

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.  
Vol. VI....No. 41.

HALIFAX, NOVA SCOTIA, WEDNESDAY, OCTOBER 9, 1861.

WHOLE SERIES.  
Vol. XXV....No. 41.

## Poetry.

For the Christian Messenger.

### Thoughts

SUGGESTED BY READING OF THE DEATH OF REV. S. F. JOHNSTON, AND OTHER CALAMITIES OF RECENT OCCURRENCE, IN CONNECTION WITH THE NEW HEBRIDES MISSION.

"The dark places of the earth are full of the habitations of cruelty."  
"The isles shall wait for his law."

Hark! hark! sad tales to thrill the heart, from far across the seas,  
Of fire and storm, disease and death, borne onward by the breeze,  
Dark deeds of superstition wild; deep cruelty and wrong;  
The sufferings of a mission band, amid a savage throng.

As starry flames, through yon blue dome, amid the hours of night,  
Illumine the gloomy shadows, with their pure and sacred light:  
So 'mid the moral night which broods thick o'er the blooming isles,  
Around whose shores and coral reefs, the broad Pacific smiles.\*

A chosen constellation sent from distant brighter climes  
Hold out the lamp of truth and love which o'er their darkness shines;  
But one bright star is quenched, which late shone 'mid that noble band;  
One new-lit beacon-fire gone out, on Tana's wreck-strewn strand.

The ivy trail, some stately tree its tendrils twines, around;  
That pillar gone, the tender vine falls prostrate to the ground.  
Swept by the blast, it quivering lies no more to lift its head;  
'Tis rudely torn and crushed beneath the passers thoughtless tread.

So like the ivy, woman clings to those she dearly loves;  
Until the friend who never errs, the chosen stay removes.  
But not like ivy is she crushed, the ransomed child of light;  
Ah, woman is not weak when God inspires her soul with might.

She then, though savages throng around with dark and threatening men,  
Can, in the deepest loneliness, keep heart and brow serene.  
Then hers is holy courage, not of frail nature born;  
She fears no more the wrath of man, nor sorrows searching storm.

And that fraternal band, who mourn a fellow-labourer lost;  
Who are upon the troubled sea of trial wildly tossed;  
Lord, bid with thy all-powerful voice, the raging waves be still;  
And holy calmness o'er their hearts with Hermon's dews distil.

Toil on; toil on; Anceitum yet, refined from all her dross,  
Will sit down quietly within "the shadow of the cross;"  
The martyr-blood shed years ago on Eromanga's isle,  
Will yield a glorious harvest yet and well reward the toil.

God's promise stands; the myriad isles, by ocean billows laved,  
Shall wait for him, and have his laws deep on their hearts engraved.  
The soil, the immortal soil is rich; by hope inspired still prone;  
Till in those now wild, unshined hearts, the "Rose of Sharon" bloom.

Oh God! arise in might, the chains of heathen custom break;  
Speak with that voice which wakes the dead; isles of the sea awake!  
Oh! touch with healing virtue, eyes by sin and error blind;  
And pierce with light, the darkest shades that wrap the human mind.

Thou Sun, which gilds yon glorious world, there shine with cheering ray;  
Rise brightly, and still higher rise, to pure and perfect day.  
Then will those wond'ring nations, glad, and rapturous pens raise;  
Their never-ceasing hallowed theme, the great Jehovah's praise.

Onslow, Sept. 24th.

\*"Where the broad Pacific smiles  
Round a myriad little isles."

## Selections.

For the Christian Messenger.

### To the Friends of the Grande Ligne Mission.

Dear Brethren in the Lord,  
Sometime ago I wrote you a letter making our pecuniary difficulties known to you. By

the blessing of God, our request was favorably received, and the help of several hundred dollars was sent to us from different States of the Union and the British Provinces. Those contributions were accompanied by words of sympathy and affection which touched our hearts and moved us to tears. In that timely succor we saw the hand of our Heavenly Father who ever careth for us, we felt grateful and glorified God. May the Lord bless you dear friends for your remembrance of us in the time of our distress, and for what God has done, accept our most hearty thanks. May the Lord remember you in his love and reward you according to his promise.

But, Dear Friends and Brethren, it is painful to us again to lay open before you our renewed difficulties.

At the last sitting of our committee we have ascertained a deficiency of 2,000 dollars for the current expenses of missionary work during the last five months. Of that sum, 1300 dollars are owed to the missionaries who need the whole of their salary to meet their daily wants. Besides those 2000 dollars, we have an old-standing debt of a 1000 dollars incurred during preceding years so that we are now over 3,000 dollars in debt.

