that his beloved Joseph had been devoured by wild beasts; therefore his "going to Him into the grave," could have no reference to a place of burial—it is intended to convey, beyond doubt, the same idea and belief of the former phraseology—

“being gathered to thy people,”—it embodies the belief and hope of a reunion, recognition, and communion, of souls in the spirit-world

And again, King David, mourning for his deceased child, said, “I shall go to him, but he shall not return to me,” 2 Sam. xii. 22, 23. This going *to his child*, is said with such assurance and emphasis, that we are forced to refer it to a reunion of souls after death—the king believed that he would meet his child, and commune with him, in the other world.

The same belief is expressed by the prophet Samuel when he was

called back from the spirit-world at the request of King Saul. His address to the King was: "Tomorrow shalt thou be with me." 1 Sam. xxviii. 19.

Then again, Christ says: "Make unto yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Luke xvi. 9. This "receiving into everlasting habitations," those who befriended us on earth, must certainly refer to some remembrance and acknowledgement of, and some kind of return for, such former services—there must, therefore, be some kind of reunion and

recognition of former friends, in the other world.

Once more, St. Paul, **1 Thess. iv. 13-18**, takes special pains to enlighten the church at Thessalonica on this subject, some of whose members were evidently sorrowing for their departed friends.

He says :

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope ;

and then adds for their comfort :

14 For if we believe that Jesus died and rose again, even so them

also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

Now, what comfort could it be to the bereaved brethren at Thessalonica, or to us at present, to tell us that God would bring with Christ, at his second coming, our friends who sleep in Jesus, and that the dead in Christ shall rise first, and that afterwards, those who shall yet be alive, shall be taken up together with them in the clouds, to meet the Lord in the air, and that then we shall ever be with the Lord—what comfort, I ask, could all this be to us, if departed friends, in that reunion, could neither know, nor commune with one another? Without this, St. Paul's instruction

and proffered comfort is nothing but a vain hope, a solemn farce! No, no! such a thought should not for one moment disturb our hope! God's people will be reunited—they will recognize each other, and hold communion together, in "My Father's house of many mansions."

PART IV.

My fourth and last proof for this doctrine of future recognition and communion, is, that Christ spoke of it, not as something to be devoutly desired, yet only faintly hoped for, but as an acknowledged and established truth and undoubted reality, both in the parable of the rich man and Lazarus, and on the mount of transfiguration.

In the parable of the rich man, Lazarus and Abraham are associated together, and recognize and commune with one another; and on the mount, Moses

and Elijah appear in company, and they are recognized by Christ and his three apostles; and so endearing was this communion that Peter said to Jesus: "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles—one for thee, and one for Moses, and one for Elias." Luke xvi. 19-31; Matt. xvii. 1-8.

There is, however, another proof for this doctrine to be derived from the reappearance of Moses and Elijah on the mount of transfiguration. They were utter strangers on earth, for the former lived *at least five hundred and*

*fifty years before the latter,** and yet they had learned to know each other, and to hold communion together. If those who were perfect strangers on earth; can thus recognize each other, and be thus associated together, in the spiritual world, how much more, those who were so long and so tenderly related as parents, and children, and friends?

Thus, then, from the days of Abraham down through the whole period of revelation, the people of God believed in a future reunion,

* Moses d. 1451 B. C.

Elijah d. 896 " "

recognition, and communion of departed souls ; and Christ has brought this hope, equally with "life and immortality," into the full light of absolute certainty. We do know that we shall know each other on the other shore

"When the holy angels meet us,
As we go to join their band ;
We shall know the friends that greet us
In the glorious spirit land :
We shall see the same eyes shining
On us, as in the days of yore ;
We shall feel the dear arms twining
Fondly round us as before."

Proof Texts.

Rev. vii. 16, 17 ; xxi. 1-27.

1 Peter i. 3, 4 ; 1 Cor. xv. 42-57.

Rev. xxii. 1-5 ; 2 Peter 3-13.

Rev. v. 11-14 ; vii. 9-15 ; xiv. 1-4.

Isa. ix. 6, 7 ; Dan. vii. 27 ; Heb.

i. 8, 9.

Luke i. 30-33 ; John xiv. 1-3.

Rev. v. 5-10 ; xi. 15.

1 Thess. iv. 13-18 ; 1 Cor. xiii.

9-12.

1 John iii 1, 2.

Heaven.

Its Negative Features, or the things that will not be there.	Its Position, Features, or the things that will be there.
Indestructible.	The city of our God—the heavenly Jerusalem.
Undefilable.	Beautiful waters.
Unchangeable.	Delicious fruits.
No crying.	Sure healing for the nations.
No tears.	Populous with a happy people.
No pain.	Clothed with beautiful garments.
No sorrow.	Enchanting music.
No death.	Devout worship.
No burning sun.	A just Ruler.
No cold nor heat.	An eternal kingdom.
No night.	The grandest capitol.
No hunger.	Our Father's house with many mansions.
No thirst.	We shall be kings and priests
No bad men.	unto God, and shall reign
No curse.	forever and ever.
No sin.	

Heaven.

O blessed land ! the land of rest—
The land beyond the river :
Where sickness, frailties, pain nor death,
Nor tears shall ever enter—
Where doubts and fears, and aching hearts ;
Where hunger, thirst ; when cold and heat,
Are known no more, no more are felt—
In all thy ages, never.

No change is there, no vileness foul,
No devastation's ruin :
No crushing want, no filthy soul,—
No secret vengeance brewing—
O blessed land ! in all thy round,
No curse of sin shall e'er be found
To mar thy peace, to hush thy song—
In all thy ages, never.

O blessed land, thou land of peace—
The land of heaven-born freedom :
Where satan ne'er shall forge his chains,
Nor sin foment its treason—
What there will ransomed souls enjoy,
(Where all these ills are know no more)
Throughout thy realms, from year to year,
Through all thy ages, ever ?

A city grand, divinely built—
Lit with Jehovah's brightness :
Of jasper walls and pearly gates,
And streets of golden pureness—
Where crystal streams and vernal flowers,
Where healing sure, for nations pure,
And fruits perennial, year by year,
Are absent, never, never.

A people there from every land,
Unnumbered are their millions—

Who near the throne of Jesus stand,
All clothed with blood-washed garments—
Their incense pure ascends on high,
Loud hallelujahs rend the sky,
In strains more sweet than mortals greet—
Forever and forever.

A ruler just, of David's line,
A kingdom universal—
His crown He never will resign,
His rule will be eternal—
His great white throne we'll stand around,
There kings and priests we shall be
crowned,
Our Lord's commands to hear—to bear
To all the nations, ever.

And yet it is our Father's home,
His house of many mansions—
Where we shall rest, yet ever roam

O'er countless worlds, through space un-
known—

Dear parted friends, we there shall meet,
Our loved ones gone we then shall greet,
In union and communion sweet,
 Beyond the river, ever.

Thou longed for land, thy joys untold,
But taste, we here can, only :
For now we see, through glasses, dark,
We know through figures, dimly :
But when we see Him face to face,
And He in us, His likeness trace,
Then we shall all the glory share
 Of our Immanuel, ever.

The Requisites for a Future Recognition.

If any of us had decided to go to a distant country, and to make it our home for life, we would naturally be very desirous to learn everything important, or interesting about that country. We would like to know how far it was away, and what was the best way to reach it; we would also wish to learn the nature of the land, whether it was hilly or level, whether it was fertile or sterile; what were its productions and minerals, what kind of a climate it had, hot or cold, healthy or malarious; what

kind of a government it had, monarchical or republican ; what kind of laws were in force, and what were necessary qualifications to become citizens, and especially would we like to know the character of the inhabitants, whether they were civilized or savage, whether they were heathen, Mahomedans, Jews or Christians ; what languages they spoke, and whether we would be able to have intercourse or conversation with them, and lastly it would be very important for us to learn, whether there were any of our relatives or friends already in that country, and whether we could meet them, rec-

ognize them, and they recognize us, and whether we could have friendly intercourse with each other.

This last question shall occupy our thoughts particularly at this time, and we shall endeavor to answer the question,

What are the Requisites for a Future Recognition? or, in other words, What conditions are absolutely necessary, in order that we may know each other, when we get to heaven? In the first place it is implied in this question that we believe in

I. The Immortality of the Soul.

For, if the human soul is not immortal; if death ends all, and there is no life beyond the grave, and our existence ends with our latest breath, then, of course, there can be no such thing as a future recognition. Oh, how dark, hopeless and gloomy would then be the shadow of death! But that there is a future state after the death of the body, is a truth almost intuitive in the human mind. All people from the earliest times have believed in a future life; heathens, Mohamedans, Jews, and above all, Christians

believe in the immortality of the soul. No truth is taught more emphatically in the Bible, both of the Old and New Testament, than an eternal, conscious existence, either of happiness or woe; the righteous shall enter into eternal happiness, and the wicked into everlasting punishment. "God so loved the world, that he gave his only Son, that whosoever believeth on him should not perish, but have everlasting life." Jesus said to his disciples in the night before his crucifixion and death, "In my Father's house are many mansions, I go to prepare a place for you, and I will come again and receive

you to myself, so that where I am, ye shall be also." Very many texts might be quoted like these, from the holy Scriptures, which teach in the plainest and most emphatic words a future state of existence. It is not necessary to undertake to prove this, either from reason or Scripture, we all take it for granted. We therefore remark in the second place that in order to a future recognition we must have

II. Known Each Other on Earth.

We shall, indeed, meet with many Christians, whom we never met or knew on earth, and with whom we may then become acquainted, but that will not be recognition, for recognition implies that we meet with a person after a lapse of time, whom we knew before, and feel certain, that it is the same person with whom we were previously acquainted. Where a previous acquaintance has not existed between two or more parties, there may be new acquaintances and attachments formed, but that can not be recognition in the

true sense of the word. Hence, there must have been previous acquaintance, before there can be a future recognition.

