

Lamb may cause difficulties to us here on earth, all is simple, and just as it would seem that it should be, to those who live in that blessed place, whither we trust that we too shall one day be brought.

After all, when we speak of difficulties, when we are tempted to regard the doctrine of the Holy Trinity as a hard saying which men cannot hear, may it not be argued that from some points of view, even to us in this life, the doctrine is one easily to be received? Is not the picture of the Son of God—in other words, God Himself—stooping to our infirmities in order to preach a gospel of reconciliation, coming down to the condition of man in order that men might be raised up to God, dying in time that we poor creatures might live in eternity,—is not this picture, which is drawn so simply yet so nobly on the pages of the New Testament, something which plain people can regard with loving wonder, if it passes their power to understand the whole of it? Has it not, in fact, been proved by the experience of centuries 'hat somehow the divine power, the divine character, the divine love of Christ, do commend themselves to the highest intellects that God has made, as well as to the ignorant and the simple? No one can fathom the mystery of God's being; but every one can listen with a feeling of worshipping love to One Who says, in a tone which carries conviction to the heart that His words are real, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest.'

Now let me add a few words for the purpose of drawing one or two useful conclusions from the words which I have taken as a text.

In the first place, let it be observed that the occupation of creatures higher than ourselves, as well as those who, having been dwellers upon earth, have attained to celestial joys, would seem to be the adoration of the Holy Trinity. I apprehend that this does not exhaust the description of the occupation of the heavenly host. We read of angels as 'ministering spirits, sent forth to minister to those who shall be heirs of salvation,' from which we may conclude that there is active work for spirits before the throne of God as there is active work for God's servants on earth. Nevertheless, adoration of the holiness of God, service of worship and praise, a higher knowledge of mysteries, and a closer communion with Father, Son, and Holy Ghost than is possible here,—this may be regarded as an important part of the occupation of heaven. And if this be so, I think we may learn the lesson that adoration of the Holy Trinity is the most wholesome preparation of the soul of man for eternal life. It is not everything; there is plenty of hard, commonplace, wearying work to be done in this world, and the doing of this work is a necessary condition of spiritual health; but, depend upon it, we shall do our daily work most thoroughly, when our hearts are most in accord with those blessed creatures who offer constant worship before the throne of God. The best worshipper will be the best worker, and worship is the life of work.

Then, secondly, note those words which tell us that they "rest not day or night." But rest is that which to many a weary soul is the great hope of heaven; to many this world is full of labour and care and trouble. He who can give rest is the deliverer whom many a tired man or woman desiderates with heart and soul. Yes, this is easy to understand. But though there is no rest for the choir before the throne, there is no weariness. It is the sense of weariness which animates the cry for rest. The strong man who feels no fatigue delights in using his powers; the strong youth climbs the mountains; the healthy student enjoys his work by night and day; the man who is placed in a position of difficulty and responsibility rejoices in carrying the honorable burden put upon him, because he feels that he can do it. And so, doubtless, they who rest not day nor night before the

throne of God need no rest, because the presence of God is their strength, their joy, all that they desire or need.

Lastly, let us observe the continuity which ought to exist between the life of man on earth and the life of man before the throne of God and the Lamb. The work begun here should be continued there. The worship in which we have learned to join on earth should be the prelude to higher and more spiritual worship. The music of praise which we try to utter here with faltering voices, and sometimes with jarring notes and imperfect harmony, should lead up to those more perfect songs and choruses in which the whole host of heaven take part. How the gap between things seen and things not seen, between the temporal and the eternal, will be bridged over, we cannot say. If we fall asleep in Christ, we may be satisfied that in some way we shall wake up in his His likeness and be satisfied with it. But the great practical question is, how we can bring our lives here into the most complete harmony with what we learn that our lives must be in the great future, if that future is to be spent in the presence of God. There is much in this world to recommend to us a lower view of human life than that which is thus indicated; and if we strive to adopt the higher view, we may often find it to be painfully true that the spirit is willing, but the flesh is weak. Yet certainly we may hope to find assistance in our struggle by striving to peep through that door in heaven which was opened to St. John, and through which he saw and heard such wonderful things. Who will not feel himself strengthened for his daily task, encouraged to persevere, ashamed to fall back from his profession, steadfast in his determination to imitate Christ, who can hear daily the echo of that heavenly hymn, 'Holy, holy, Lord God Almighty, which was, and is, and is to come?'—*Sermons for the People, S.P.C.K.*

