

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

OCTOBER, 1879.

NUMBER X.

*"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.*

### Christ's Revelation of Heaven.

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#### THE LIFE OF HEAVEN.

##### I.

Direct revelations of the life to come are fuller as the Lord's own life deepens to its close. He sets himself, in His self-forgetting way, to meet the coming trouble of His disciples. He was about to leave them. The foretaste of hereafter lay upon their hearts. They would soon be as sheep without a shepherd. Too soon they would have the ache of painful memories, denial, forsaking, and betrayal. The shadows common to our mortal state were beginning to gather around them—and deeper shadows than these—and in these circumstances, the Lord strikes the great key-note of consolation, "Let not your heart be troubled," and tells them of that home to which He was going, from which He would return to receive them to Himself, in which He would gather them all about Him again, the home which they knew and the way which they knew.

Who that has ever experienced the dulness of spiritual apprehension, or the remoteness or vagueness of our vision of heaven, does not feel grateful to Thomas

for the words with which he met this announcement? Have not we also stretched our thoughts into the void and cried to the unseen to reveal its secrets? What are the hymns which are so dear to us, "Jerusalem the Golden," "O Paradise, O Paradise," and the like, but witnesses for the very yearning which was in the heart of Thomas? Our ordinary feeling is that we do not know enough of that unseen world, or of the way that leads to it, or of the mystery of the link that binds it to our present lives. And Thomas speaks for us all when he says: "Lord, we know not whither thou goest, and how can we know the way?"

After the manner of the Lord in His teaching, He speaks to the very heart of the felt need at once. Inverting the order of thought in His disciple's question—putting the "way" first, the "whither" next, He replies: "I am the way . . . no man cometh to the Father but by Me." He was going to the Father. And He was also the way to the Father. Thus rises amid the shadows of life here the great truth that the home which Christ has opened up to us is to be with God. To come to the Father is the last grandest fulfilment of our lives, the one eternal end to which Christ and all things in Christ are leading us—the very goal and ultimate purpose of our Christian