Some one has said, "Before we think and talk so much about a recognition in heaven, there ought to be more recognition among the members of the church on earth." It is true, there are many members, often of the same congregation, who have never become acquainted with each other. This is especially the case in very large congregations in the cities. There is often very little intercourse or acquaintance between the rich and the poor, the learned and the un-

learned. those in high stations and those in the humbler walks of life; now, when these different classes meet in the mansions of our Father's house, they will, indeed, not recognize each other, but they will become acquainted and form new friendships.

Another requisite to a future recognition is, that

III. We Shall be Brought Together into the Same Place.

Dr. Chalmers says in one of his published sermons, that heaven is not a place, but a condition, into which we enter after death. Now, it is true, that without a renewal of heart and life, sanctified by the

Holy Ghost, heaven could not be a state of happiness to any one, even in the most exalted position; yet we instinctively regard heaven as a locality, a place in God's universe, where he more particularly displays his glorious attributes to his intelligent creatures. And the Scriptures speak of heaven as a place; some of the descriptions of heaven may be figurative or symbolical, yet the idea of locality is always associated with the very word heaven. Such are the descriptions of the New Jerusalem, with its foundations of precious stones, its walls of jasper, its gates of pearl, and its streets of

shining gold ; also its river of life, flowing from the throne of God, the trees of life growing on its banks, and the redeemed walking in the street among these trees, indicate the idea that heaven is a locality. Paul speaks of his desire to go away and be with Christ ; now Christ is indeed with his people on earth in an invisible manner, even to the end of the world, but Paul wishes to be with Christ where he can see him face to face and be like him. Then, also, the Savior himself expressly calls heaven a *place* in the mansions of his Father's house. But where this place is, in the immensity of

God's universe, we can only conjecture. For instance, the earth revolves around its own axis, once in twenty-four hours, forming the day and the night; the moon revolves around the earth once in four weeks, the earth with the moon revolves around the sun once a year, forming the different seasons; then all the planets in our planetary system revolve around our sun, as their and our common centre, at various distances and in different periods of time. Then we are taught by the astronomers, that the fixed stars are also suns, that have planets with their satellites revolving around

them. But they profess also to have discovered, that our sun with its planetary system, and all the vast host of suns with their planetary systems revolve around one common centre, which is therefore the centre of the universe; and we conclude, where the centre of the universe is, there is the eternal throne of God, and where God's throne is, there is heaven. It is an awfully sublime and overwhelming thought, that God is seated upon his immovable throne in the centre of the universe, with all the works of his hands revolving around him in harmonious and glorious motion, called by the an-

cients the music of the spheres,
Forever singing as they shine,
The hand that made us is divine.

Now, in order that there may be a future recognition of the saints in heaven, they must not be scattered at inconceivable distances from each other in the immensity of the universe, but must be brought into such close proximity that they may have easy intercourse with each other. Spirits may, indeed, have means of intercourse with each other at greater distances from each other than we now have, while we are tabernac-ling in the flesh, but even spirits are not omni-present, for that is

an attribute of the infinite God, which finite beings do not possess. Therefore, if there is to be a future recognition, there must be a common centre, where we can meet and commune with each other. We may not always remain in one place, but as we shall be like unto the angels, God may employ us as he does the angels, who are his ministering spirits, and be sent by him, as the angels are, to execute his will and purpose in various and distant parts of his universe. But we can not permanently or constantly be separated, if there is to be a recognition in heaven. Another indispensable re-

quisite to a future recognition is, that

**IV. Our Memory Shall be so Preserved
and Strengthened, that We Shall
Remember the Occurrences
of Our Life on Earth.**

If, when we enter into the spirit world, all that we once knew, of events and persons in this world, should be blotted out from our memory, then we would not know our friends when we meet them in heaven; we might become acquainted with them again, but that would be no recognition, it would be merely forming new friendships; if we had no recollection of each other, we could meet only as

strangers, ready to form new friendships with kindred spirits in heaven.

But in order that there may be a recognition of our friends in heaven, we must retain the full powers of our memory unimpaired. We must be able confidently to say, This is my father, this is my mother, this is my brother, this is my sister, this is my child, this man was my pastor, this was my teacher in the Sunday-school, this one was my neighbor, and this was my classmate in school, college, or seminary. Unless we can thus remember and designate each other, there can be no real recog-

dition in heaven. But that our memories shall be thus preserved and even strengthened after death, is evident, from many passages of Scripture. Said Abraham to the rich man in hell, Son, *remember*, that thou hadst thy good things, while Lazarus had evil things.

Yea, there is reason to believe that the memory will be strengthened in an extraordinary degree after the spirit is separated from the body. Instances are related of persons who believed themselves in imminent danger of death, who had the history of their whole lives instantly brought to their minds, even to the very minutest particu-

lars. Persons who believed themselves in the act of drowning, and were rescued just as they had given up all hope of life, and were sinking down for the last time under the water, had the history of their whole lives minutely brought before their minds.

I read of an instance, where a lion that had escaped from his cage in a menagerie, suddenly crouched before a man standing in front of his house, ready to spring upon him; the man stood paralyzed, not daring to move hand or foot, expecting every moment the lion would spring upon him and tear him to pieces. In

that moment his whole life stood as in a picture before him. But in that instant, fortunately, a large dog sprang out and bit the lion, and was instantly killed by him, and thus his own life was saved. Such a strengthening of the memory is thought to be necessary, in order to vindicate the justice of God in the condemnation of the sinner, when the books shall be opened and every man shall be judged according to his deeds done in the body. For, if the sinner could not be made mindful of the sins which he had committed, he would think his punishment was greater than he deserved.

One of the most beautiful thoughts and blessed hopes, is that of the reunion of a Christian family in heaven; there should not and there need not be a separation of a Christian family in the world to come. Here on earth they lived together in peace, and love, and hope; they shared each other's joys and sorrows; they ate at the same table; they slept under the same roof; they were buried side by side in the graveyard, on a lot not as large as the house in which they dwelt; on the morning of the resurrection they rise up together to meet their Savior coming in the clouds of

heaven; before the judgment throne they all stand on the right hand, not one lost or missing, nor father nor mother, nor brother nor sister; but all hear that joyful sentence, Come ye blessed of my Father, enter ye into the kingdom prepared for you before the foundation of the world. Methinks I see the children rising up to bless their parents as instruments in leading them to Christ and salvation. Methinks I hear them say, We remember our home in yonder world, consecrated by your piety and your prayers, as the house of God and the gate of heaven. There we knelt with you

at the family altar in prayer, we walked with you to the house of God, and heard the Gospel preached, and went with you to the communion table of our Lord. Your Christian example, your fervent prayers, your faithful instruction, your parental admonitions, brought down upon us the blessing of our God, and now we stand in these white robes of Christ's righteousness on these heights of Zion to bless you, our father, you, our mother, as the instruments in the hand of God of our salvation. No pen can describe, no tongue can express, no heart can conceive the happiness of such a fam-

ily. Dear reader, would you make this blessedness your own? Then begin, if you have not already begun, the use of every means of grace, and the performance of every duty, that by the grace of God may bring about the union of your whole family in heaven.

Another truth that shall help to make the future recognition of our friends a source of unspeakable happiness is the fact that

V. There Will be no More Separations.

The union with our friends in glory will be eternal. Separations on earth are often painful. When families are temporarily separated; when a son goes into business for

himself, or a daughter gets married and moves to a distant place, the separation often causes sorrow; but we are consoled by the hope, that we may meet sooner or later again; occasionally they will revisit the parental homestead; sometimes we have a family reunion. So also when a member of the family is taken away by death, the survivors go forth and weep together, but they are consoled by the hope, that the loved ones are not lost, but only gone before. The idea that the separation must be eternal, would be overwhelmingly dreadful indeed. Thus also, it would disturb our happiness in

heaven, we should think, if there should be an eternal separation from our friends in glory. Temporary separations there may be, even in heaven, when God shall commission us or any of our sainted friends to go on some errand in a distant part of the universe, like the angels who are his ministering spirits. But the separation will be only temporary, and the reunion after a temporary separation will cause rather an increase of our joy.

When we've been there ten thousand
years,

Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

Another requisite to make our recognition a source of enjoyment is, that

**VI. We Shall be Enabled to Converse
With Each Other.**

Much of our enjoyment in this world is found in the company of our friends, and the interchange of communications with each other. If we could not converse and communicate our thoughts, views and feelings with each other, heaven would be a very dull place.

