

ALGOMA.

MARY LAKE MISSION.—The regular Sunday school picnic for the mission, was held here on Thursday, the 10th inst. About two hundred and fifty assembled, being by far the largest gathering ever before witnessed here of Sunday school children. The day was all that could be desired, and every one seemed to enter heartily into the various amusements provided. Boating was the centre of attraction for those from the back stations, while on shore, a long programme of games, kept all in good spirits, and nearly one hundred prizes were carried off. Tea was served about half-past four.

The Rev. W. Crompton begs most gratefully to acknowledge the receipt of P. O. order for \$90, from the Children's Church Missionary Society, per Miss A. B. Yielding, Sec.-Treas., of D. C. W. A. Ottawa, to be used as he thinks best in the interest of the Church. The unexpected and voluntary nature of this gift adds considerably to its value. It was much needed for various objects, the chief, of course, being the Sunday Schools. Aspdln P.O., Muskoka, Canada, Sept. 24th, 1885.

RUPERT'S LAND.

The date of next meeting of the Synod of the diocese, has been fixed for the third Wednesday in October. The Rev. Mr. Green, late incumbent of St. Newall, has been appointed to Saint Ste. Marie, in the diocese of Algoma. The Rev. Mr. Barber, rector of All Saints', Winnipeg, has opened a private school, which promises to be very successful. The churchwardens of St. John the Baptist Church, Manitou, have sent in their resignations to the vestry clerk, and a meeting of the parishioners has been called. Things are not as they ought to be in this parish at present.

ENGLAND.

HOLY TRINITY, STROUD.—On the 23rd August, the Rev. Robert Linklater, formerly curate of St. Peter's, London Docks, and more recently curate-in-charge of the Winchester College Mission at Landport, Portsmouth, was inducted into the vicarage of Holy Trinity, Stroud-green. It will be remembered that the Rev. gentleman's appointment by Mr. Gladstone, led to a considerable display of feeling, and an appeal was even made to the Bishop of London to refuse him in institution. According to the *Times*, the congregation at the church on Sunday morning "numbered nearly 3,000." The ceremony of induction was performed by Archdeacon Hessay, who afterwards preached from St. Matt. v. 14, "Ye are the light of the world: A city that is set on a hill cannot be hid." After some general remarks upon his text, the venerable gentleman proceeded as follows:—

"To-day is the completion of my friend, Mr. Linklater's, external commission to labour here. He has been recommended to the Crown and presented to this living, as I understand, as a man of tried and useful work in the dioceses of York, of Bath and Wells, of London itself, and of Winchester, not from any private considerations. The Bishop of London has accepted him 'as a duly qualified clerk,' and has instituted him, as before God, to the spiritual oversight of the parish. And now, by the Bishop's mandate, which you have heard read, I have inducted him, led him in, that is, to that place of honor indeed, but also of terrible responsibility, which he is henceforth to hold among you. Now you are his and he is yours. He is not unexercised or unbreathed, as I have said, in the life combat, for such it is, which he has to maintain, for you and for himself, with all the world. And, whatever of ability, or of health, or of strength, or of earnestness God has granted him, or shall grant him, he will employ in your behalf. Whatever of acquaintance of human hearts, and with their joys and sorrows (and, alas! there are sorrows as well as joys), he has gained during the previous years of his ministry, he will devote to you. And, while he endeavors to strengthen those who already stand, he will also comfort those who are in any trouble with 'the comfort wherewith he himself is comforted of God.' Even if there be any 'adversaries' for a time, he will, with the Psalmist (cix. 3) 'give himself unto prayer' for them, and for himself, that we may win them. It would not become me to notice in detail what has been alleged against him, for it has been already before the Bishop, whose mandate I am simply carrying out. But one thing I must say. He has been supposed to be likely to lead you to the Church of Rome, because he was associated in a blessed work among the dock-labourers of London with that holy man, Charles

Lowder. Well, he was so associated. But did you ever read the record of the last days and hours of that man? How his bodily strength failed him in the mountains of a distant land, and he knew that the time had come when he must die? How, 'as the heart panteth after the waterbrooks, his soul thirsted for God, even the living God,' and how he desired 'the remembrance of the sacrifice of the death of Christ' on his dying bed? How, no priest of our own Church being nigh, one of the Roman communion would have ministered the Sacrament to him, had he conformed, even then, to what we throw off at the Reformation? How he withstood the temptation, convinced of the truth of those words of our Church contained in one of the rubrics for the Communion of the Sick? Let me read them to you:—'If a man, by any just impediment, do not receive the Sacrament of Christ's Body and Blood, the curate shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.' So died Charles Lowder, faithful to the Church of England. And I may tell you, though in his presence what has been one of the latest acts of Robert Linklater, later. To receive into our body a priest of the Church of Rome, who humbly desired to renounce his errors, and to embrace the purified and Scriptural communion of the Church of England. Nor is this the only instance in which he has led wanderers back to the fold—I mean wanderers in doctrine. For the way in which his ministrations have been blessed to those who have erred and strayed in the wilderness of sin, I might tell you of his work among the sailors of Portsmouth, of those wondrous gatherings of men of sturdy frames and sunburnt countenances, and hands horny with labour, whose heart he has 'touched with his earnest pleading—'Be ye reconciled to God.' There, as possibly here, he was, for a time, misunderstood. But he asked for help, the help of God, the help of his people in prayer, and the help came. And this is a strong reason why he desires your prayers. If he has them, he is convinced that he must, in like manner, win you. Having once said, in answer to an unexpected offer of the ministry of this place. 'Here am I, send me,' he has considered the offer as a call from God. He believes that those who are for the moment prejudiced against him are but viewing the Christian man from different points of vision, as did the Apostles of old. St. Paul viewed him in his faith, St. James in his works, St. John in his love, but all viewed him as redeemed by the Blood of Christ, and sanctified by the Holy Spirit.

