

that the souls of the blessed, according to their nature, considered specially for itself, so far as they are souls, had already their perfect blessedness. On the other hand the fathers were also right in saying that such souls so far as they were human souls and are so constituted that they inhabit bodies and are meant to be an essential part of man, had not yet their perfect blessedness. If there were some among the ancients (which cannot be denied) who left such a distinction out of consideration, and attributed to the souls of the righteous only a *privativam beatitudinem* or such a blessedness as that of being in their own nature freed from all evil, they have given too little attention to the matter. On the other hand Popish teachers of the present day make too much of it in assigning to such souls entire perfect blessedness in such a way that they had nothing more to expect or receive beyond the glorification of their bodies. We adopt the middle course with the fathers. And in this concurs also the saying of the ancients, that the souls of the righteous had already received *primam stolam* the first white robe, but still had to expect *duplicem vel binas stolas*.

Because they know that God has prepared for them a still greater blessedness; know that their brethren on earth are still engaged in contest; know that their adversary, the devil, still has dominion upon the earth as if there were no God in heaven, and his vengeance were to sleep for ever; know that separated from their bodies through the power of death, they must live out of their constituted position; know that everything of such a kind comes from sin (for death came into the world by sin, so that it has dominion over all men till Christ shall put an end to its dominion by His glorious appearing), therefore they long thereafter with heartfelt longing, but still in moderation, without fear, anguish, fretfulness, impatience, wholly acquiescing in God's will and ordinance, and well satisfied. That there is still something wanting to infinite perfection disturbs them as little as it does a youth, that he is not yet a man. But they long that body and soul should be crowned together on the great coronation day of the Lord. Their longing is especially indulged after the redemption of their bodies and reunion with them, as Bernard writes: This natural craving is so strong in them that even their whole love and desire does not yet freely go forth towards God; but, as it were, it is indented and wrinkled, &c. Dr. Delitzsch says, "This bold paper occurs in *Sermon iii. in Festo Omnium Sanctorum*." I venture to translate it as it may not be within reach of many.

"Whence hast thou this, O wretched flesh, and filthy, whence hast thou this? Holy souls, which God has stamped with His own image, long for thee; souls which He has redeemed with His own blood, wait for thee, and their joy cannot be fulfilled without thee, nor their glory perfected, nor their beatitude consummated. So strong in them is this natural longing that not even yet does their whole affection go freely forth towards God, but it is somehow contracted and wrinkled when they are bowed down with longing for thee."

Bernard regards the longing question of the souls (Apoc. vi. 9) as proceeding not so much from desire after judgment as rather from longing after the resurrection and glorification of their bodies, which will follow the day of judgment. The holy souls are *sine macula* (Apoc. xvi. 5); but to this well-justified longing they have aspired, yet not *sine ruga*. The end of the history of redemption, however, is a glorified Church, which has neither spot nor wrinkle.

No. 10.

BISHOP MARTENSEN.

This Danish bishop, who died lately, is known all over Europe for his exact learning and his strict Lutheran orthodoxy. His most famous work is that on "Dogmatics," whence the following is taken:

As no soul leaves this present existence in a fully complete and prepared state, we must suppose that there is an intermediate state, a realm of progressive development, in which souls are prepared and matured for the final judgment. Though the Romish doctrine of purgatory is repudiated, because it is mixed up with so many crude and false positions, it nevertheless contains the truth that the intermediate state must, in a purely spiritual sense, be a purgatory designed for the purifying of the soul.

Finis.

DIocese OF ONTARIO SUPERANNUATION FUND.

SIR,—The objection urged by "X" in your issue of April 26th have already been considered by the Committee of the Clergy Superannuation Fund, and they have, through R. T. Walkem, Esq., Q.C., placed a notice on the Synod Agenda Paper of an alteration in the Canon, which should receive the careful consideration, and I hope, the consent of the Synod. It was

felt that the scale of payments according to age seemed to carry with it the idea that the Fund was placed on a business basis, and that subscribers had a right to become annuitants in due time. This, of course, is a fallacy, as the Fund must depend—not in subscriptions from the Clergy, but on the duration of the whole Church as the diocese. It is not a business matter and never can be with the present, or even largely increased scale of payments. Then it was suggested that all should pay the same sum—say \$5.00, as a subscription. But a similar objection could be made to this as giving a claim on the Fund, which may or may not be allowed, according as there may or may not be a sufficient sum in the treasury.

Another suggestion was made, that the Fund be merged in the Mission Fund, as the support of the Clergy was the aim and object of the collections made on its behalf, and it mattered little whether they were still at work, or had finished their career of usefulness in the Church. This was also set aside, a resolution unanimously adopted, to recommend an alteration in the Canon, doing away with all yearly payments or subscriptions from the Clergy, thus giving all in the Diocese an equal right to the Fund, when it is necessary for the good of the Church, that any should be superannuated. It may be necessary to make certain limitations as to length of service in the Diocese—say fifteen or twenty years—but the general principle is undoubtedly the right one, and places the Fund in a true position before the Church. It is not a mere *charity*, but it is a continuation of that support to the Clergy which they received during their years of usefulness. Should this amendment to the Canon pass, the Mission Fund would be relieved in time of the pensions now drawn from it, and the appeal to the Church would not, I am sure, be made in vain. This is the strong feeling of many of the laity, and upon this liberality—and not upon the payments of the Clergy—must the welfare of the Fund depend. It would, of course, still be the duty and privilege of the Clergy to contribute from their scanty salaries as much as possible, that the Superannuation Fund may soon have a large sum invested, and that when old age or incapacity overtakes them, some provision may be made for their decent maintenance.