From numerous passages of Scripture we learn that saints and angels have the power of speech, and can communicate their thoughts to each other ; The angel Gabriel

announced to the Virgin Mary, that she should become the mother of Jesus; the angel said to the shepherds on Bethlehem's plains, Behold I bring you good tidings of great joy; for unto you is born in Bethlehem Christ the Lord. The angel said to the women, who came early to the sepulchre, Ye seek Jesus,—he is not here—he is risen from the dead—go tell his disciples, etc. So also Moses and Elijah came down from heaven and talked with Jesus on the Mount of Transfiguration, and Peter and the other apostles heard and understood what they talked about.

The question may be raised,

Shall there be a universal language in heaven, which we shall learn, when we get there? or shall we each speak the particular language which was our mother tongue on earth? or will we be able to communicate our thoughts and feelings reciprocally to each other without articulate sounds and words? We do not know just now how we shall converse with each other in heaven, but we shall know when we get there. Our words now, are uttered by our bodily organs of speech, but by what means disembodied spirits converse, is one of those things which we do not yet understand, or need to understand.

It is possible, that in heaven we shall have the gift of tongues, by which we can speak and understand all languages. This gift was bestowed on the disciples by the out-pouring of the Holy Spirit on the day of Pentecost :

“And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans ? And how hear we every man in his own tongue, wherein we were born ? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus, and Asia, in Phrygia, Pamphilia, in Egypt, and in the parts of Lybia

about Cyrene, and strangers of Rome, Jews and proselites, Cretes and Arabians, we do hear them speak in our tongues the wondrous works of God." Acts ii. 7-11.

VII. We Shall also Form New Acquaintances in Heaven.

Besides the recognition of friends whom we knew and loved on earth, we will also form new acquaintances in heaven. Heaven is inhabited by the holy angels—an innumerable host, who were created before the world was made, and who lost not their estate like the fallen angels. They are blessed, happy and immortal beings, whom God employs as his ministering

spirits. Some of them are named in the Bible. The arch-angel, Michael, is one of them, who cast Satan into the bottomless pit and bound him in adamantine chains; and the arch-angel, Gabriel, who announced to the Virgin Mary that she should become the mother of the promised Messiah. They are distinguished into principalities and powers, into Cherubim and Seraphim. We shall become personally acquainted with them and converse with them. They can relate to us the story of the creation of the heavens and the earth, when the morning stars sang

together and all the sons of God shouted for joy.

And there we shall also meet the patriarchs, prophets, apostles, martyrs and reformers. There I expect to meet Adam and Eve, and they can give us a description of Paradise, before the ground was cursed by the fall; there I expect to meet Noah and converse with him, and the rippling of the flood is still fresh in his memory; there I expect to meet Abraham, that man of mighty faith, and Joseph, and Moses, and Joshua, and Samuel, and David, Isaiah, Jeremiah, Daniel; and then the worthies of the New Testament, Peter, and

James, and John, and Matthew, and Andrew, and Stephen, the first martyr, Paul, and Barnabas, and Timothy, and the martyrs and reformers. Time would fail me to enumerate by name a thousandth part of them. These are the nobles of whom the world was not worthy. What will be our wonder, surprise and joy when we shall meet those whose names we often read in the Bible, and whose character and noble deeds we so often admired. But there will also be a countless host of the redeemed whose names we never heard on earth, the humble poor, whose deeds have never been

written on the scroll of human fame, but who had a record in heaven and were enrolled in the book of life. We shall meet them and converse with them also, and hear the story of their conversion and salvation through the blood of the Lamb. Yes, we shall there be permitted to associate with that great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues, who stand before the throne and before the Lamb, clothed with white robes, having palms in their hands, who have come up out of great tribulations, and washed their robes and made them white in the

blood of the Lamb. "And God shall wipe away all tears from their eyes."

A quaint writer has said, When I get to heaven I think three things will particularly surprise me. The first surprise will be, that I shall meet some in heaven whom I did not expect to meet there. These are some who were in the humble walks of life, or some of the poor and obscure Christians, who never made much demonstration of their religion, I passed them in the street, but never had any thought or made any inquiry about their hope of heaven, but lo, when I come there myself I recognize

them, to my great surprise, among the white robed throng before the throne.

The second surprise will be, that some whom I expected to meet there will not be found in those blissful abodes. They were members of the church, they went with me to the communion table and made loud profession of religion, and of course, I expected to meet them in heaven. And I look for them on the golden streets of the New Jerusalem, but see them not there, I search for them on the banks of the river of life, but find them not among the trees of life, I inquire among the in-

numerable company that stand in white before the throne, but they are not among that happy throng. I expected to meet them in heaven, but, alas, to my great surprise they are not there. They must have been either hypocrites, or mere formalists, who had, indeed, the form of godliness, but lacked its power.

The third thing, and greatest surprise of all will be, that I shall find myself in heaven. After all my sins and sorrows, my temptations, toils, pains, disappointments, sickness and death, to find myself in heaven at last! saved through the blood of the Lamb!

O, that will be joyful, joyful, joyful !
When we shall meet, at Jesus' feet,
Shall meet to part no more.

But there is One above all others, whom we shall meet in heaven with exceeding great joy ; namely, our blessed Lord and Savior, Jesus Christ. It would be no heaven without Christ. But there we shall see Jesus face to face and be like him. No pen can describe, no tongue can express, no heart can conceive the exceeding great joy of the saved soul, at the first sight of the Lord Jesus in his glory.

Some one was asked, how he expected to be occupied during

the eternal ages in heaven? He replied, I hope to spend the first ten thousand years in beholding the face of Jesus, my Savior; after that I expect to have time enough to explore the universe and become acquainted with saints and angels.

VIII. The Guardian Angels.

The Savior once said in regard to little children, "Their angels do always behold the face of their Father in heaven." From this the beautiful idea of guardian angels is taken. And some bereaved Christians have cherished the belief that their own loved ones may have been appointed guardian angels

over themselves. However that may be, the Scripture says, "He giveth his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. xci. 11, 12.

It is certain that the angels are round about us, and if we had the faculty to discern spirits, we might even see them; and as the redeemed in heaven are like unto the angels, it is not impossible for them to be near us, whenever they choose so to be. Some one might therefore ask, Would it not be pleasant and desirable, that we should have, at least, occasional

intercourse with our departed friends, who might come to us from their glorious habitations, and revisit us on earth? And would it not be a blessed and happy privilege, if once in a while a window in heaven were opened to us, and we could see our friends there in glory? Yes, that might afford us a temporary happiness, but it would soon be followed by discontent with our lot on earth, and unfit us for the duties of this life. St. Paul says, he was once translated to the third heaven and saw things there, and heard things there, which it is unlawful, or rather impossible in our language

to describe. He does labor to find words to describe the happiness of heaven, when he says, "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." 1 Cor. ii. 9. After that his longing heart wanted to go away and be with Christ, and receive from his hand the crown of glory laid up for him. The only reason why he was willing any longer to stay on earth, was that he might be instrumental in bringing others to the faith of Christ and the salvation of heaven. Therefore, a sight of heaven, and

our friends there in glory would most likely unfit us for the duties of life and absorb all our thoughts and desires to go away and join our loved ones in the mansions of our Father's house.

Years ago I read an incident, illustrative of this subject, which I will relate as near as I can from memory: A ship was sent off from a certain port to sail around the world. The voyage lasted three years. When the ship returned, and the land of their nativity became visible, the sailors became very much excited. Some of them climbed up the masts to have a better view of the land; as they

drew nearer and could distinguish objects, some pointed to the church steeples, where they had worshipped in their childhood ; some could point out the houses, where their parents, brothers and sisters lived ; as they drew nearer to port the excitement increased ; some of the sailors went to their chests, got their best clothes and put them on ; some laughed and some wept for joy. But at last, when the ship came in to port, and they saw and recognized their friends standing on the wharf, waving welcome to them and calling them by name, the crew could no longer be restrained or controlled. They has-

tened to the shore by every possible means, to embrace their fathers, mothers, wives, brothers and sisters, and another set of men had to be secured to bring the vessel to her mooring.

Now, what would be the effect upon us, if heaven were opened to our view, and we could see the New Jerusalem with its gates of pearl and golden streets; behold the saints standing in white before the throne and hear them sing the New Song of Moses and the Lamb; yea, if we could see and recognize our loved ones in the glory land, and see them beckoning to us, and calling us by name!

Oh, the scene would be so overwhelming, that we would lose all interest in the affairs of this world. Who would want to work in our shops or fields? Who would want to stand in stores and sell dry goods and groceries? Who would want to stand in banks and spend their time in counting money? Who would want to build houses here, or keep them in order, when we had in view our glorious home in the mansions of our Father's house? Our one and all absorbing wish and aspiration would be, to go away and be with Christ, to the disregard and neglect of every earthly duty. No,

it would not be good to have heaven with all its glories and happiness opened to us now. It would be too soon. Let us abide our time and serve the Lord a little longer, until Christ shall say to us, "Come ye blessed of my Father, enter ye into the kingdom prepared for you from the foundation of the world."

Future Recognition Among Theologians.

(Copied from Harbaugh.)

DR. MARTIN LUTHER.