#### CONGREGATIONAL SINGING.

The "Church Congregational Music Association" was founded in England two years ago avowedly to provide 'simple, solid, devotional' compositions for use in the service of the Church, to induce composers to work on such lines as will best tend towards this end, and to acquire, when possible, the copyright of approved works. A circular recently issued gives the following description of the association's method: 1. The adoption of *preces* and responses, similar to the Ancient Plain Song, with a low reciting note (E), and sufficiently simple for general use. 2. The providing of the simplest and most expressive settings for canticles, when used instead of chants, fully printed with the necessary directions for people as well as choir; also the printing of the music over every word in the case of both canticles and psalter; the chants being low pitched, and no recitation note higher than B. 3. The placing of the music so provided in the hands of every member of the congregation. 4. The promotion of regular congregational practices, and the occasional meeting together of congregations for a united service, as may be arranged by the council. 5. The delivering of lectures, with illustrations, upon invitation of the clergy, in different parts of the country.

The principles and policy of the association are actively opposed by Church musicians and others who are interested in, or lovers of, a more elaborate musical service than any in which a congregation can take part. Not a few persons, moreover, see in the movement a real, though, perhaps, unavowed attack on the ornate forms of worship at present so much in vogue.

An interesting speech was made at the same meeting by Mr. J. C. Horsley, R.A., who pointed out that the Germans 'threw all their knowledge and science to the winds in the churches.' The veteran artist continued:

'Mendelssohn was one of my dearest friends, and he, Maofarren, Benediot, and others had told him that that was the great crux and secret; 'if you will have part singing in your churches you cannot have congregational singing.' There is, no doubt, much to be said for this view, and it is satisfactory to know that the congregation, whose right to join in public praise cannot be doubted, have now an organized body of champions, by whom that right will not readily be surrendered.—*Ex.*

#### MAN'S WORK.

Man's use and function is to be witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness. Whatever enables us to fulfil this function is, in the pure and first sense of the word, useful to us. Pre-eminently, therefore, whatever sets the glory of God more brightly before us. But things that only help us to exist are, in a secondary and mean sense, useful, or rather, if they be looked for alone, they are useless, and worse; for it would be better that we should not exist than that we should guiltily disappoint the purposes of existence. And yet people speak in this working age, when they speak from their hearts, as if houses, and lands, and food, and raiment were alone useful; and as if sight, thought and admiration were all profitless, so that men insolently call themselves Utilitarians, who would turn, if they had their way, themselves and their race into vegetables—men who think, so far as such can be said to think, that the meat is more than the life, and the raiment than the body; who look to the earth as a stable, and its fruit as fodder; vine-dressers and husbandmen, who love the corn they grind and the grapes they crush better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think it is to give them wood to hew and water to draw that the pine forests cover the mountains like the shadow of God, and the great rivers move like His eternity. And so comes upon us that woe of the Preacher—that although God 'hath made everything beautiful in His time, also He hath set the world in their heart, so that no man can find out the works that God maketh from the beginning to the end.'—*J. Ruskin in Fam. ly Churchman.*

#### DIOCESE OF FREDERICTON.

GRAND MANAN—Grand Manan was visited by his Lordship the Coadjutor Bishop on Wednesday, the 6th inst. In the morning at St. Paul's Church, Grand Harbour, he administered the rite of Confirmation to eighteen candidates, after which he delivered an eloquent address to a large and attentive congregation. The Bishop had to return to Fredricton on Thursday morning, but we hope that in the near future he will come again and make us a longer visit. The Church here is steadily increasing. Since the middle of March the Rector, Rev. W. S. Covert, has baptized twelve persons. Although times have been so hard on this Island for the last two years, improvements have been made in both Churches. A carpet has been placed in the chancel of St. Paul's, and two very handsome chairs in the Church of the Ascension, Northern Head. The evening services held throughout the week are much better attended than formerly, which is very encouraging.

The LORD'S DAY is to be unlike other days, and it is also to be marked by pentive characteristics which shall proclaim its dedication to God.—*Liddon.*

One noble act suggests another, one great sacrifice for truth prompts another.—*Liddon.*