

**Mutual Recognitions of the Righteous in Heaven.**

BY THE REV. W. BARKER, LONDON.  
[Concluded.]

**II. WE NOTICE THE CHARACTER OF THESE RECOGNITIONS.**

I. It will be a spiritual and perfect intercourse. Flesh and blood cannot inherit the kingdom, neither doth corruption inherit incorruption. The nature of each one will be then changed, but the identity of each retained, though we cannot now say how that will be accomplished. We shall be each purified from all that is carnal and sordid, and shall be as the angels. Even now we find that the farther removed our friendships are from earthly and carnal elements, the more lasting and satisfactory they are. So that pure Christian friendship has, even in the present life, its spiritual and eternal character enstamped upon it. All the disturbing elements which destroy the power and mar the usefulness of the Church here are earthly and fleshly; the true bond of love, which death itself cannot break, is spiritual. Our brotherhood and sisterhood in God shall be as permanent as that sonship in God with which it is connected.

Certain peculiar relationships, proper and necessary here, will have no existence there, and no sphere for the exercise of their various affections and functions; but reminiscences of them will remain, which may be rendered conducive to our perfect felicity in heaven. The relations of parent and child—of husband and wife—of master and servant—of prince and subject—are of the earth, and must be confined to earth, of necessity; but the fact of their having existed may in many ways, which we cannot now define, furnish the saints with materials for joy, gratitude, and love before the throne of God and the Lamb. How perfect will be the bond which binds in one there! Charity will there reign supreme and eternal. Holy and God-like exercises will engage the highest powers of each one; and as, from circle to circle, the interest and love shall spread, our knowledge of the whole family shall extend until we all realize that we are but one spiritual household, gathered around our Father's board, and privileged to dwell together in one everlasting home.

2. These mutual recognitions will be a subordinate source of joy and satisfaction. "God shall be all and in all" as a supreme delight; but shall not the intercourse of the redeemed afford them a joy second only to that which they find in their personal union to God? How delightful to meet with those of our own flesh, our family connections, or church relations, who are gone before! What a meeting between parent and child, redeemed by the same paternal grace of God; not now actually father and child, but individual members in a higher family! How holy the greeting of the once husband and wife, now like the angels, but filled with holy joy and rapture that their spirits are permitted to perpetuate that Christian fellowship which they only imperfectly enjoyed below on account of the earthly alloy mixed up with it! Special friends, with whom on earth we have taken sweet counsel together, just so far as that friendship has been of a high and holy character, shall be reunited in heaven. But every sordid element will have been purged away, and now they will promote one another's rapid growth in all the perfection characterizing the spirits of just ones before the throne. Our Church connections will there be reviewed, and every element of holy love amongst us now resuscitated there.—Some of you, too, will know what it is really to love and understand each other there. You will not perpetuate your separateness and coldness one towards another. You will understand each other's real value in perpetuating God's name amongst you. They that turn many to righteousness shall shine as the stars in the firmament of God. How changed the Church below becomes in a few years!

Behold the Sabbath-school teacher and his scholars blessed by his instrumentality; what joy he shall have upon meeting with them in heaven! And the private Christian, who has been incidentally useful, shall also find his joy increased by such honour conferred upon him. The considerations which make such cases special, and illustrate the reality of our increased joy and pleasure from the fact of our mutual recognitions, appear to me to be the following:—

We shall then see more clearly the value of the redemption of the soul, and estimate accordingly the joy of each individual we recognise there.—We shall see, then, the grandeur of the Saviour's character, who loved them and gave himself for them, and the satisfaction of his soul in their salvation will increase the joy of our hearts who were made the means of their conversion, or advanced their spiritual growth unto perfection.

The grand object of the reunion of the righteous, and the constant extension of our knowledge of the blessed, will be to make heaven more attractive to us, and give it all the charms of an eternal home; while the wonders of providence and redeeming love, as seen in each other's history, will expand our minds, and enlarge our fruitions of the Divine glory and love. As our knowledge of him in his ways with his people increases, our longing to be filled with his fullness will be intensified, and we shall go on from strength to strength until we dwell very near the throne, and approximate towards the boundless glories which crown the head of the Son of God.