The following extract is part of a conversation which took place between Luther, Justus Jonas, Michael Celius, and the Counts of Mansfeldt, on Wednesday evening, February 17th, 1546, at Eisleben. He died next morning, the 18th, at 3 o'clock. It is said that during that evening which preceded his death, "he spake many earnest words in relation to death and the eternal world." The extract is

taken from Luther's Works, vol. viii., p. 384. Jena edition, 1562.

“The same evening Dr. Luther made remarks on the question: *Whether in the future blessed and eternal assembly and church we shall know each other?* And as we anxiously desired to know his opinion, he said: How did Adam do? He had never in his life seen Eve—he lay and slept—yet, when he awoke, he did not say, Whence did you come? who are you? but he said: “This is now bone of my bones, and flesh of my flesh.” How did he know that this woman did not spring forth from a stone? He knew it, because he was full of

the Holy Spirit, and in possession of the true knowledge of God. Into this knowledge and image we will, in the future life, again be renewed in Christ; so that we will know father, mother, and one another, on sight, better than did Adam and Eve."

MELANCTHON CRUCIGER. OLE-
VIANUS. SCALIGER.

"Melancthon," says bishop Burgess, "a few days before his death, told Camerarius that he trusted their friendship should be cultivated and perpetuated in another world. Cruciger, another of the school of the Reformers, spoke, in his last

hours, of meeting and recognition. Casper Olevianus, a divine of Heidelberg, when his son had been summoned to see him before he should die, sent to him also the message, that 'he need not hurry: they should see one another in eternal life.' So Joseph Scaliger spoke of 'soon meeting and embracing, no longer the subjects of age and infirmity.'" How precious is this testimony, in favor of this doctrine of heavenly recognition; showing the power which the sweet social attractions of heaven exercised over these strong and earnest minds, in those stormy times! The firmament of the

church rolled in tempests, but through the darkness broke this soft light from a serener world upon their souls—the more precious at such a time.—*Harbaugh.*

REV. WILLIAM JAY.

It has been asked, shall we know each other in heaven? Suppose you should not; you may be assured of this, that nothing will be wanting to your happiness. But oh! you say, how would the thought affect me now! *There* is the babe that was torn from my bosom; how lovely then, but a cherub now! *There* is the friend, who was as mine own soul, with

whom I took sweet counsel, and went to the house of God in company. There is the minister—whose preaching turned my feet into the path of peace—whose words were to me a well of life. There is the beloved mother, on whose knees I first laid my little hands to pray, and whose lips first taught my tongue to pronounce the name of Jesus! And are these removed from us for ever? Shall we recognize them no more?—Cease your anxieties. Can memory be annihilated? Did not Peter, James and John know Moses and Elias? Does not the Savior inform us that they who

have made friends of the mammon of unrighteousness shall be received by them into everlasting habitations? Does not Paul tell the Thessalonians that they are his hope, and joy, and crown, at the coming of our Lord Jesus Christ?

ARCHDEACON WILLIAM PALEY.

If this (Col. i. 28) be rightly interpreted, then it affords the manifest and necessary inference, that the saints in a future life will meet and be known again to one another: for how, without knowing again his converts, in their new and glorious state, could St. Paul desire or expect to present them at the last day?

DR. GEORGE CHRISTIAN KNAPP,

*Professor of Theology in the Uni-
versity of Halle.*

According to the representations contained in the holy scriptures, the saints will dwell together in the future world, and form, as it were, a kingdom or state of God. They will there partake of a common felicity. Their enjoyment will doubtless be very much heightened by friendship, and by their confiding intercourse with each other. We must, however, separate all earthly imperfections from our conceptions of this heavenly society. But that we shall there recognize

our former friends, and shall be again associated with them, was uniformly believed by all antiquity. This idea was admitted as altogether rational, and as a consoling thought, by the most distinguished ancient philosophers. Even reason regards this as in a high degree probable; but to one who believes the holy scriptures it cannot be a matter of doubt and conjecture.

REV. DR. JOHN TILLOTSON,
Archbishop of Canterbury.

When we come to heaven we shall meet with all those excellent persons, those brave minds, those innocent and charitable souls,

whom we have seen, and heard, and read of in the world. There we shall meet many of our dear relations and intimate friends, and perhaps with many of our enemies, to whom we shall then be perfectly reconciled, notwithstanding all the warm contests and peevish differences which we had with them in this world, even about matters of religion. For heaven is a state of perfect love and friendship.

BISHOP HALL.

Thou hast lost thy friend :—say, rather, thou hast parted with him. That is properly lost which is past

all recovery, which we are out of hope to see any more. It is not so with this friend thou mournest for ; he is but gone home a little before thee ; thou art following him ; you two shall meet in your Father's house, and enjoy each other more happily, than you could have done here below.

MELVILL.

It is yet but a little while, and we shall be delivered from the burden and the conflict, and, with all those who have preceded us in the righteous struggle, enjoy the deep raptures of a Mediator's presence Then reunited to the friends

with whom we took sweet counsel upon earth, we shall recount our toil only to heighten our ecstasy ; and call to mind the tug and the din of war, only that, with a more bounding throb, and a richer song, we may feel and celebrate the wonders of redemption.

JOHN CALVIN

When Calvin was near his end, Farel, his early and faithful friend, and then a venerable sage of eighty years, desired once more to see him in the flesh. Calvin dissuaded him—though he did nevertheless afterwards come from Neufchatel to Geneva, on foot, to

see his friend once more, and for the last time. In his letter to Farel, in which he takes his final leave from him, as he then supposed, he says: "God bless you, best and noblest brother; and if God permits you still longer to live, forget not the tie that binds us, which will be just as agreeable to us in heaven as it has been useful to the church on earth."

REV. JOHN NEWTON.

I need not say to myself, or my dear friends who are in the Lord, *Quo nunc abibis in loco?* We know where they are, and how employed. There I humbly trust

my dear Mary is waiting for me, and in the Lord's own time I hope to join with her and all the redeemed in praising the Lamb, once upon the cross, now upon the throne of Glory.

REV. RICHARD BAXTER.

I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love to them on earth. If I thought that I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such.

But I now delight to converse with my pious friends, in a firm persuasion that I shall converse with them for ever ; and I take comfort in those of them that are dead or absent, as believing I shall shortly meet them in heaven, and love them with a heavenly love that shall there be perfected.

DR. THOMAS CHALMERS.

Tell us if Christianity does not throw a pleasing radiance around an infant's tomb ? And should any parent who hears us feel softened by the remembrance of the light that twinkled a few short months under his roof, and at the

end of its little period expired, we cannot think that we venture too far, when we say that he has only to persevere in the faith and in the following of the Gospel, and that very light will again shine upon him in heaven. The blossom which withered here upon its stalk, has been transplanted there to a place of endurance; and it will then gladden that eye which now weeps out the agony of an affection that has been sorely wounded; and, in the name of him who, if on earth, would have wept along with them, do we bid all believers present to sorrow not even as others which have no

hope ; but to take comfort in the hope of that country where there is no sorrow and no separation.

DR. DODDRIDGE.

Let me be thankful for the pleasing hope that though God loves my child too well to permit it to return to me, he will ere long bring me to it. And then that endeared paternal affection, which would have been a cord to tie me to earth, and have added new pangs to my removal from it, will be as a golden chain to draw me upwards, and add one farther charm and joy even to paradise itself. Was this my deso-

lation? this my sorrow? to part with thee for a few days, that I might receive thee for ever, (Philem., ver. 15,) and find thee what thou art? It is for no language but that of heaven, to describe the sacred joy which such a meeting must occasion.

ULRICH ZWINGLIUS,

The Swiss Reformer.

There you may hope to see the society, the assembly, and the dwelling together, of all the holy, wise, faithful, heroic, firm, and virtuous, who have lived since the beginning of the world. There you shall see the two Adams, the

saved and the Savior. There you will see Abel, Enoch, Noah, Abraham, Isaac, Jacob, Judah, Moses, Joshua, Gideon, Samuel, Phineas, Elijah, Elisha, Isaiah, and the mother of God of whom he has prophesied. There you will see David, Hezekiah, Josiah, John the Baptist, Peter, Paul, etc. There you will see yours who have gone before you, and all your forefathers who have departed this life in the faith. In a word, no virtuous person, no holy mind, no believing soul, has lived from the beginning of the world, or shall yet live, that you shall not there meet with God.

FENELON.

If we are sorrowing under a misfortune, of which this world affords no alleviation, the death of those most dear to us, let us humbly offer to our God the beloved whom we have lost. And what, after all, have we lost? the remaining days of a being, whom we indeed loved, but whose happiness we do not consider in our regret; who, perhaps, was not happy here, but who certainly must be much happier with God; and whom we *shall meet again*, not in this dark and sorrowful scene, but in the bright regions of

eternal day, and partake in the inexpressible happiness of eternity.

He has placed the friends whom he has taken from us in safety, to restore them to us in eternity. He has deprived us of them, that he may teach us to love them with a pure love, a love that we may enjoy in his presence for ever; he confers a greater blessing than we were capable of desiring.

Very soon they who are separated will be reunited, and there will appear no trace of the separation. They who are about to set out upon a journey, ought not to feel themselves far distant from

those who have gone to the same country a few days before. Life is like a torrent; the past is but a dream; the, present, while we are thinking of it, escapes us, and is precipitated into the same abyss that has swallowed up the past; the future will not be of a different nature; it will pass as rapidly. A few moments, and a few more, and all will be ended; what has appeared long and tedious, will seem short when it is finished.

