

bishops—practically three fourths of the whole number.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen we would solicit their statement in brief and concise letters in this department.

On Heaven and Its Employments.

SIR,—In a letter recently received from Mr. P —, he asks: "Shall we know each other in heaven?" There is no reason why we should not investigate and do all we can to ascertain from the Holy Scripture all that can be learned concerning heaven. It is a pleasing thought that in heaven we shall meet all our friends and old companions dear with whom we once did live. John Wesley says: "Had you stood by his bedside, when that dying saint was crying out, 'I have a father and a mother gone to heaven (to paradise, the receptacle of happy spirits); I have ten brothers and sisters gone to heaven; and now I am going to them, that am the eleventh! Blessed be God that I was born.' Would you have replied, 'that if I am going to them, they will be no more to you than any other persons; for you will not know them.' Not know them! Nay, does not all that is in you revolt at that thought?" Indeed skeptics may ask, how do disembodied spirits know each other? I answer plainly, I cannot tell. But I am certain that they do. This is plainly proved from one passage of Scripture, as it could be from a thousand. Did not Dives and Lazarus know each other in Hades, even afar off. Even though they were fixed on different sides of the 'great gulf.' Can we doubt, then, whether the souls that are together in paradise shall know one another? The Scripture, therefore, clearly decides this question. And so does the very reason of the thing; for we know every holy temper which we carry with us into paradise will remain in us forever. But such is gratitude to our benefactors. This, therefore, will remain forever. And this implies that the knowledge of our benefactors will remain, without which it cannot exist. And how much will that add to the happiness of those spirits who are already discharged from the body, that they are permitted to minister to those whom they left behind. An indisputable proof of this we have in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, 'I am of thy fellow servants the prophets, not God, not an angel, but a human spirit. And in how many ways may they minister to the heirs of salvation.' The figurative and poetical allusions of the Scriptures are symbols of substantial realities. Archbishop Whately says: "More is revealed to us on this subject than many persons suppose; so far, at least, revealed, that reason, aided by Scripture, may either, if not certainty, get strong probability on many points." Heaven is frequently set forth as a state, but that the eternal home of the glorified will be material is also clearly taught. It is represented as a perfect place as well as a blissful condition. The Scriptures refer to it as "an inheritance," "a city that hath foundations," "a better country." St. Peter said, "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." St. John says: "I saw a new heaven and a new earth, for the first heaven and the first earth passed away." The Saviour said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." We are assured that Enoch and Elijah passed into the better world with their bodies (spiritual bodies); and Christ ascended "into heaven itself" with the same body that, after the resurrection, partook of food, was seen and handled by His disciples. We read of angels partaking of food. These material forms exist in some definite region. There must be a heaven as material as the bodies that inhabit it. In the new heavens and new earth there shall be "no more sea." They shall hunger no more, neither thirst any more. There shall be no night there, neither shall there be any more pain, neither sorrow nor crying shall be there. There shall be no more death." In heaven there will be the recognition and reunion of friends. We shall "sit together in heavenly places" where the children will surely know each other. "Then shall we know even as we also are known." The memory will be enlarged, expanded and improved, so that we shall not only recognize those whom we have

intimately known here, but shall "sit down with" Abraham, Isaac and Jacob, with a host of the saints of God. Heaven is declared to be a place of rest. The apostle to the Hebrews says: "There remaineth therefore a rest for the people of God," and of the righteous "entering into his rest." And it is said in the Revelation, "Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them." It is not the rest of inaction. It is not work from which they rest, but labour. The redeemed are ever active. Their work is all spiritual, having regard to the spiritual protection, guidance and edification of human beings in both worlds. It is written that the glorified "serve God day and night in His temple." "They rest not day and night," and yet they have entered into the rest of the people of God. There will be unending and unwearying activity, but there will be no fatigue, nothing that shall make the service labour. Mohammed represented the blessings of heaven to consist in the luxury of idleness. He says, in the Koran, that the sainted are to repose on couches, "the linings of which shall be of thick silk, interwoven with gold, and the fruit of the garden shall be near at hand." There shall be no necessity for the saint to even turn upon his couch, in order to enjoy the fruits and fountain streams, for "beauteous damsels," blessed with perpetual girlhood, are to be ever at hand to supply the need. But this is not the Christian rest, nor the Scriptural representations of the happiness of heaven. The specific character of the employments of the redeemed we cannot determine. The Swedish mystic, Swedenborg, says: "The light of heaven is not natural like that of the world, but spiritual; for it proceeds from the Lord as a sun, and in its essence is divine truth. And the heat of heaven is spiritual, as well as its light, for it is from the same origin." Paul, on his way to Damascus, saw at mid-day a light from heaven above the brightness of the sun, shining round about him and them that journeyed with him (Acts xxvi. 13), and he calls the appearance of that great light a "heavenly vision" whence came the light and heat of heaven, but from Him who is the "Light of the world"—the Sun of Righteousness; the spiritual and living Sun. So did the Lord Jesus Christ appear to the disciples on the Mount of Transfiguration, for 'His face shone as the sun, and His garments were as white as the light.' So also did He appear to John when he was 'in the spirit'; His countenance was as the sun shineth in his strength.' It is plain that the light and heat from such a source must be spiritual in their nature. Swedenborg says: "The light of heaven is not natural like that of the world, but spiritual; for it proceeds from the Lord as a sun." He describes the appearance of the angels, garments, habitation, the surrounding scenery as far more magnificent than any ever seen on earth. Hills and valleys, fountains and streams, gardens and groves, trees and flowers, clustering vines and delicious fruits, such as were never seen in the natural world, all of such beauty as no language can describe. He tells us that children in heaven do not grow old as they do in this world. They never advance there beyond the period of early manhood or womanhood, but retain forever the freshness and bloom belonging to that age. As the child grows up to, but does not advance beyond youth, so those who die in old age return gradually in appearance to the state of early youth, and remain thus forever. Little children, after death, are conveyed to heaven and delivered to the care of angels of the female sex, who in the life of the body loved children." The Rev. Wm. Jay says: "Oh the pleasing work of a mother to rear a child in that better country free from sin, perverseness, pain, without anxiety and without fear." The Rev. Dr. Cheever says: "There must be a nursery, an infant school in heaven, a peculiar training of these buds and blossoms of immortal beings." Dr. Dick said that the sainted world prosecute their studies in arithmetic, astronomy, chemistry, history and anatomy. Mrs. Phelps, author of "The Gates Ajar," says: "Perhaps there will be whole planets turned into galleries of art, over which we may wander at will; or into orchestral halls where the highest possibilities of music will be realized to singer and hearer." The poet James Montgomery says:

"Beneath the shadow of the Tree of Life
I mark'd those rescued infants, in their schools,
By 'spirits of just men made perfect' taught
The glorious lessons of Almighty love."

Dr. Watts says:

"There is a land of pure delight
Where saints immortal reign,
Eternal day excludes the night
And pleasures banish pain."

There everlasting spring abides,
And never withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours."

Some of these views of heaven are more specula-

tions and theories. We turn from them to what the Bible says respecting the celestial world. The apostle St. John says: "I beheld a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed in white robes," uniting with the angels in their everlasting song of praise. "They rest not day or night, saying, Holy, Holy, Lord God Almighty, who was, and is to come." "The Lamb shall lead them unto living fountains of water." "They sing a new song," "Thou art worthy to take the book and 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." The presence of Jesus will constitute heaven.

PHILIP TOCQUE.

A Canadian Prayer-Book.

SIR,—I note that a suggestion has been made that the time has come for the Canadian Episcopal Church to have a Prayer Book and a Hymn-Book of its own. Three or four years ago I suggested, in your columns, the propriety of compiling one Hymn-Book for the whole Canadian Episcopal Church, part of the proceeds of which might be handed over, as is done in the States, to some benefit society specially connected with the Church. The compilation and use of such a book would do much to make the various dioceses feel themselves parts of one central body in a greater degree than they do at present; and it is only by knitting the various dioceses together as closely as possible that the Canadian Episcopal Church will take that place to which it is entitled from its numbers and its importance, or will be able to hold its own against rival denominations. A special Prayer-Book is another great link in the chain. Why should Canadian Churchmen be satisfied with using a Prayer-Book which practically relegates them to a secondary place as members of the Church of England? In their prayers they are made, and they consent, to ignore their own Governor-General and their various legislatures. In compiling a special Prayer-Book for the Canadian Episcopal Church, it might not be unadvisable to copy the American Prayer-Book. Many of the alterations made by its compilers are distinctly improvements—the two chief improvements being the omission of the Athanasian Creed and the Communion Service. With regard to the former, its omission from the English Prayer-Book is probably merely a question of time. I note, as signs which way the wind is blowing, that the clergymen of the Diocese of New South Wales and of the Episcopal Church in Scotland are seeking its disuse. Among the improvements in the American Prayer-Book are the following: In the collect for grace, the last few words are better and more intelligible than those in the English version. In the prayer for the Queen, and also in the Litany, the word "prosperity" is better than "wealth." In the prayer for the clergy, "bishops and other clergy" is better than "bishops and curates." In the prayer for all sorts and conditions of men, "the Holy Church universal" is better than "the Holy Catholic Church," especially as the former words are those used in the Litany. In the service for evening prayer, the American version has a "prayer for the President of the United States and all in civil authority," which is practically the same as that for the Queen in the English Communion service, except that instead of the words "have mercy upon the whole Church," it is "have mercy upon this whole land." In the Litany there are several verbal improvements, e.g., "from all inordinate and sinful affections" is preferable to "from all fornication and all other deadly sin;" "love and fear thee" is preferable to "love and dread thee;" "all women in perils of childbirth" is preferable to "all women labouring of child;" "with pity behold" is preferable to "pitiifully behold," especially as "pitiful" has sometimes a contemptuous meaning. In the second collect, evening service, the word "both" before "our hearts" is left out; the words in the English version being misleading, and sometimes even unintelligible to many. In the prayer for all sorts and conditions of men, instead of the words "for Jesus Christ, His sake," we find "for Jesus Christ's sake;" in the confession, "those who are penitent" is preferable to "them that are;" in the Lord's Prayer, "who art in heaven" is preferable to "which art," and "on earth" is preferable to "in earth." In the Communion service, instead of the two alternative prayers for the Queen, there are others much more appropriate. The marriage service is shortened, and many objectionable phrases are left out, as is sometimes already done both in England and this country. In the burial service, the first four verses are left out of Psalm 39, as are also the last five verses of Psalm 90, making the passages more distinctive and effective. There are other alterations, which being of a theological nature should not,