3. Our joys and connections in heaven will be perpetual. This is a grand charm about heaven to my mind. All things around us are so fleeting. We find friends, and as soon as we become really attached to them, lose them, until we can scarce feel the same interest in a place we once felt. After long years we visit the home of

childhood, and the sacred house of God, which once appeared to us the embodiment of all the good men and women in the world, and oh, what an emptiness, what a blank, what cruel changes! Our spheres of usefulness are occupied for a while, and then are gone; the sphere itself is dissolved; the occasion for it passed away. Death, that stern exactor of the penalty of sin, comes and robs us of our joys, our friends, and all now dear to us. But in heaven not one of these imperfections will be found. There shall be no more "tears" there; no more separation there, and no more death.

"O that will be joyful,  
When we meet to part no more."

And now in a few words let us sum up the practical lessons of this subject, and prayerfully ponder them in secret before God. (a) It encourages the formation of the best and highest friendships on earth. Ah, how much that passes for friendship now will not, cannot, find a place in heaven! Let us as church members think of this fact. (b) It magnifies the importance of our social relationships. Oh, how little fellowship will many parents have with their children of a specific kind in heaven, because they had so little Christian communion on earth—were such strangers to each other's joys and sorrows, fears and hopes? How little close communion in heaven will some husbands and wives have, though both saved, because they have so few holy reminiscences of earthly life, and when their fellowship here is purified of its dross, there will be so little of the soul and spirit of friendship remaining. (c) It teaches us the importance of using all means for the salvation of our relations and dearest friends on earth. We cannot at present understand how we shall bear their absence from heaven, or witness their misery in hell. Let us then do all in our power to lead them to the Lamb of God who taketh away the sin of the world. He will approve of our anxiety, and bless our efforts in a degree beyond our conceptions; if we are actuated by a love for souls and a concern for his glory. (d) It should reconcile us to death. The separations occasioned by it are only temporary. Our own removal from those we love and leave behind us shall not be for long, if they love Christ. All that is valuable which is gone before we shall be reunited to on our arrival in heaven; and all that is Christ-like and sacred left behind, shall come after us. The tribes are crossing the river which divides the wilderness through which they have come from the land to which they go; and they shall go on from company to company until not an "hoof" shall be left behind. Oh that in that day none of us may be separated—classified with unbelievers—shut out from the marriage feast of the Lamb! Keep oil in your lamps, or you may "trim" them in vain, for though they may seem to shine during the interval of espousals on earth they will not light you into the wedding chamber, or entitle you to a name and a place amongst the friends of the bridegroom. Thank God we can say with great delight—

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

**Correspondence.**

For the Christian Messenger.

**Australian Correspondence.**

LETTER FROM REV. W. HOBBS.

Dear Brother,—

Having a few leisure moments, I improve the same in writing to my old friends in Nova Scotia, although I have nothing very particular to communicate since I last wrote you. Religious matters are about as usual, not very diffusive in any part of this Southern hemisphere, but we are looking forward for a change for the better. It is now winter with us, the season in which you enjoy revivals in America, but with us in this Colony it is a season of Tea Meetings, concerts and theatrical exhibitions, not very favourable to the genius of religion. If the professing Christians here were but as zealous to attend Prayer Meetings as they are in general to attend the above named amusements, affairs would soon present a different aspect, but we look forward to the time when such may be the case. Three Baptist ministers have lately arrived in this City: two from England and one from Geelong, Victoria. John Bunyan M'Cure, from Geelong, styles himself a particular Baptist and has last Sabbath formed a new Church in Sussex Street of 49 members. Of the movements of the other two, I cannot speak particularly at present.