REV. DR EDWARDS.

It is reasonable to believe that the saints shall know that they had such and such a relation to

one another when they were on earth. The father shall know that such a one was his child; the husband shall remember that such a one was his wife; the spiritual guide shall know that such belonged to his flock; and so all other relations of persons shall be renewed and known in heaven. The ground of which assertion is this, that the soul of man is of that nature that it depends not on the body and sense, and, therefore, being separated, knows all that it knew in the body. And for this reason it is not to be doubted that it arrives in the other world with the same designs and inclinations

it had here. So that the delights of conversation are continued in heaven. Friends and relations are familiar and free with one another, and call to mind their former circumstances and concerns in the world, so far as they may be serviceable to advance their happiness.

REV. S. S. SCHMUCKER, D. D.,
Professor of Theology, Gettysburg,
Pennsylvania.

And how could Abraham's bosom, the region of the blessed, be other than a state of enjoyment to the Christian? There we shall see Lazarus, and be comforted

with him ! There we shall see father Abraham, and rest from all our sorrows, reclining on his bosom ! There we shall see the ancient patriarchs and prophets ! There we shall see Jeremiah, who wept over the desolations of Israel ; and Daniel, who, in defiance of the king and all his nobles, prayed three times a day to his God, and whom his God saved from the mouth of the lions ! There we shall find the apostles, and Luther, and Calvin, and Zwinglius, and all that host of worthies of whom the world was not worthy, who, amid a wicked and perverse generation, maintained their fidelity to the end,

and received not the mark of the beast. How can the place of departed spirits fail to be a place of joy to the Christian? for there he shall meet all those pious relatives and friends whom heaven indulgent gave to him awhile, and heaven mysterious soon resumed again.

REV. WILLIAM DODD, D. D.

This is the joy, this is the grand source of consolation under the loss of friends,—we shall meet again! They are delivered from their trial, while we are left behind a few weary years longer; and behold, the time of our departure

also cometh, when we shall follow our friends, and be for ever with them and with the Lord! There shall the enraptured parents receive again their much-loved child; there shall the child, with transport, meet again those parents in joy, over whose graves, with filial duty, he dropped the affectionate tear; there shall the disconsolate widow cease her complaints; and her orphans,—orphans now no more,—shall tell the sad tale of their distress to the husband, the father; distress even pleasing to recollect, now that happiness is its result, and heaven its end! There shall the soft sympathies of endear-

ing friendship be renewed ; affectionate sisters shall congratulate each other, and faithful friends again shall mingle converse, interests, amities, and walk high in bliss with God himself.

BUNYAN'S DYING WORDS.

Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will no doubt receive me, though a sinner, through the medium of our Lord Jesus Christ, where I hope we shall ere long meet, to sing the new song and remain happy for ever, in a world without end. Amen.

GEORGE HERBERT.

My hope is that I shall shortly leave this valley of tears, and be free from all fevers and pain ; and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it ; and this being past, I shall dwell in the New Jerusalem ; dwell there with men made perfect ; dwell where these eyes shall see my Master and Savior, Jesus ; and with him see my dear mother, and all my relations and friends. But I must die, or not come to that happy place.

REV. JOHN JAMES, D. D.,
Prebendary of Peterborough.

It is no dreaming fancy to expect, that in *another* world we shall preserve our identity—shall know and be known even as in this. Let the mourner in Sion continue “patient in well-doing :” “looking for and hasting to the coming of the Lord,” when shall begin the reunion of kindred spirits, whom in this world death had separated. Parent to child, sister to brother, husband to wife, friend to friend, shall then be restored—a blessed communion of saints, whom nor sin nor sorrow shall sever more.

LAVEL.

Let those mourn without measure, who mourn without hope. The husbandman does not mourn, when he casts his seed into the ground. He expects to receive it again, and more. The same hope have we, respecting our friends who have died in faith. "I would not have you ignorant," says Paul, "concerning them who are asleep, that ye sorrow not as others who have no hope; for if we believe that Jesus died and rose again, even so also them who sleep in Jesus will God bring with him." He seems to say: "Look not on the dead as lost. They are not

annihilated. Indeed, they are not *dead*. They only sleep ; and they sleep to wake again." You do not lament over your children or friends, while slumbering on their beds. Consider death as a sleep from which they shall certainly awake. Even a heathen philosopher could say, that he enjoyed his friends, expecting to part with them ; and parted with them, expecting to see them again. And shall a heathen excel a Christian in bearing affliction with cheerfulness ?

REV. THOMAS SMYTH, D. D.

Can we not with David rejoicingly declare, "They cannot come to us, but we can go to them?" Yes, we can go to them. "They are not lost, but gone before." There in that world of light, and love, and joy, they await our coming. There do they beckon us to ascend. There do they stand ready to welcome us. There may we meet them, when a few more suns or seasons shall have cast their departing shadows upon our silent grave. Then shall our joy be full and our sorrows ended, and all tears wiped from our eyes.

Death separates, but it can never disunite those who are bound together in Christ Jesus. To them, death in his power of an endless separation, is abolished. It is no more death, but a sweet departure, a journey from earth to heaven. Our children are still ours. We are still their parents. We are yet one family—one in memory—one in hope—one in spirit. Our children are yet with us, and dwell with us in our sweetest, fondest recollections. We too are yet with them in the bright anticipations of our reunion with them, in the glories of the upper sanctuary. We mingle

together indeed no more in sorrow
and in pain,

But we shall join love's buried ones
again

In endless bands, and in eternal peace.

REV. THEOPHILUS STORK, D. D.

The spiritual world is no longer a region of shadows, for loved and cherished friends dwell there. Familiar voices are speaking there. Hearts whose pulses of love we have felt here throb there unchanged, except as their earthly graces have brightened into a heavenly glory. If it is home to dwell with those we love, how surely and rapidly homes are

building for us in the unseen world. The cloud of witnesses is gathering, and, when we depart from earth, we shall not go as exiles to a land of strangers.

How beautiful is that description of the welcome of the new-born soul to the spirit-land by the angels, whose every look was tenderness and every utterance musical with joy :

“ Welcome to heaven, dear brother, welcome home !

Welcome to thy inheritance of light !

Welcome forever to thy Savior's joy !

Thy work is done, thy pilgrimage is
past ;

Thy guardian angel's vigil is fulfill'd ;

Thy parents wait thee in the bowers of
bliss ;
Thy infant babes have woven wreaths
for thee ;
Thy brethren, who have entered into
rest,
Long for thy coming ; and the angel
choirs
Are ready with their symphonies of
praise."

How dear to Christian hope is the promise of Jesus to the sorrowing disciples just before his departure : " I go to prepare a place for you." And is it irreverent to think that all the loved in Jesus who depart from us are going to prepare a place, a home for us ?

And when that place is thus prepared, the touch of the angel of death to our own dying lips is but the kiss of welcome to that eternal home.

Lift up your tearful eyes, ye children of sadness and bereavement, and behold that great cloud of witnesses! Look up to Jesus, "the author and finisher of our faith" The departure of loved ones is a sorrow which shades the earth, but opens heaven. How these witnesses by their memories consecrate and transfigure our homes on earth. The child departed may now be sitting in the midst of us, like the child whom

Jesus once placed in the midst of his disciples, to reveal to the heart the spirit of Heaven. It may be near to whisper messages from the Father more directly to the soul. Every Christian friend departed may in spirit be walking with us by the way, causing our hearts to rejoice within us by opening to us the deep things of God, though, like the disciples of old, our eyes are holden that we see it not. Yes, we are encompassed with a cloud of witnesses, who, through faith and patience, now inherit the promises. And they speak to us, and beckon us to their bright and happy home. The departed mother

may be one of the angels who watch over the child. The glorified child may come with consolations to the weeping mother. And while we linger at the tomb of the loved, whither we have gone to embalm them anew in our memory, they may be standing as it were behind us, as the risen Jesus stood behind Mary at the sepulchre. They do not call us by name, and reveal their presence as Jesus revealed himself to Mary. Yet they may whisper thoughts within our hearts which bid us turn and follow them in the path of their bright ascension

These witnesses make the spirit-

ual world real to the mind and heart, and hallow this world by their memories and purity. They speak from the heavens as all-encompassing angels. They utter a glorious testimony on earth, and brighten to faith the unseen world. How beautiful the ministry of these ascended spirits! How bright and lovely the visions of our heavenly home, as we think of the many friends and loved ones that have been gathered from our earthly households in that immortal company! Ye heavenly witnesses, the cloud of shining ones, compass us about with your sacred memories; with the testimonies of your holy

lives and peaceful deaths ; with the ministries which are still permitted you in the Father's Providence. Compass us about that we may "run with patience the race that is set before us, looking unto Jesus," until we are taken into your bright companionship, into the pure and unending fellowship of the redeemed. And, oh, what unspeakable ecstasy of joy, when the veil is lifted, and we see these witnesses that encompassed our path, and with them behold the Lamb in the midst of the throne ! And in that final apocalypse of the spiritual world we shall see the loved ones gone before, and know

them as they welcome us to the heavenly home. How beautiful and true is that description of Bickersteth of the parent and the children meeting in heaven ?

