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"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."—Paul.

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FUTURE RECOGNITION.

There are periods in every one's life when an earnest desire is awakened to the question, "Will we be able to recognize in heaven, should we meet them, the friends we knew and loved on earth?"

At times we may feel like throwing it aside as an untaught question, regard it as involving too much speculation to be of much profit, yet, in times of bereavement, when the heart-strings are drawn to their utmost tension, we are overwhelmed with the desire, not only to meet again these loved ones, but to know and be known by them in the "Happy Beyond."

To the position here taken, of course objections can be raised; but we are taking in our judgment, the side of the question which has the least, both in *number* and *force*; that meets a deep felt want of the soul; that gives encouragement to the Christian, and to the unconverted additional inducements to start for that city where *we shall know even as we are known*.

The size and nature of our paper demands brevity, and, if possible, that no portion of an article should remain over till another issue. Realizing this, we propose to give in a condensed form, some of the arguments in favor of future recognition.

Let it be remembered that there are but *two sides* to this question. We either *will* or *will not* recognize in the future world the friends we knew on earth.

If as an objection to the present position it should be urged, that not meeting them would cause disappointment, and the knowledge of their being in torment produce sorrow, we would reply (1) That in accepting as true the affirmative of this question we are not compelled to admit that the experiences of the soul will be *precisely* the same as here on earth. (2) Even in this present world there are limits beyond which our very relatives must not tread if they would have our sympathy in their hours of affliction. May this not be—but a type of our feeling towards those who knowingly and willfully resisted the offers of mercy, and have received, justly too, the reward of their deeds? (3) The question as to disappointment at not meeting them rests upon the assumption that in heaven we'll be *expecting* to meet those who have been rejected. But we are of the opinion that when earthly prejudice for our friend is removed, that our knowledge of his conduct in life coupled with the revelation made at the day of judgment will leave no room for expectation and hence no cause for disappointment, thus harmonizing with the plain declaration of the Scriptures—there'll be no sorrow nor crying. (4) A similar objection might be raised against the other side. A knowledge of our friends being somewhere in heaven, but not able to recognize them, would there not be an *ever anxious desire* to know whether the person passing us, or talking to us is not the dear loving friend of former years.

Now, if recognition in the other world is not possible, it must be either that the body has undergone such a change as to lose all traces of identity, or that the powers of the intellect are fewer in number, or have experienced in some way or other a radical change.

Briefly, then, we propose to show that though the spirit has taken its departure from its earthly tabernacle, it is clothed with a body resembling sufficiently its former one as to be at once recognizable; and that it retains, at least, the powers by which recognition took place on earth, and when attended by the necessary conditions of recognition here, similar results follow in the future world; *i. e.* recognition of friends formerly known.

We are informed that the faculties of the intellect, which is one of the three leading powers of the soul, are there. (a) The *presentative faculty*, or the faculty of acquisition and experience, the observing faculty by which we take knowledge of existing objects. (b) The representative faculty or the power to reproduce the outlines, at least, of objects previously witnessed. (c) The reasoning faculty or the power of thought, enabling us to arrive at legitimate conclusions from given premises.

In reading of the nature and glories of heaven, a city whose streets are of gold, its gates of precious stones, and in the midst of which is meandering a beautiful river, clear as crystal, proceeding out of the throne of God and of the Lamb, and having on its banks the tree of life, would lead us to suppose that its architect and builder had no doubt as to the ability of its inhabitants to *behold* and *admire* the work of His hands. The beautiful song heard by John while on the isle of Patmos, and recorded in Rev. v., shows unmistakably that the redeemed were in possession of their *reasoning faculties*, that reviewing the Saviour's work on earth and in heaven, they realized as never before the true character of their Redeemer, and through His death, they, though entirely unworthy, had been snatched from a terrible woe, and placed amid the eternal blessings of heaven, so that intelligently, and justly too, they could exultingly sing: Thou art worthy to take the book, and to open the seals thereof: *for thou wast slain, and hast redeemed us to God by thy blood* out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests.

In the foregoing it will be clearly seen that there are strong arguments not only in favor of the existence of the presentative and reasoning faculties, but also for *representative*, involving as it does the action of memory. In passing, we might say without fear of contradiction, that if by the material furnished by this last named faculty, memory recognizes the outlines of objects no longer seen, surely if the object itself should reappear memory would exclaim, "Why, this is the real object or person I have seen before!"

We notice in the song of the saints, to which allusion has already been made: a remembrance of the Saviour's death; they had been redeemed; and that by His blood; that formerly

they belonged to different kindred, and tongue, and people, and nation. Take again the Saviour's reasons for accepting some and rejecting others, and the nature of the difficulty created in the minds of the parties addressed. We do not find them asking such questions as: When did we live? Where did we live? Was there a world before this? Oh, no! But, when saw we *Thee* sick or in prison and came unto *Thee*? When saw we *Thee* a stranger and took *Thee* in? Or naked and clothed *Thee*? Hear the Saviour's reply: Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. These persons being able to *recall* their *past life* and their actions towards the disciples, and having explained to them again the close intimacy that ever exists between Christ and his people, all difficulty is removed, and no more questions are asked.

While the above passages are sufficiently strong to bear up the truthfulness of our position, we have still a stronger one in (Luke xvi. 19, 31) the parable of the rich man and Lazarus. In this we have standing out prominently three persons, Abraham, the rich man, and Lazarus, who formerly lived on the earth, but, even at the time of the Saviour had crossed the boundary of time. Abraham, perhaps, had never been seen on earth by either of the other two mentioned. The rich man and Lazarus, although living at the same time, in the same village or city, were entire strangers to each other, with the exception of having seen one another a few times. After death, we are informed that the rich man lifted up his eyes and recognized *afar off*, Abraham, and Lazarus resting on his bosom. The question might be asked, How was he able to recognize Abraham? Answer—They may have been contemporaries and saw each other on earth; or his appearance answered the description generally given of the patriarch; or other circumstances may have suggested it, and a *conversation* confirmed it, all of which we readily admit, may enter largely as potent factors in enabling us to recognize each other in the future world.

In reply to the rich man's request for Lazarus to come and dip his finger in water to cool his tongue, Abraham says: Son, *remember* that thou in thy life-time receivest thy good things and Lazarus evil things, &c. Here the rich man is asked to *recall* to *remember* the *circumstances*, not only of his own life but *even those* of Lazarus. In response we find no complaint of inability; no question such as: When and where did we live? To what good things do you refer? Is this not the only life we ever lived, and if any other life is it not a blank? But in addition to complying with the request, he remembers that he has five brethren living as he lived, and that their course of life would bring them to the same place of torment. We also notice that, notwithstanding a great distance and a gulf is between them, and though in different states, the rich man is able to recognize not a dear loving friend, but a *stranger*. Surely then if neither distance nor an impassible gulf rolls between us and our *friends* and we are living in and enjoying the same blessed state, would