In political affairs the Chinese question at present, claims the greatest attention here; how to legislate, so as to reconcile those celestial who are already here, with the heterogeneous population of other nations at the Diggins, and to prevent at the same time further supplies coming from China in future, is a matter which rather puzzles our Government. The Europeans on the Diggins, called "Lambing Flats," have lately committed shameful outrages upon the Chinese there, driving them off the diggings, cutting off their "pig tails," beating and abusing them in a barbarous manner; and as this is the second offence of this mob, the government are taking

active steps for bringing them to justice. For that purpose they have just despatched 400 soldiers from Sydney for those diggings, which are about 300 miles from here. Thirty-seven miles of that distance they can go by rail to Campbell Town, and from thence they will have to march.

The weather for the last three months has been the most beautiful imaginable. We have had but very little rain, and as the sun has gradually settled away in his northern declinations, the heat has departed with him to melt away the snow and ice, and usher in Summer with you Northerners; while we are left with a climate at present very similar to your September and October.

The Temperance cause is progressing slowly in this city, but compared with the efforts put forth and the opposing forces with which it has to contend, in the shape of 300 licensed houses, and the customs and usages of society, the results are very satisfactory.

We need talented and energetic men to lecture and form Divisions of the *Sons of Temperance* in this Colony, so as to meet all of these opposing forces by a powerful combination, and carry at once the attack into the very centre of the enemy's ranks. I have not yet heard of a Division of the *Sons* ever being instituted in this country. I am anxious to introduce the Order in this place, but in order to do so I require a copy of the Bye Laws and Constitution. Mr. Bent, one of our passengers from Nova Scotia, whom I had the pleasure to baptizing since our arrival here, has taken a school in our Old Chapel, and will assist me in forming a Division.

Hoping that this will find you prospering in all matters connected with the advancement of Christ's kingdom, and which have for their object the glory of God and the salvation of men. I subscribe myself

Yours in brotherly love,

WM. HOBBS.

P. S.—In my last letter your printer made me to say that the "peaches" weighed so many pounds, whereas it should have been *Pears*.

A person by the name of Charles Wm. Ward of Sandy Creek, Tarnagulla, Victoria, formerly of Sydney, Cape Breton, who has been here many years, a Baptist, has not been able to hear from his father, who also is a Baptist in Sydney, C. B., and holds an important office in that town, wishes me to report him.

I am very much pleased to hear of the revival at Locke's Island and vicinity, and that Bro. Bars is being encouraged in his labours there. I hope that those merchants on the Island and others of my friends there, who contributed so nobly to the erection of the new Chapel, and also to my salary when with them, will also share largely in the good work now in progress. I not unfrequently am present with the Churches in Queens and Shelburne Counties, although absent in body and the happy seasons I enjoyed with them, will not soon be effaced from my memory. Some of their numbers since that have crossed the Rubicon, others I trust, have got a step higher on Jacob's Ladder, and have a brighter prospect of that country where there is no sickness nor separation, may God preserve them all blameless unto the coming of Christ.

I hope the Churches in Granville Street and North End with their pastors, are progressing. Give my best regards to Brethren Humphrey and Munro, with all who may chance to enquire. The cause here is getting on as usual. We have baptisms once a month.

Direct my papers to New Town Post office instead of Sydney.

W. H.

Sydney, July 22nd, 1861.

For the Christian Messenger

**Missionary Tour in Cape Breton.**

MR. EDITOR,—

Having just returned home after the performing of a Missionary tour, in agreement with the request of the Western Association, through the most inaccessible part of this Island of Cape Breton, I hasten to give, through the medium of your excellent journal, to the Board and your readers a brief sketch of my rambles.