“And when I saw my little lambs unchanged,

And heard them fondly call me by my name,

‘Then is the bond of parent and of child

Indissoluble,” I exclaimed, and drew

Them closer to my heart and wept for joy.”

JAMES M. MACDONALD.

It would not be the heaven which the Bible promises, though all our friends were there, without

the presence of the blessed Redeemer. It is to see Jesus and be like him, upon which our hearts should be principally set. But there need be no doubt on this account, about our knowing in heaven, those whom we knew and loved on earth. Indeed, such knowledge will serve to discover to us, more fully, the glory and the honor due to the blessed Redeemer.....The purity of every saved sinner will reflect the infinite purity of the lamb in whose blood they have washed their robes, and made them white. To admire the silver beauty of the Moon and planets of our nocturnal

heavens, is but another way of admiring the light of that superior, central orb which they do but reflect. To know, therefore, and love our friends, when they are made to reflect more perfectly their Redeemer's glory in heaven, is but another mode of adoring him who is "the light thereof."

Christian fellowship is now found to be one of the chief sources of pious joy. The hearts of Christians, as they talk of the things of the kingdom, and of God's gracious dealings with their souls often "burn within" them; and seasons of worship become peculiar sea-

sons of eternal love and joy : We
sing :

Our souls thy love together knit,
 Cemented, mixed in one,
One hope, one heart, one mind, one voice,
 Tis heaven on earth begun.

Our hearts have often burned within,
 And glowed with a sacred fire,
While Jesus spake and fed and blessed,
 And filled the enlarged desire.

Or as in another sweet hymn :

Blest be the tie that binds
 Our hearts in Christian love,
The fellowship of kindred minds
 Is like to that above.

Before our Father's throne,
 We pour our ardent prayers ;

Our fears and hopes, our aims are one
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

When we assunder part,
It gives us inward pain ;
But we shall still be joined in heart,
And hope to meet again.

From sorrow toil and pain,
And sin we shall be free ;
And perfect love and friendship reign,
Through all eternity.

“ My Father’s House :” It is true,
we shall have no “ mutual bur-
dens ” to bear in heaven, and shall
never shed for each other “ the

sympathizing tear," even as we shall never "assunder part;" but shall we have no "mutual joys to share?" Shall we not "still be joined in heart," when we meet again.

And perfect love and friendship reign,
Through all eternity.

Objections to the Doctrine of Future Recognition.

Dr Harbaugh has stated and answered the following objections, which we quote from his excellent book :

“ There are persons who though they have any amount of positive proof in favor of a subject, nevertheless doubt, as long as certain difficulties existing in their minds are not removed.”

“ They can always tell what they do *not* believe, and *why* they do not believe it ; but they can not so well say what they *do* believe, and *why* they believe it ”

“Many objections may be found always, even against a true doctrine. Nothing is easier than to show, that there are difficulties which lie in the way of truth. Let it, however, be remembered that if any doctrine can be proved to be true by positive evidence, a thousand objections that may be raised against it cannot prove it untrue. It remains true, even if we should not be able to answer the objections; Our failing to answer them proves nothing but our own limited knowledge. We must learn, first of all, in our search of truth, that our own ignorance is not its measure. In regard to the

doctrine before us, however we discover no objections which may not be fully answered."

I. The great change which will take place in death.

"We shall all be changed." The change which, according to the scriptures, is to take place, especially in our bodies at the transition of death, will, in many respects, be great.

A great change may take place, both in the body and spirit, without destroying those marks of identity and those peculiarities of character by which recognition takes place. The change which

comes with death will consist, not in adding any thing entirely or essentially new, but only in an unfolding and perfecting of what is already at hand in us. There is a great difference between a small sapling and a full-grown tree ; and yet great as the apparent change is, the marks of its identity continue through all the stages of its evolution. In the different stages of human life, through infancy, childhood, youth, manhood, and age, the same being continues carrying with him his peculiarities, and preserves from one stage to the other those marks by which he is recognized as the same per-

son. There are features which run with marked prominence through all these transitions.

That the change which awaits us is one, not of transformation, but of evolution, is evident from scripture representations of it. The apostle Paul represents the new celestial man as rising out of the old earthly man, as the new grain rises out of the old. The change is not so much in the outward form as in the inward potency which fills out and pervades the form with a new life. The original form will remain while the element of corruption will be changed into that of incorruption.

The dishonor, which in various ways, and in various degrees, attaches to our present life, will give way to glory. Weakness will be swallowed up in power. The natural will pass into the spiritual, the mortal into immortality. Now, all these changes are but risings from a lower to a higher life, which, though they involve great changes, are not in form but in power. They may all take place without radically changing those familiar peculiarities which make recognition possible. As in life a person is changed from a sinner to a saint, while he still retains, to a great extent, the same external

features: so. the elements of power, glory and immortality, may be unfolded in us, in our glorification, without producing any more change in the appearance of that side of our being with which we were wont to converse with our friends, than the positive condition of electricity does upon that which it fills with its mysterious fluid.

The transfiguration of Christ upon the mount was no doubt intended, in part, to give the apostles a glimpse of what they might expect, when "he should change their vile bodies, that they might be fashioned like unto his glorious body." There the change which

took place in their Master was great: "the fashion of his countenance was altered, and his raiment was white and glistening," "and his face did shine as the sun;" yet still they knew Him from the rest amid that "excellent glory," and they "were eye-witnesses of his majesty." His glorious person was still, as to its external marks, what it was before, and could be recognized as his through the veil of holy light which enshrouded it. May not the same be the case with us in our glorified bodies?

II. If it were true, it would be more clearly revealed.

It is said by way of objection : If this were a doctrine, true and to be believed, it would have been more directly, clearly, and fully revealed. If true, this doctrine is full of consolation : and it is therefore natural and reasonable, it is said, to think that He, who would not deprive His people of any source of comfort, would have spoken clearly on such an important point.

Let us look at this objection. The fact that this doctrine is not often, and then only incidentally mentioned, is rather a proof in its

favour than against it. It shows that the truth of it was taken for granted at the time when it was thus incidentally alluded to—it was not necessary to propound it formally as a doctrine, but merely to allude to it as something already universally believed. All scripture allusions to it are made upon the supposition that it is an acknowledged truth. In this view of the matter an incidental allusion is even stronger than a direct assertion; for while it has all the authority of a direct testimony, it shows at the same time the absence of all disposition or intention to deceive. Thus, if I say, I trav-

elled under the rays of the hot sun, this is the strongest possible proof that it was a clear day, and in the summer.

Moreover, there are many of the most important doctrines of the scripture resting on precisely the same ground as this, in this respect. Such, for instance, are the doctrine of the Holy Trinity, the necessity of making a profession of religion by a connection with the church, the immortality of the soul, female communion, family worship, and other less prominent doctrines or duties, concerning which we have no doubt. Such doctrines existed in the

church from the beginning, were carried down its stream in the flow of their own life; they needed no positive statement, for they were established by the same evidence by which the mission of the church was established, and the mission of those who alluded to these doctrines as true. Just so in reference to this doctrine; its existence in the favor of those inspired persons who allude to it as true, is the strongest evidence of its truth.

III. The heavenly life will be much higher than this.

It has been thought that heavenly recognition cannot take place, because the heavenly life will be so much higher than this, and so far different from it, that all earthly relations, connections and dependencies, must be swallowed up, superseded, or set aside.

To this we reply, that it is scriptural to say, that the future life will not be a destruction of this, but a continuation of it. We will be higher beings, and different beings there, but not *other* beings. All our affections will be

vastly elevated, sanctified, increased and perfected, without any violent severing of them from their past life on the earth. Here on earth, when one becomes a Christian, he rises into higher relations and affinities than those in which he stood before; but this does not annihilate his previous being; it only perfects it. He does not, for instance, become unfit for family relations and social life in general by this advancement, but rather the contrary. His new relation to Christ does not supersede and destroy his old relations to his friends and fellow men. His life flows on as before, only in a

holier stream. His affections still radiate, but with a serenèr and heavenlier light. So in heaven; though introduced into higher and holier grades of social life; the soul will still draw after it what it loved in its state of grace on earth, and continue to turn towards it with the sweetest remembrance.

IV. It will introduce partiality into
Heaven.

Will it not introduce partiality in heaven? This question indicates an objection which is at first sight somewhat plausible. It can, however, be easily and satisfactorily

answered. Should we even find it necessary to believe, that in heaven, friends would love friends more than other saints, this could be without any evil effects. For there no feelings of jealousy will exist to take cognizance of it. No one will stop, in the general joy and harmony which will characterize the heavenly intercourse, to measure, with suspicious eye, the affections of other saints, much less desire to attract any to himself to the disparagement of others. Suppose it even to be known there, that kindred and kindred are peculiarly attached, it could not be regarded an evil in heaven.

Do Christians here on earth feel jealous of other Christians, because they know them to be peculiarly attached to their own kindred? Certainly not. They rather praise them for it, and themselves rejoice in it; and will not heaven be entirely free from all those unworthy feelings which would create difficulty there in the intercourse of saints made perfect in holy love?

