

The God who implanted within us these aspirations, who gave us minds thirsting for knowledge, and who has spread before us the broad fields of Nature in the earth on which we tread and the circling heavens above us, this God will assuredly gratify this feeling, either by direct revelation, the ministry of angels or by the increase of mental strength.

Still more interesting and instructive will be the unravelling of the Mysteries of Providence. There is much, very much, in our present life which is dark and quite beyond our comprehension. Our pathway is often a rough one, overarched with clouds, and hard to be travelled. We walk by faith rather than by sight, and again and again we have to trust God where we cannot trace Him, for His dealings with us are sometimes quite bewildering. Our faith is sorely tried and subjected to the severest tests by much that is now enshrouded in gloom and mystery, and we are only reconciled to our lot by the Divine assurance. "What ye know not now, ye shall know hereafter."

Yes, we shall know as we are known, light will be poured upon every dark part of the pathway, every problem will be solved, and every doubt dispelled and difficulty removed. We shall then see that Infinite mercy dictated our afflictions and Infallible wisdom controlled them for our profit. The very troubles and trials which pressed so heavily upon us and which we so eagerly sought to escape from will be found to have been blessings in disguise, and to have done more than anything else to mould and fashion and fit us for the home above. Then will God's providential appointments be seen in their true character, and for the painful we will perhaps praise Him more than for the pleasant. And when under the purer light of the land above we study the records of that Providence that are now so obscure that no human penetration can read them, then will the life that now appears gloomy and disjointed be a brilliant chain of connected events, upon which every dark calamity endured will form a glittering gem.

Again, there have been and are many things of a national and general character which have appeared to us extremely strange. Great and good men have been martyred, the path of duty has been dyed with the blood of the best and bravest, thrones have fallen and nations have perished, iniquity has stalked abroad with cool effrontery, Truth has been trampled in the dust, earth has been little better than a hell, and the cry of the wronged and oppressed has risen to heaven. Looked at from the standpoint of the future, when the end will be seen from the beginning, all will be made clear and plain. "No volume will ever possess richer materials for meditation, or profounder exhibitions of the omnipotence, omniscience, omnipresence and infinite mercy of the Almighty; and there can be no doubt that the mighty multitudes who encircle the eternal throne will be indebted to the records of this book for much of their happiness as intelligent creatures, and for many of their loftiest and sweetest strains."

But richer, grander and better than all will be the joy derived from the study of the mysteries of redemption—a theme that will engage our highest efforts and ravish our souls with the holiest raptures. No other subject will ever equal this in importance, and amid all the wondrous works of God this will be invested with a grandeur altogether its own. As the sun in the material firmament dwells and belittles the orbs with which he is surrounded, so the works of the great Creator will fade away in the superior glory of the redeeming plan. On no subject do we now so delight to dwell, and from no other do we derive such sweet and holy pleasure. But about it there is much we do not know, much that we never will know, until, with enlarged and perfected capacities, we study it under the clearer light of the land above. Then we shall "be able to comprehend," in a sense we cannot now, the infinite dimensions of "the length, and breadth, and depth, and height of the love of God;" and when, amid the splendors of the heavenly city, we raise our song of thanksgiving, and unite with our fellow-heirs of that glorious inheritance in the shout of "Worthy is the Lamb that was slain," there will be such inflows of His glory into all the channels of our being as to "fill us with all the fullness of God."

In addition to the absence of evil, engaging in religious exercises, and in intelligent and holy meditation on the goodness of God in Nature, Providence, and Grace, there will be the pleasure derivable from social intercourse and conversation with our fellow citizens of the New Jerusalem. As the Bible speaks of heaven as an house, the grand idea is that we shall not only be together but rejoice in being permitted to know and love each other. There the communion of saints will be full and perfect, for the family will embrace all the good from all lands and ages. Adam and Abraham, Moses the law-giver, Aaron the priest, Joshua and Samuel will find appropriate work to do. David will pour forth more exalted strains of melody than ever echoed through the old-time temple; Isaiah will utter loftier conceptions of the glory of God than ever he uttered here; and Daniel may discourse again on "the deep things of God." John and Paul will not be silent on what they once so delighted to dwell. The glorious company of the martyrs will be there, those whose

names are on the glory-roll of the church will appear in the attire of the redeemed and wearing the livery of heaven. And there, too, will be found those from whom we have been parted and of whom we have so often felt to say—

O for the touch of a vanished hand
And the sound of a voice that is still.

Yes, we shall meet them there, and on the banks of the soft rolling river and under the shadow of the tree of life we shall renew the friendships of earth and tenderly talk of the long, long ago. Here, intelligent converse is a source of rich enjoyment, for by it the ignorant are instructed, and the wise made wiser still. There, there will be so much to talk about, so many matters to recall, so much to engage the attention! And it requires no stretch of imagination to picture to one's self the joy of later arrivals on being met and welcomed by the friends of former years and instructed in a thousand and one things with which they are necessarily unfamiliar but which are well known to those who have preceded them to the better land.