H. P.

THE WINE QUESTION.

SIR,—I observe a great deal of discussion recently in your paper on the wine question. Some years ago I went into a good deal of research on the wine question, the result of which was published in your paper. From all I have read on the subject, I infer that there were two kinds of wine. The one the natural product of the vine, unfermented and unaltered, the other fermented and intoxicating. With this clear distinction before us we can understand the Bible. There are passages which speak of wine as a blessing, there are other passages which represent it as the direct curse. This kind of distinction runs all through the scriptures. People in the Holy Land very often drink the juice of grapes freshly pressed and not fermented at all. In Nova Scotia there are two kinds of cider used. The one the natural juice of the apple, unfermented and unaltered, the other fermented and intoxicating. I have often drunk unfermented cider at the table of farmers, which they use instead of water during the apple season, and which is considered a good wholesome unaltered beverage. The celebrated Rev. Dr. Duff, in passing through France, Italy and Palestine, remarks:

"What is the Providential design in rendering this soil—favoured by a genial atmosphere—so productive of the vine, if its fruit become solely, either an article of luxury or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant at his meals in vine-bearing districts. Instead of milk he has before him a basin of the pure, unadulterated 'blood of the grape.' In this its native and original state, it is a plain, simple and wholesome liquid, which at every repast becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessity, not an intoxicating but a nutritive beverage. Hence to the vine dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of Scripture vindicated from the very appearance of favouring what is merely luxurious or positively noxious. Hence we cease to wonder how the Bible so often speaks of wine in conjunction with corn and other staple supports of animal life."

The wine of the Cana wedding is supposed by many to have been of the fermented kind. But some of the most eminent scholars who have made diligent investigation of the evidences, assert that the first was not fermented, and as to the other, though absolute proof is wanting, the presumption is very strong that it was not.

The Rev. H. R. Haweis, M.A., author of the "Four Evangelists," the "Picture of Jesus," &c. A man of culture and learning, and one of the most eloquent and popular clergymen of the Church of England—makes the astounding assertion in his "Picture of Jesus," recently published:—

"What more natural, than that Jesus knowing the inconvenience that would result if the wine ran short, should arrange with His disciples to bring plenty of wine, taking care to bring the best, and pour it into the host's own pots."

I am very much surprised that the Rev. gentleman has not been cited before his ordinary to answer for this heresy.

P. H. TOCQUE,

April 28th.

SKETCH OF LESSON.

SUNDAY AFTER ASCENSION. MAY 18TH, 1888.

"Ascended into the Heavens."

Passage to be read.—Ruth i. 1-9, 16-18, 22.

A famine in Canaan. In consequence, Elimelech sells his inheritance and goes into Moab with his wife Naomi and his two sons Mahlon and Chilion, to try and build up another home for himself. But here trouble and sorrow overtakes them.

I. *The Desolate Widow*.—First Elimelech dies. Then the two sons marry two Moabitish women, Orpah and Ruth (though this was against the express command of God); but very soon the two sons die, and Naomi is left without either husband or children. Naturally she thinks of her old home, and desires to return, as the famine is over. She commences her journey with both Orpah and Ruth, but unselfishly urges both of them to return to their families and friends instead of going with her among strangers. Orpah complies, but

II. *The Devoted Daughter*.—Ruth refuses. Still Naomi urges her to go back with her sister, but (vv. 16, 17,) Ruth steadily refuses, preferring to give up her family, her gods, her worship, in order unselfishly to attend on Naomi and lighten her load of trouble and care. At last Naomi yields, and the two travel together to Bethlehem, where they are welcomed, but with wonder at the change which trouble has wrought in Naomi, who sorrowfully tells her friends to call her Mara (bitter) as the Lord (she says) has dealt very bitterly with her. At last Naomi and Ruth are settled in their simple home, where poverty certainly is present, but where there is piety and godliness, and therefore peace and contentment.

Family Reading.

GIFTS OF POISON.

It is time that respectable merchants combined with consumers for the suppression of all gift, prize and lottery schemes in connection with the sale of articles or merchandise. These schemes are not only demoralizing to legitimate business and to the morals of the community, but in the extent in which they are being carried in the sale of articles of food have become a source of great danger to the public health. They are, no matter in what form they appear, nothing more or less than devices to swindle honest and unsuspecting people.

It is gratifying to learn that in some instances the officers of the law have taken hold of the matter. In New York, and also in Chicago, parties who in this way offered gifts to purchasers of their packages have recently been arrested upon indictments for lottery swindling. The latest candidates, both for public execution and criminal prosecution, are the manufacturers of the alum baking powders, who are both, by means of gifts and lottery tickets, disposing of large quantities of their corrosively poisonous compounds, which are so well known to be detrimental to health that no housekeeper will admit them to her kitchen knowingly. This form of swindle is not only being peddled from house to house, but under the promise of large profits to be realized, the manufacturers are entrenching themselves behind the counters of many grocers by getting them to offer the alum goods with the gifts or lottery tickets attached, thereby shifting the liability to prosecution, in part, upon other, and perhaps innocent parties. Every grocer or dealer, for instance, who sells or offers for sale any of the prize or lottery baking powders is a criminal in the eye of the law, and liable, upon conviction, to fine and imprisonment, while those who sell the gift goods,