In this life we may act from various motives, all of which may be right ones, though some may be subordinate to others; so in heaven, we may exercise various affections, and if we should even grant that some are less high and

excellent than others, they would not thereby be rendered improper. A small light is not darkness, because it is not so large and bright as a larger one. We might as well say that children, in loving one another, must necessarily disparage their parents—or because stars shine they dishonor the moon. In this world saints have their chief enjoyments in direct communion with God, but this does not exclude and make unlawful those thousand little every-day joys which fall to their lot, and make up their incidental and subordinate comforts.

V. The love of Christ will occupy us entirely.

It is said that in heaven Jesus and his love will employ our affections so entirely and eternally, that we shall have no time nor desire to know and to be concerned about our friends; and that even a wish to know friends, and to renew our particular affection for them, would be a disparagement to Christ. Some have expressed themselves with great extravagance on this point. This objection has the recommendation of having a zeal for Christ, but it will hardly be found to be according to knowledge. Such

expressions must be placed in the same class with those which speak, with affected zeal, of the pure spirituality of heaven—as not a place, but merely a state; affirming that where Christ is, there is heaven, even if it were on earth or in hell. It is true that with Christ, and with the love of God shed abroad in our hearts, we have heavenly joys, but we are nevertheless not in heaven, unless we are in that *place* which is heaven. Where Christ is now, there is heaven; and it is nowhere else, be our feelings what they may. In like manner, we may say, that to be

with Christ, to behold His glory, and to enjoy His love, is the chief attraction of the heavenly world; but the scriptures nowhere countenance the idea that we shall do nothing there but stand like statues and gaze at Him. Such fancies betray a strange superficial extravagance. While the Lamb is the bright and glorious centre, in whom all the rays of heavenly love meet, He is, at the same time, the Sun which warms, animates and enlivens all the social circles of the saints which surround Him. While the saints love Him in the light and life of that love which He sheds around Him,

they also see each other better and love each other more in the same blessed light; just as the brightness which makes the natural sun itself so prominent to our view, is the means, at the same time, of enabling us to see and know the objects around us. His presence there, no more destroys the social life and love of heaven, than the sun makes the earth dark.

It might, with the same propriety, be argued that particular attachments among saints on earth were a disparagement to Christ, and hindered our love to Him. This however, is not the case, but it is the direct

contrary ; for Christ, by his example encouraged particular friendships—the family of Bethany and “the beloved disciple” shared his peculiar affections. In like manner children that love each other are not thereby hindered, but assisted, in loving their parents. It cannot therefore, be, that such particular attachments can, in any way, interfere with full, free and entire love to Christ. They do not so interfere in this life, and it cannot be shown that they will in the life to come. Love to Him, and love to the brethren, cannot be disjointed ; for the same life of love which joins us to Him, joins us to

each other. Where the one exists the other must also be found; and the more we love our friends, whom we have seen, the more will we love Christ, whom we have not seen.

VI. Christ's answer to the Sadducees.

An objection has been built upon the answer which Christ gave to the Sadducees, when they asked Him whose wife she, who had been the wife of seven, should be in the resurrection. The answer of the Savior was: "Ye do err, not knowing the scripture, nor the power of God. For in the resurrection they

neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. xxii. 29, 30. All that is here asserted is, that in heaven they do not marry—it is by no means either said or intimated that they do not know each other. The Savior could have met the difficulty which they sought, in this instance, to throw in the way of the doctrine of the resurrection, by simply denying the doctrine of heavenly recognition; and we may suppose that he would have done so were it not true. He could have said to them: your objection amounts to nothing; for there is no know-

ledge of acquaintances, and no extension of earthly ties beyond the grave— even husbands and wives will have no knowledge of each other there ; and hence your question, whose wife shall she be of the seven ? has no force by way of objection. He does not, however, resort to this simple mode of silencing them. He does not say that they shall not know each other, but only that they shall not marry nor be given in marriage. The reason he gives for this is plain and proper—“they are as the angels of God in heaven”—or, as Luke says, “neither can they *die* any more : for they are *equal*

to the angels." They are equal to the angels, not in every respect—not, certainly, in being strangers to each other eternally; but they are equally immortal as the angels: "they *die* no more." Because they die no more, they can need no more reparations for losses through death by means of the marriage institution: hence this institution will not continue in heaven. This does not, in the least, intimate that the affections begotten, and the friendships formed in this relation, shall not be renewed and continue in the heavenly social life.

This passage may be para-

phrased thus: "Ye Sadducees, who deny that there is a resurrection, and suppose that this instance gives you ground for such denial, do err in regard to the nature of the future life. The reason of your error is ignorance of the scriptural idea of the reason of the matrimonial institution, which is to people the earth, with the final object also of peopling heaven, by the increase of holy families. But there being no more death in heaven, the reason which induced Moses to command that the brother should take her to wife, viz. to "raise up seed unto his brother," does not there exist;

consequently the marriage institution will not continue in the resurrection; and hence your objection to the resurrection on this ground has no force.

VII. We should miss some who will not
be there.

“There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.”—*A voice from Heaven*, Rev. xxi. 4.

It has been objected, that if we shall be able to know our friends in heaven, we should have to *miss* some who will not be there. This, it has been thought, would introduce pain and distress into heaven; for it cannot be, it is sup-

posed, that even in heaven we should be able to endure without sorrow the absence of our friends—especially the thought that they are in the world of despair.

1. In death, all ties which are not sanctified, and and thus made eternal by the life and power of grace, must be dropped and left behind.

There are many ties which are in no sense, and in no degree, gracious. Ties that have not been formed by the life of religion, and which are not sustained and pervaded by it. There are ties, in the formation of which religion has not in the least been recognized, and

which have no religious end in view. *All ties between saints and sinners are of this kind.* These must perish in death.

Let it be well remembered that even the ties of kindred are merely and entirely natural and instinctive, unless they are elevated and sanctified by grace.

2. We have positive and actual evidence that the knowledge of the fate of those that are lost, even where affection for them once was strong, is not incompatible with the full and happy enjoyment of heavenly felicity.

The Savior, for instance, is perfectly happy in heaven, with a

full knowledge of the situation of the lost, and yet He once loved them. Will any one say that His love for them was not once as strong as ours can possibly be for any of our friends? He certainly did for these sinners what none of us would do for our kindred, while they are enemies to us. "He sticketh closer than a brother." Yet on account of their final impenitency his feelings toward them have undergone a change; so that though He once distressed Himself on their account, their situation does not now interfere with His heavenly felicity. Once their condition cost Him tears, but now

He weeps no more ! May not we expect a similar change to take place in our feelings ? Now, nature rebels against that thought, and is far from desiring such a change ; yet this is not the first time that God's goodness and grace have done for us far better than our wishes.

The same may be said of the angels in glory. They once loved those angels which are now fallen. They know also their doom and present situation. Who will say that the love for each other which reigned in the holy hearts of angels, before the fall of some, was not as strong and

tender as kindred love on earth can possibly be—especially as all earthly affection is tainted more or less by sin. Yet we know that their joys in heaven are not for one moment interrupted by painful thoughts of their lost companions. In like manner also angels in heaven are acquainted with the situation of lost spirits of men—those in whom they were interested, over whose repentance they waited to rejoice; and though they are better acquainted than we can possibly be with the deep woes of the second death, yet they weep not, nor grieve, over their hapless fate.

They contemplate the judgments of a righteous God, not with regret and sorrow, but with humility and adoring reverence.

Though we may not feel ourselves able to decide correctly as to the way and manner in which this matter is adjusted, yet seeing that a similar relation between Christ, angels, and the lost, involves no difficulty, we have satisfactory reason to rest calmly in the patience of faith, and not to suffer difficulties which we see, have been and can be removed, weaken or disturb our faith in the consoling doctrine of heavenly recognition.

3. The last, and perhaps by far the most important consideration we have to offer by way of answering the objection before us, is that in heaven there will be such entire sympathy between us and God, that our wills will fall in entirely and cheerfully with His will. In the language of another: "We shall have no separate desires or inclinations from Him. We shall see that all He does is wisest and best, and deserving of our unqualified approbation. Here we not unfrequently revolt against His appointments, because we bear within us the remains of a corrupt nature; or because we do not

fully comprehend His designs ; or because in our hearts the affection for God has not that superiority over our affection for the objects of earth which it ought to have. But in heaven, where not only the dominion, but even the existence of depravity, shall be destroyed in our souls—in heaven, where we shall so far comprehend the reason of God's conduct as to perceive that his attributes must be destroyed if he acted otherwise—in heaven, where love to the creature will justly be subordinated to love to the Creator, our wills shall be so absorbed in God's as to form but one with it ; and of course,

no murmur will escape—no pang
rend our hearts—for any of his
dealings with those whom we
loved on earth.”

Selections from the Poets.

Most Christians have sung the doctrine of recognition in public and private worship, perhaps without thought or reflection on the consoling truths they were singing. We will in conclusion copy a few poetical gems from those sacred hymns, composed by Christian poets; and we feel assured that they will find an echo in the hearts of our readers:

Home Sweet Home.

MID scenes of confusion and creature
complaints,
How sweet, O my soul, is communion
with saints,

To find at the banquet of mercy there's
 room,
And feel in the presence of Jesus at
 home!
Home, home, sweet, sweet home!
Prepare me, dear Savior for glory, my
 home.