Again, new objects of interest will from time to time be presented to view, and from these will be derived additional delight. As the mind will be susceptible of infinite progress and of limitless expansion, it will require for its satisfaction not only variety of exercises but also freshness of material for thought and effort. Progress is a law of our nature; we are not what we were yesterday nor what we will be tomorrow, and what we may yet attain to is known to God and to Him only. All the glory of the future life will not be revealed at once, the bounty of the Divine Benefactor will not be exhausted at the beginning—nor will the treasure house of the Infinite be thrown wide open and all its wealth disclosed at the start. Maturity in bliss may be experienced the moment our feet touch the golden pavement of the New Jerusalem, but maturity of mind will never be reached, "long as eternal ages roll." For as the resources of the Almighty are inexhaustible, and as the mind is capable of endless development, so like as we "grow in grace" here we shall go "from glory unto glory" there, ever approaching the perfection of the Infinite but without ever reaching it, one day knowing all that Gabriel knows today, while not overtaking him, "For the Lamb that is in the midst of the throne . . . shall lead us to the fountains of fresh or living waters."

And to all this blessedness there will be no end. Here there is nothing permanent, nothing enduring. Night follows the brightest day. Sorrow succeeds the supreme enjoyment. Decay is ineffaceably stamped upon all things earthly or human. The most massive and magnificent creations of skill and genius have mutability imprinted upon them. The monuments of marble and masonry are not exceptions to the general rule, but must conform to this inevitable doom. Homes are broken up, families scattered, the strongest are laid low, and the words of Paul are literally and universally true—"Death reigns." But, blessed be God, all this will be changed by and by. No body will be weakened by disease, no mind impaired by age or infirmity. In that delightful region all will be permanent. The foundations of the city are firm, its walls are salvation, and its gates are praise. No blight will fall upon the home, no sadness on the soul.

No sickness there,
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's hot and feverish day;
No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eyes, no heavy hearts are there;
Care has no home
Within that blissful realm of praise and song;
Its billows break away and melt in foam
Far from the mansions of the spirit-kingdom.
R. WILSON.

BROADER, BETTER, HIGHER LIFE.

It Cannot so Change Our Duties and Relationships as to Really Extinguish Them. The many theories which men hold and advocate, relative to the "employments of the redeemed," show plainly that they are conjectures and speculations. One thing, however, would seem to be clear to the Christian believer. If the redemptive work of Christ is to go on till all enemies are subdued unto him, and God is all in all, they will find plenty to do in the immortal life along the line of effort to which Christ has called them. It is not to be supposed that any of "the redeemed" now feel satisfaction in the fancy of Jonathan Edwards, that they are hereafter to find delight in watching from the glorious battlements of heaven the vain struggles and sufferings of their lost brothers in hell; nor that the missionary spirit, now so strong in all branches of the church, will perish in the resurrection. "If any man have not the spirit of Christ, he is none of his;" and that spirit is "the same yesterday, today and forever." Filled with it, men and women go to the uttermost parts of the earth to carry the glad tidings of God's loving care to the most degraded of their fellowmen. Even the lads and lassies of the Salvation Army are now invading the hills of India to seek and to save the lost. If this Christian yearning and effort is to die out before its purpose is fully accomplished, we may well say that the promise of immortality is a barren and empty promise. And even if Dr. Talmage is right in asserting that "Heaven would be a dead failure, if there were no great lock-up," it is still incredible that the Divine

Love is so inferior to human justice as to withhold from the miserable prisoners all reformatory influences, and refuse them chaplains, pastors and teachers, "for the building up of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, and unto the measure of the stature of the fulness of Christ."

We need not doubt, then, that "the redeemed" will have plenty of active, useful and worthy employment in the life that is to come.

And when one reflects on how little even "the redeemed" here learn of that true life which is hid with Christ in God, how poor, and mean, and narrow our conceptions of the Gospel, and of the Heavenly Father it discloses, mostly are; how often we ascribe to him acts and motives that would be wrong in ourselves; how hard, unloving and selfish we are in our ways of life; how ready to "think of ourselves more highly than we ought" to think; and of our fellowmen as aliens and outcasts, rather than the children of God; it is easy to see that we have ourselves much to do and to learn before we shall inherit fully the kingdom prepared for us from the foundation of the world. What we know is that the life into which death ushers us is broader, and better, and higher than this. But this cannot mean that our duties and relations to one another will be so changed as to be really extinguished; nor that our hearts are to grow harder and more selfish. It must mean just the contrary. And is not that enough?

No dreary splendors wait our coming,
Where rapt ghost sits from ghost apart;
Homeward we go to Heaven's Thanksgiving—
The harvest gathering of the heart.
COSTELLO WESTON.

ONE WORLD AT A TIME.

The Higher Type of Religion Can Leave Heaven Out of Account.

