

### A THOUGHT ABOUT HEAVEN.

(Suggested by the Bishop's Sermon on All Saints' Day, 1904.)

People often think that Heaven must be a very monotonous place, because they learn that there the saints are at rest, or, at least are continually employed in singing and praising God. Therefore they naturally think that it must be monotonous, because here anything we do all the time becomes wearisome. Even our best services in church tire us very much if they are too long, but that is because we have bodies. In Heaven there are no tired bodies, only bright spirits of the saints, whose characters differ one from the other, therefore there must be great variety and yet great harmony in Heaven, for there all are one in Christ and Christ in God.

The notes of a musical instrument all differ one from the other, but when tuned and played on by a master hand they produce beautiful harmonies, so the saints, differing in character, touched by God's hand, make Music in Heaven.

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### CITIZENSHIP.

The Bishop took for his text this: "Our conversation is in Heaven." First of all what does the word "conversation" mean? In common use now it means "talk," but that is not what it means in the text, not what it used to mean when the Bible was first translated into English. The meaning of the word has suffered change. When St. Paul wrote these words to the Phillippians he did not mean "our talk is in Heaven;" no, the word ought to have been translated "citizenship." "Our citizenship is in Heaven." If we belong to Jesus, as we do, this earth is not our home, our city. The home of Jesus is in Heaven, and therefore ours must be there too. On earth we are only strangers and pilgrims journeying to our Heavenly Home.

St. Paul thought a great deal of his citizenship, and once when he was to have been scourged, he was saved by his privilege as a Roman. (his citizenship), for the Centurion was afraid when he heard that he was a Roman. Another time when the elders had him unjustly sent to prison he would not come out, but the magistrate had to come and take him out with respect. He thought a great deal of his Roman citizenship and the honor and privilege it conveyed. He also thought and wanted us to think about our citizenship as the children of God, and because of this citizenship we have many rights and privileges. We have first of all the privilege of Baptism, to make us members of Christ and heirs of the Kingdom of Heaven. Then we have the privilege of praying to God as our Father, but, above all blessings and privileges we have the privilege of Holy Com-