AND let our bodies part,
 To different climes repair;
Inseparably joined in heart
 The friends of Jesus are.

O let our heart and mind
 Continually ascend,
That heaven of repose to find,
 Where all our labors end.

Where all our toils are oe'r,
 Our suffering, and our pain;

Who meet on that eternal shore
Shall never part again.

Oh happy, happy place,
Where saints and angels meet ;
There we shall see each others' face,
And all our brethren greet.

—*C. Wesley.*

THE saints on earth and those above,
But one communion make ;
Joined to their Lord in bonds of love,
All of his grace partake.

One family, we dwell in him,
One church above, beneath ;
Though now divided by the stream,
The narrow stream of death.

One army of the living God,
To his commands we bow ;

Part of the host have crossed the flood,
And part are crossing now.

—*Doddridge.*

BLEST hour, where virtuous friends
shall meet,
Their earthly sorrows o'er;
And with celestial welcome greet,
On an immortal shore.

The parent finds his long lost
child;

Brothers on brothers gaze;

The tear of resignation mild

Is changed to joy and praise,

Each tender tie, dissolved with pain,

With endless bliss is crowned;

All that was dead revives again,

All that was lost is found.

—*Houghton.*

THERE is a place of sacred rest,
Far, far beyond the skies,
Where beauty smiles eternally,
And pleasure never dies ;—
My Father's house, my heavenly home
Where "many mansions" stand,
Prepared by hands divine for all
Who seek the better land.

In that pure home of tearless joy
Earth's parted friends shall meet.
With smiles of love that never fade,
And blessedness complete ;
There, there adieus are sounds unknown
Death frowns not on that scene,
But life and glorious beauty shine ;
Untroubled and serene.

—*Trumbull.*

We copy the following beautiful

poem from Bickersteth's Home Call. Bickersteth's comment on it is as follows :

The poem that follows on the home-call of a tradesman's child, whom her mother fondly called her "little comforter,"—for she was the sunbeam of her sick-room—proved, I know, the very balm of Gilead to the stricken heart for which they were penned :—

My Little Comforter.

¶ MAY not guard my darling's sleep,
Beside her bed to-night,
Only the stars o'er her shall keep
Their watch till dawn of light ;
But in the land of endless day,
The land where she is gone,

They never need nor sun nor star,
For God is Light alone.

The little pattering feet which made
Such music for me here,
I know are by the angels led
By streams of water clear.

I know that to my darling's hands
A harp of gold is given,
And that the voice now hush'd for me
Has learnt the songs of Heaven.

But oh, the silence in our home,
The weary aching pain,
The longing that we may not quell,
To call her back again;
One Hand of love can dry our tears,
One pierced Hand alone,
One only voice can bid us say,
"Father, Thy will be done."

Oh no, I would not bring her back
To this poor world below,
I know Whose voice has call'd her
home,

And I will let her go.

For many a storm of grief may rise
To cloud our heavenward way,
But in her home so passing fair,
All tears are wiped away.

And when my time of tears is o'er,
My weary journey done,
When in the land where crowns are
given
My cross I shall lay down,
When through the golden gates of
Heaven

The angel songs I hear,
My little comforter shall be
The first to greet me there.

REV. M. RHODES, D. D.,

has published a beautiful little book on Recognition in Heaven from which we take the following poetical gems :

WHEN the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In that glorious spirit-land?
Shall we see the same eyes shining
On us, as in days of yore?
Shall we feel the dear arms twining
Fondly round us, as before?"

OVER the river they beckon to me,
Loved ones who've crossed to the
further side,

The gleam of their snowy robes I see,
But their voices are lost in the
dashing tide.

There's one with ringlets of sunny gold,
And eyes the reflection of Heaven's
own blue,

He crossed in the twilight gray and
cold

And the pale mist hid him from
mortal view ;

We saw not the angels who met him
there,

The gates of the city we could not
see,

Over the river, over the river,

My brother stands waiting to wel-
come me.

* * * * *

Over the river the boatman pale

Carried another, the household pet,

Her brown curls waved in the gentle
gale,

Darling Minnie! I see her yet.

She crossed on her bosom her dimpled
hands,

And fearlessly entered the phantom
bark,

We felt it glide from the silver sands,

And all our sunshine grew strangely
dark!

We know she is safe on the further side,

Where all the ransomed and angels
be;

Over the river, the mystic river,

My childhood's idol is waiting for
me.

Not Lost, But gone before.

This is the title of a beautiful

hymn by Montgomery. Dr. Harbaugh makes the following comment on it :

It is not so much the logic as the life which gives this piece such strength to win our heart. We call it beautiful, and feel its influence, without asking closely in what its strength lies. Like a real friend, it bears acquaintance, and yields more richly in proportion as it is studied. Thousands have loved it who could not tell why—a real evidence of its excellence—because it lays hold of our life deeper than that part of us which renders a reason.

FRIEND after friend departs ;

Who hath not lost a friend ?

There is no union here of hearts.

That finds not here an end :

Were this frail world our final rest,

Living or dying none were blest.

Beyond the flight of time,

Beyond the reign of death,

There surely is some blessed clime,

Where life is not a breath ;

Nor life's affections transient fire,

Whose sparks fly upward and ex-
pire.

There is a world above,

Where parting is unknown ;

A long eternity of love,

Formed for the good alone ;

And faith beholds the dying here,

Translated to that glorious sphere.

Thus star by star declines,
 Till all are passed away,
As morning high, and higher shines,
 To pure and perfect day ;
Nor sink those stars in empty night,
 But hide themselves in heaven's
 own light.

A Mother's Lament.

¶ I LOVED thee, daughter of my heart;
 My child, I loved thee dearly ;
And though we only met to part,—
 How sweetly ! how severely !—
Nor life nor death can sever
My soul from thine for ever.

Thy days, my little one, were few ;
 An angel's morning visit,
That came and vanished with the dew,
 'Twas here,—'tis gone—where is it ?

Yet didst thou leave behind thee
A clue for love to find thee.
Sarah! my last, my youngest love,
 The crown of every other!
Though thou art born in heaven above,
 I am thine only Mother!
Nor will affection let me
Believe thou canst forget me.
Then—thou in heaven and I on earth—
 May this one hope delight us,
That thou wilt hail my second birth,
 When death shall reunite us,
Where worlds no more can sever
Parent and child for ever.

—*Montgomery.*

Reunion in Heaven.

WHEN shall we meet again?
Meet ne'er to sever?

When will peace wreath her chain

Round us for ever ?

Our hearts will ne'er repose

Safe from each blast that blows

In this dark vale of woes—

Never—no, Never !

When shall love freely flow,

Pure as life's river ?

When shall sweet friendship glow,

Changeless for ever ?

Where joys celestial thrill,

Where bliss each heart shall fill,

And fears of parting chill—

Never—no, Never !

Up to that world of light,

Take us dear Savior ;

May we all there unite,

Happy, for ever :

Where kindred spirits dwell,

There may our music swell,
And time our joys dispel—
Never—no, Never?

Soon shall we meet again—
Meet ne'er to sever;
Soon will peace wreath her chain
Round us for ever:
Our hearts will then repose
Secure from worldly woes:
Our songs of praise shall close—
Never—no, Never!

Appendix to Page 82.

Yet the Lord does sometimes grant his saints a view of heaven and its glories in the moment just before the spirit leaves the body. Thus, when the proto-martyr Stephen, was stoned to death, it is written of him : " But he being full of the Holy Ghost, looked steadfastly into heaven and saw the glory of God, and Jesus stand- at the right hand of God. And he said. " Behold, I see heaven opened, and the Son of God stand- ing at the right hand of God." Acts. vii. 55, 56.

A young christian was lying on

his death bed, and his Mother watching by his side. He said to her, "Mother, my hands and feet are getting cold" After a while he said "Mother, I feel the cold coming up to my heart." Soon after he said, "Mother, it is getting dark, I cannot see you any more." After a while he said, "Mother, it is getting light again ; I see the angels and hear them sing." And then the angels carried his ransomed soul to glory.

When John Arndt, the author of the *Wahres Christenthum*. (The True Christianity) lay on his deathbed he exclaimed. "We saw his glory, the glory, as of the

only begotten Son of the Father, full of grace and truth." His wife asked him, when he had seen this glory? He replied, "Just now, I have seen it. O, what a glory is this! It is the glory which no eye hath seen, no ear hath heard and hath not entered into the heart of man to conceive. This glory I have seen." Let me die the death of the righteous and let my last end be like his.

There is a beautiful story told of a little child, who one day fell into a fire and was so badly burned that he died after a few hours of suffering. The minister went to see his mother who was

dotingly fond of the child. To his great surprise he found her not murmuring, but resigned. She told him the reason—that as she weeping knelt by the bedside of her dying child he exclaimed: “Mother, don’t you see the beautiful man who is standing there and waiting for me.” Again and again the child persisted in saying ‘a beautiful man was waiting for him,’ and seemed ready and anxious to go. Oh, there is an angel at every grave. Christ first conquered the grave and since then has kept it garrisoned with his angels, so that the dying child of God is safe.

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