We fear that this large sum cannot but increase during the present year on account of the sore difficulties of our American brethren who have hitherto so generously supported our labours. The thought of it has wrung our hearts and has led us to look the more earnestly to Him who has thus far, through our Brethren, sustained us in the midst of our trials to find the path he wishes us to tread.—We are as yet truly perplexed to know in what way we can meet the wants of this year, it is a burden that we wish to lay entirely on the Almighty One in whose hand is the wealth of the Universe.

We have reduced our expenses, discharged some of our labourers, and we shall probably be obliged to discharge a few more, some of the missionaries have asked for a diminution of their salary to ease the funds of the Mission, with all those reductions the expenses for the year are still considerable, amounting to more than 14,000 dollars per quarter for the missionaries only.

Our committee does not consider it its duty to open the Grande Ligne Institute until the debt to the labourers of the Mission is entirely paid, unless there be providential indications authorising them to act otherwise.

The Feller Institute would be in the same predicament if the Ladies' Society of Montreal had not come to the decision to devote all their help exclusively to that school, with the determination to make especial and strenuous efforts in its behalf this year. This contribution together with the amount received from the pupils will enable us to carry on the school at Longueuil with but little expense to the Mission.

But the idea of leaving our establishment of Grande Ligne closed for this year, is more painful to us than we can express; and Dear Brethren, it would only be sheer necessity that could compel us to submit to such trial, not to say, to such drawback.

Never has this Institute been more blessed, nor its influence better and wider. A good number of young men, both Catholics and Protestants have found within its walls, not only knowledge, but the house of God, the cradle of their new birth and the very gate of heaven. Many of them have been there intellectually, morally and spiritually trained for the work of the Lord. Others who have passed but a short season in this school are impatient to return, to be useful in the missionary work. From all quarters the youth look upon our Institute as a focus of light and life for our country.

Dear Friends and Brethren in the Lord, shall we put a stop to a work from which have flowed so many blessings? Shall we refuse to receive these you men? Shall we say to them that we can do nothing for them this year? In a word shall we close our house? We find many of them who are ready to make the greatest sacrifices according to their means to enable us to open our school, as usual, will they be alone or will you all join them?

We do not conceal to ourselves the grave difficulties, the daily sacrifices you are called upon to make, and all your present sufferings, and we feel reluctant to add to your heavy burden. But it is only to the tried friends of the

Mission we dare speak with such boldness. Will you help us to sustain this work? to meet the debts of our missionaries? and, to prepare our youth for the service and the glory of God? Will you help us to scatter abroad to hungry souls the bread of life given to us by the Lord Jesus? We expect an answer from your christian love as shown to us in times past, and may the Lord increase your means, your strength, your life and ever be your great reward.

You will shortly receive our Register containing an account of our labours and circumstances.

Please accept the christian and affectionate salutations of

Your devoted and grateful brother in the love of Jesus.

In behalf of the Committee.

LOUIS ROUSSY.

Mission House, Grande Ligne, Sept. 10th 1861.

### Mutual Recognitions of the Righteous in Heaven.

BY THE REV. W. BARKER, LONDON.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. viii. 11.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12.

We believe that the departed dead are in a state of conscious life; and that they are now either actively employed in the services and felicities of heaven, or are consigned to the conscious torments of perdition. When we think of this solemn fact in connection with our own death, it is a very natural question, and one which many godly persons ask themselves, Shall I know my friends, and be known by them, in the heavenly world; or must every connection, interest, and relationship of the present life be dissolved and obliterated by death? We answer, No. It is our full conviction that the saints in heaven will retain a distinct recollection of the facts of their present life, and have, also, the power of identifying those with whom they have been associated on earth, either in social relations, or in the Church of God.

The two Scriptures quoted, in our opinion, relate to a future state; and clearly imply, or directly teach, the power of mutual recognition amongst the people of God in heaven; yea, more, they seem to indicate that we shall be permitted to enlarge our knowledge of the saints individually, whether we have known them personally on earth or not, for we are to sit down with Abraham, Isaac, and Jacob—language which implies familiarity and actual identification. And instead of the powers of the mind being more limited there than here, and our sources of pleasure being fewer and feebler, we are to be characterized by a perfection of being, and a completeness of the means of mutual intercourse, which is described as "knowing as we are known."