In reply to your request to give my views on the question, "What shall we do in Heaven?" I can only say, I do not know. I do not think God intended me to know, or He would have told me. I do not think it important for me to know, or the Book which reveals all things important for my spiritual welfare would have contained a programme of celestial work. Probably God supposed that to prepare himself for heaven and to get there would take up all man's time, and there would be left no time for speculations about the being and employments of the redeemed. What the Bible says about heaven is chiefly of a negative character, and it requires a more enterprising imagination than mine to discover what is not revealed. I might quote a hundred texts, and I might give you my interpretations of them, but you and your readers would be employing your time more profitably in seeking to win Christ, and thereby win heaven, than in reading my speculations about what neither I nor any of my brethren know very much. I might tell you I thought heaven a place of rest and praise; but I think it more important to inform you that earth should be a place of work and prayer. I might say I believed that in heaven we should recognize our friends; but I feel it is more practical and useful to preach the recognition of friends on earth. I cannot help feeling that in our extensive hymnology of heaven there is a good deal of sickly sentimentalism. There are some people whose religion seems to consist largely in singing about "The Home over There," while the home down here is not a model of domestic felicity and bliss. I am not one of those who dwell very largely on rewards and punishments as motives for a pure, good life, and I think we will have a healthier race of Christian men and women in the church when they are induced to come to Christ from higher and more disinterested reasons than those which are drawn from the terrors of the damned on the one hand, and the joys of the redeemed on the other. I know that some men can do nothing apart from wages and salary, but I think that a higher type of religion which can leave heaven out of account in the desire to be as Christ was when here on earth. The question you propound, "What shall we do in heaven?" may thus be answered by another and more important question, "What did Christ do on Earth?"
L. G. MACNEILL.

SHORT AND SWEET—AND SOUND.

Pithy Paragraphs by Dr. Macrae and the Views of Other Clergymen in Brief.

In reply to your question, "What shall we do in heaven?" permit me to say: (1.) That the only source of information known to me on the subject of heaven in general is profoundly silent on that aspect of the question. It is part of my belief that the silence of scripture is not less inspired than is its speaking. To indulge, then, in speculation where the oracle has not definitely or precisely uttered its voice, would seem to me to savor of impertinence in the fullest (literal) sense of the word. (2.) Even if otherwise inclined to speculate regarding a theme on which all reverend and worthy theologians known to me have cautiously refrained from dogmatizing or, indeed, almost from expressing themselves—the theme, to wit, of occupation in heaven viewed generally.—I find myself provided with such ample employment in endeavoring for myself and to induce others to live for heaven, that no time is left and no disposition remains to be greatly con-

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cerned as to what any special "we"—editors or otherwise—shall find awaiting them to do, if and when they get to that state or abode of bliss hereafter.

D. MACRAE.

Busy Learning How to Get There.

In reference to your question, "What shall we do in Heaven?" my answer is, I don't know. My time has been so much taken up in finding out what I and others should do HERE to get there that I have paid little attention to the question you present. In Revelation it is said, "We shall walk with Him in light * * * * We shall serve Him," etc.; but what the nature of this service will be I know not.

T. H. CAPP.

Blessed in Enjoying God.

I believe that at the resurrection believers raised up in glory will be openly acknowledged and acquitted in the day of judgement and made perfectly blessed in the full enjoyment of "God to all eternity." Of the passages relating to the above I may mention: I Cor. xv., 43, 44; Luke xii., 8; Matthew xxv., 23; John iii., 2; I Thess. iv., 17.

ROBERT FRENCH.

More Important to Find Out the Way.

I can only say that as the only source of knowledge on this subject known to me is the Word of God, and as that is almost silent, I am not able to write anything worthy of mention. I think it is far more important for people to find out the way to heaven, and to have the assurance that they are going there.

G. BRUCE.

It is a Practical Question.

I regard it as a much more practical question than at first appears—practical inasmuch as one would naturally suppose there would be some relation between what we do here and what we shall do there.

A. MACDUGALL.

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8.40 a. m.—Express for Bangor, Portland, Boston and points west; for Fredericton, St. Andrews, St. Stephen, Houlton, Woodstock, Presque Isle, Grand Falls and Edmundston.

PULLMAN PARLOR CAR ST. JOHN TO BANGOR.

12.35 p. m.—Express for Fredericton and intermediate stations.

12.30 p. m.—Night Express for Bangor, Portland, Boston and points west; also for St. Stephen, Houlton, Woodstock, Presque Isle.

PULLMAN SLEEPING CAR ST. JOHN TO BANGOR.

RETURNING TO ST. JOHN FROM Bangor at 16.45 a. m., Parlor Car attached; 17.30 p. m. Sleeping Car attached; Fredericton at 11.15 a. m.; 12.00 noon. Woodstock at 10.20 a. m.; 18.40 p. m. Houlton at 10.15 a. m.; 18.40 p. m. St. Stephen at 9.55 a. m.; 19.45 p. m. St. Andrews at 19.20 a. m. Fredericton at 17.00 a. m.; 11.50 p. m. Arriving in St. John at 5.45; 10.00 a. m.; 14.00 p. m.

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