About ten miles from my home, I entered a settlement of French people purely, which extends quite 20 miles, along the Salmon River, and from its mouth, along the borders of the Gulf of St. Lawrence. This tract of country is certainly one of the most beautiful and fertile on the Island, being very level near the sea and back a distance, varying from a few rods to 2 miles. In the rear of this settlement is a range of very high mountains, which adds greatly to the whole aspect of the country. Here are about 300 families, slumbering in spiritual death, uncared for as yet, by any section of the Church of Christ. As I met with those sprightly sons of "Old France," in the way and in their cottages, my heart was moved with pity for their souls, which are withering under the insatiable delusions of "The Great Apostacy, the Mystery of Iniquity." Oh for the gift of tongues, to

enable God's servants to bring before the teeming hordes of earth, the precious remedy of the Gospel of Jesus Christ. Would that our dear Bro. Normondy could visit these people. Our Presbyterian brethren should certainly establish a mission in Chetecamp, as they have a wealthy merchant in the heart of the County who could do much good, if his sympathies were enlisted and his energies aroused. The French here are very teachable and exceedingly harmless in their deportment. The women invariably wear the same kind of dress, the simple blue, loose gown and turban or black handkerchief on their heads, they have little English, but the men generally can converse in English quite freely, some of them seemed earnest in hearing me tell the sweet story "of Christ and Him crucified." Not long since a young girl died in a state of despair about her soul. While I was there, a young man, who for years sought to reconcile the dogmas of Rome with reason, and with the simple and luminous teachings of the New Testament lost his reason, fled to the mountains where he was sought for and found in the side of a huge cliff, wrapt in a reverie of thought. Surely this people "perish for lack of knowledge."

Immediately after leaving the last French settler, I had to climb a mountain not less than 1200 feet high, by a circuitous path. The prospect on this summit was truly grand, a sensation of deep solemnity and awe came over me as I looked down the dark gulches and deep ravines in various directions. The Gulf stream roared and laved the massive fissures, while the owl and the sea-fowl screamed out at seeing their ancient domain invaded. After straining my eyes trying to extend my view to the Magdalen Islands in vain, I hastened to cross long bogs and shrubby barrens, occasionally quenching my thirst with berries, and taking a glance at the vast moors trod by nought but the Moose and Bear. Thirty miles from my host's house at Chetecamp, took me within sight of the little settlement of Grantance. Shortly I was ministered to in brother Joshua Trenholm's, whose wife I baptized some years ago, I found them and brother Philips (all three baptized) walking in the fear and love of God, and beloved by all the people on that little Bay. Here though they were having a visit from a man who occasionally talks about religion, I preached every day to the people. He did not come as he thought my commission did not embrace that nook or bay; but nevertheless it is a part of "all the World" and not quite beyond the ends of the earth. Isa. lxii. 12. After receiving many a cordial good-bye and many an invitation to come again I hastened for the "regions beyond." Soon I was surrounded by the charms of solitude where the winds roam freely over mountains and morasses. Here it might be termed not walking but *wading*, so soft and wet are those barrens for miles. My light small body was no disadvantage here, in skipping and bounding, as once on the bogs of my native "Green Isle."

On reaching Aspe Bay, I found to my great sorrow, that the people were affected greatly with the Scarlet fever and a very malignant sore throat. Before I left them 14 persons, chiefly youths, died, and the "Angel of Death" seemed still to be hovering over the dwellings of these poor people. Many could not come out to hear the Gospel without giving offence to those who did not take the sickness, I perceived at once that my usefulness would be increased by distributing tracts, which I did personally and by the hands of others, as judiciously as I could. Up to this stage of my tour, I gave away 2,000 pages gratuitously, and as my stock of them was nearly exhausted, I received through the kindness of Rev. S. F. Kendal of Sydney, about 2000 pages more, which he sent to me direct by a vessel to Cape North, he having learned from myself my attention to visit that region. All these I distributed to Roman Catholics and Protestants, each and all of whom received them eagerly and thankfully. During my stay in this part I received the warm and kind hospitality of Alexander McDonald Esq., and also the courtesy and attention of Roderick McKenzie Esq., the kindness of these gentlemen will not soon be forgotten. They will have their reward. Mat. x. 40—42. I had service every day and was never more happy than while trying to direct all to "The Lamb of God." Oh for more faith and more zeal!

Yours in gospel labour,

AUGUSTUS SHIELDS.

Margaree, C. B., Oct. 4th, 1861.

To be continued.

For the Christian Messenger.

**Donation Visit.**

The friends of the French Mission will be glad to learn, that on the 24th Sept., a number of