The Archdeacon concluded with some further hearty words to the congregation on the mutual relations of pastor and people—commended their beautiful church, the harmony and proportions of which were symbolical of the beauty of the spiritual Church of the Great Divine Architect, and bade them to do their best to remove the debt which was still upon it. A collection was made for this purpose, and the crowded attentive congregation was dismissed with the Benediction.

The new Bishop of Salisbury, Dr. Wordsworth, is a son of the late Bishop of Lincoln. He is considered the most accomplished Latin scholar now living.

The new Bishop of Meath is Dr. Reichel, whose "views" are said to have points of contact with High, Low and Broad Church! A sort of three cornered arrangement apparently. Dr. R. is a very able man, and will add to the dignity and scholarly reputation of the Church of Ireland. Dr. Reichel's family has given more than one Bishop to the Moravian Church.

The London Scandal has proved a terrible reverse to the Salvation Army. It was proved that the worst case named by the paper which published the notorious appeals, was that of a girl abducted from her mother by the agents of this paper of General Booth, that they caused this mere child to be assaulted in the most infamous manner in a house of shame, that they refused to allow her to communicate with her mother or the police, and that they—i. e., General Booth and the Editor palmed off this case as a genuine case of terrible wrong perpetrated by a rich villain! The desire to gain popularity simply drove these scoundrels to the commission of a most dastardly outrage on a young girl in the cause of virtue! Another case of extremes producing contrary extremes. We condemned the paper alluded to at once, and are glad that our verdict coincides with that of all the leading English journals. The whole business, as we said, is believed to have been a mere political trick to aid the extreme Radicals by exciting the people against the rich. The very paper which was so moved to anger

against the upper classes said, "More crimes of this class are committed by the police and soldiers than all others put together." One of its commissioners has declared that "many of the worst offenders are working men." Yet, in spite of this there are papers in Canada who keep up the cry that the sin of seduction is a monopoly of the titled and rich!

Correspondence.

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

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

A MISSIONARY PRISONER IN BIG BEAR'S CAMP.

SIR,—When at Fort Pitt with General Middleton's column last June, Rev. Mr. Quinney and wife, who had escaped from Big Bear's captivity, came into camp. At the time of Frog Lake massacre they escaped from their mission at Onion Lake, and found refuge with the Mounted Police at Fort Pitt. When the police evacuated the latter place, Mr. and Mrs. Quinney shared the fate of Mr. McLean and family, Mrs. Delany, Mrs. Gowanlock, and other whites and halfbreeds who surrendered to Big Bear. The story of the hardships and anxieties of their seven weeks captivity, as I heard it from the lips of the escaped captives, is most thrilling. Mr. Quinney lost at Onion Lake all his personal effects, clothing, books, etc., etc. In fulfilment of a promise made at Fort Pitt camp, I am writing to Mr. Quinney, who has returned to his dismantled mission at Onion Lake. I purpose sending him a thank offering, for the restoration of peace and the return of our brethren from the front. Will any readers join me? Any donations sent to me for this purpose, I will forward to Mr. Quinney and acknowledge in your columns.

Your truly,
REV. CHAS. E. WHITCOMBE,
30 Matland Street,
Toronto.

THE PROTESTANT PURGATORY.

SIR,—It is a matter of deep regret, that the various Protestant bodies in their rejection of the future state, actually accept the Romish doctrine of Purgatory—almost in its entirety. Every one knows that Purgatory is supposed to be a place where spirits, separate from the body dwell:—a heaven to the good—a hell to the wicked. In heaven, soul and body must dwell together, if we believe in the resurrection of our blessed Saviour. He, the Everlasting Spirit, clothed in the human body, born of Mary, dwells in heaven now, as the earnest that all who have been washed in His precious blood shall be "like Him." As He is, so shall we be, who BELIEVE ON HIM, and do His will. Not spirits only, but bodies also.

Let me exemplify my first assertion. Do not we continually hear of funeral sermons, in which the preacher most positively asserts that the departed one has "climbed the golden stairs," and is now "dwelling in glory?" Do we not see pictures too, in many Protestant homes of "Mamma in heaven?" An angel form hovering over the couch of two sleeping babies. Pretty conceits but very Romish! Do we not know of little children being taught to pray to Mamma in heaven, that she would ask Jesus to watch over them during the coming night?

To have these beliefs—and they are usual ones—possibilities; it is necessary to have a place for departed spirits, as separate from the body. A purgatory, in fact, surely no Protestant, with his "open Bible," can believe in the reward of the just, before the coming again of Christ. For if the spirit alone, can enjoy all the happiness of the blest, what need to resurrect the body at all? "In my flesh shall I see God!" If we will diligently enquire, we will find a wide spread acceptance amongst professing Protestants, of this the Romish doctrine of Purgatory—as well as of the invocation of saints, as exemplified in my illustration. The latter is the logical sequence of the former. Our Church teaches Catholic truth as revealed in the word of God and none other. It was taught by her, through the early fathers, before the Scriptures had an organic being; just the same truth as she teaches now. Purgatory is an Italian exotic. Grafted diligently upon the pure root of Christ's Holy Church in Britain, and for a while choking her spiritual life; it was at last removed by the pruning knife of the Spirit, at the hand of her blessed martyrs of the Reformation.

Alas, that Protestants should hold so lightly, the truth purchased for them at such a price! Our Church teaches, that when the Christian dies, he falls asleep in Jesus, to awake with his own spirit