THE CERTAINTY OF FUTURE RECOGNITIONS. There are three grounds on which rests our belief in this feature of a future world; 1st, Its consistency with the laws and operations of the human mind; 2nd, Its accordance with the general ideas and impressions of men at large; and, 3rd, Its agreement with the teachings of holy Scripture. Upon the first of these points we shall, now, offer no remarks. Upon the second we shall mention a few facts confirmatory of our assertion.

The polytheism of the ancients was, to a considerable extent, founded upon the opinion that death does not dissolve the connection between the living and the dead. Hence nations, provinces, and cities had their tutelary deities, and families their household gods. The Lares and Penates of the Romans appear to have been consecrated images of departed ancestors and friends; and they were believed to preside over the families and houses where they were set up. Homer, in his "Odyssey," takes the hero of his tale into the invisible regions, where he recognises the spirits of the illustrious dead, as well as many personal friends, the recognition of whom occasioned a flow of emotion of the most mingled and exalted kind. The whole purport of these scenes, as well as of many allusions in the "Iliad," is to show that death does not dis-

solve the bonds which bound the good and virtuous together on earth. Socrates, in his admirable address to his persecutors, after his condemnation, said, "If the common opinion be true, that death conveys us to those regions inhabited by the souls of departed men, will it not be unspeakably happy to escape from the hands of more nominal judges to appear before those who truly deserve the name?"

Is it nothing to converse with Orpheus, Homer, Hesiod? Believe me, I would cheerfully suffer many a death on condition of realizing such a privilege." The same eminent philosopher alludes to a prevalent custom of committing self-destruction for the purpose of meeting in another world with the objects of their affection. (Plat. Phaed.) The Hindoo widow goes cheerfully to be burned on the funeral pile, in accordance with the customs of heathenism, that she might meet her husband again in the spacious halls of Brahma, and spend happier days with him than on earth. It was also a very popular notion that men would mingle together in a future world, and be the subjects of pain or pleasure according to their lot here; and enjoy pleasure and riches according to their characters here.

But in the third place the foundation on which our hope of future union rests is the certain and gracious revelations of Scriptures. We find there, upon the testimony of one who cannot lie, abundant evidence that this privilege pertains to us by our union to Christ, who is our sacrifice and our life.

Jacob said he would go down into the grave (Sheol) unto his son mourning, Gen. xxxvii. 35. Now to me it seems certain that he could not mean literally the grave, because he regarded him as torn in pieces by wild beasts, according to the evil report brought home by his sons. He could not then expect to go into the silence of (Keber) the sepulchre; but into the unseen, the unknown, to which his soul had gone. There he would join him and commune with him. This was now the only solace of his spirit in his sorrow concerning him.

David expressed a conviction that he should go to the child, though he could not return to him, 2 Sam. xii. 22, 23. If he meant that he should join him in a conscious life hereafter, we can understand why he should put off his mourning, cease his fasting, and allow himself to be solaced by the thought of reunion at some time consistent with the will of God.

The sitting down with Abraham and the rest of the worthies, represents a festive scene, and must imply a knowledge of, and power of intercourse with, these eminent saints. They shall banquet together, in the kingdom, at the marriage supper of the Lamb. In the scenes of the judgment, the righteous are commended for benevolent acts done to the least of Christ's disciples, and their recollection of the times and circumstances connected with such services rendered to Christ is appealed to as the means of their enjoyment of such commendation, Matt. xxv. 40. And the presence of those benefited is clearly implied: "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

When Christ was transfigured, there appeared with him two of the Old Testament saints, Moses and Elijah, who appeared in glory, and spoke of his decease, which he should accomplish at Jerusalem, Luke ix. 28, 33. Here it is clearly implied that Moses, and Elijah knew each other; that Christ was a common object of attraction and interest to them both; that his earthly career was the subject of interest to them in heaven. And if the three disciples who were "eye-witnesses to his glory," could, with all their fears and earthly infirmities about them, know these departed saints, no matter by what means, how much more possible, yea, even probable it seems that the whole Church in glory shall be favoured with the power of intercommunication, so as to recognise those in whom they were interested on earth, and also form the acquaintance of those eminent men of God who have lived in other ages.

Dives is represented in the parable as knowing Lazarus in heaven as safely resting in Abraham's bosom, which, though a parabolic representation, must have its foundation in truth, because every parable is an illustration of some leading truth, which in the present case, appears to be that this rich man who on