

the root causes of the drink curse are:—greed, avarice, inhumanity, callous ignorance of those in high places of position and wealth, upon whom rests the awful responsibility of poisoning their tenants by foul habitations, and demoralizing, dehumanizing them by miserable, repellant, filthy surroundings.

There is a grand field for a social Reformation in this regard throughout every Canadian city, town and village. Until that reform is achieved, all the Scott Act or any legislation can do will simply,

"Film and skin the ulcerous sore,  
"While rank corruption mining all within,  
"Infects unseen—"

The drink curse comes from too deep a well of corruption to be cured by the policeman, who is now regarded as the great substitute for the gospel. The lower depths of society need lifting to a higher plane. The whole stratum must be upheaved. The classes at the base of population are worse off in comforts than in the dark ages, five centuries ago. Political, educational, repressive, policeman's baton legislation will never succeed in accomplishing this revolution. Social convulsions will soon come unless the burthen of life is eased for the poor. In the Church as a lever, with the Cross as a fulcrum, lies plenteous redemptive power, for they are the power of God.

#### DOES THE SOUL SLEEP BETWEEN DEATH AND THE RESURRECTION OF THE BODY?

BY W. J. M.

LAST week we showed by the Prayer Book that the doctrine of the Church is that after death the souls of God's people pass into a state of conscious felicity. The same doctrine is very largely acknowledged in the Church Hymnals. Many parishes use a Hymn book issued by that venerable society of the Church—the Society for Promoting Christian Knowledge. It is, therefore, not only a book sanctioned by the Church, but it is one of two hymn books the most extensively used. Of the 592 hymns, many of course refer to the condition of the soul between death and the resurrection. I might quote verses from upwards of thirty of them, which either imply or express the Church's doctrine that the soul of a true Christian at death still retains its consciousness and departs hence to be with Christ. Let me here quote a few specimens:

HYMN 245.

For well we know where'er they be  
Our dead are living unto Thee.  
Not spilt like water on the ground,  
Not wrapt in dreariness sleep profound;  
Not wandering in unknown despair  
Beyond Thy voice, Thine arm, Thy care;  
Not left to lie like fallen tree  
Not dead, but living unto Thee.

HYMN 201.

A noble army, men and boys,  
The matron and the maid,  
Around the Saviour's throne rejoice,  
In robes of light arrayed.  
They climbed the steep ascent of heaven  
Through peril, toil, and pain.  
O God, to us may grace be given  
To follow in their train.

HYMN 367.

There in celestial strains  
The ransomed captives sing;  
There love in every bosom reigns,  
For God Himself is king,  
Alleluia!  
We are travelling home to Heaven.

HYMN 515.

One family we dwell in Him,  
One church, above, beneath,  
Though now divided by the stream,  
The narrow stream of death.  
Lord Jesu, be our constant Guide;  
Then, when the word is given,  
Bid death's cold flood its waves divide  
And bring us safe to heaven.

HYMN 393.

Apostles, Martyrs, Prophets there  
Around my Saviour stand;  
And all I love in Christ below  
Will join the glorious band.

J. R., of Brockville, quotes with an air of triumph the words from the Book of Revelation, and which we repeat in our Burial Service: "Blessed are the dead which die in the Lord, even so saith the Spirit; for they rest from their labours." He evidently intends to put great stress on the words "they rest from their labours," for he has them printed in small capital letters. His intention, no doubt, is to impress his readers' mind with an argument—the argument being this, that they rest from their labours because they are asleep. But the Church does not believe in the sleep of the soul, and must regard such an argument as a perversion of the meaning of Scripture. Here, in Hymn 520, we have the Church's interpretation of the words, "they rest from their labours."

There is no night in heaven;  
In that blest world above  
Work never can bring weariness,  
For work itself is love.

Lord Jesu, be our Guide;  
Oh, lead us safely on,  
Till night and grief and sin and death  
Are past and heaven is won.

Having stated this—the Church's doctrine concerning the soul's condition between death and the resurrection—it is not necessary to follow J. R. in his attempts to set it aside. I cannot, however, but express my belief that it must baffle all human comprehension to conceive how he can identify this doctrine with that of the Romish Purgatory. I shall not say, what might with justice be said, of such an attempted identification. But let J. R., and others who may entertain his notions, be assured that no matter what they may write and say, plain, common-sense Church people will still continue to believe that the glorious company of the apostles, including St. Paul, are not slumbering in their graves, but being absent from their bodies, they are present with the Lord: that the goodly fellowship of the prophets, including Moses and Elias, who appeared alive at our Saviour's transfiguration, and the angel prophet, who appeared to St. John in Patmos, are not now in the sleep of death, but are in heaven, uniting with Cherubim and Seraphim in worshipping and serving the Lord God of Sabaoth; that when St. Stephen, the first martyr, saw the heavens opened and Jesus standing at the right hand of God, and prayed saying, Lord Jesus, receive my spirit. Jesus did receive his spirit into heaven, and has thus

received the myriads of martyr-spirits, who now constitute the white-robed army that worship and serve with the holy angels before the throne of God and the Lamb.

But what of the millions of penitent and believing souls, some of them near and dear to us, but now separated from us by death, and who were neither apostles, prophets, nor martyrs? They hoped that when they died they should be with Christ. Have they been mistaken? Are they slumbering unconsciously still in the darkness and corruption of the grave? So says J. R., but what says the Bible and the Church? Our Saviour when about to die on the Cross, said to the penitent and believing thief on the neighbouring cross, "This day thou shalt be with me in Paradise." Paradise is a place for conscious enjoyment and pleasure. When the dead thief's poor, broken and mangled body was laid that day in the grave, was he in Paradise? Was his grave Paradise? Was our Saviour's sepulchre Paradise? The Church says, because the Bible says our Saviour descended into hell which the American Church well explains by saying, "He went into a place of departed spirits. Therefore, between his death and resurrection he was not slumbering in the sepulchre. He has now ascended into heaven. But where is the soul of the penitent thief? Is he still sleeping in the grave? Has the Lord's promise to him failed? Did he not also, on the very day of his death, go with Christ into that world of departed spirits called Paradise? Even to doubt it, would be to doubt the truth of our Saviour's words of promise; and to believe it is to believe that the soul immediately after death is conscious either of happiness or misery. And so with all souls who depart this life. And so has the Church believed from the beginning, and shall continue to believe to the end, committing to the grave the bodies of her faithful members, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; but at the same time believing that the spirits of them that depart hence in the Lord, do live with God, and that all the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity.

#### CATHOLIC VERSUS ROMAN.

On Sunday, the 11th inst, the Rev. John Langtry, M.A., delivered the following discourse at St. Luke's, Toronto, in reply to the R.C. Archbishop's sermon "On the differences between the Protestant sects and the Catholic (Roman) Church."

Walk about Zion, and go round about her; tell the tower thereof.  
Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

Concluded.

The term Church is used more than a hundred times in the New Testament, and it is never once used as the name of an invisible brotherhood, but always as the name of that visible organized body to which Christ Himself applied it. On the very day after His baptism He began to call His Church out and gather it around Him. Shortly afterwards He proceeded to organize it into a visible society by the appointment of the twelve apostles, whom He sent forth to proclaim, as He Himself had done, "The kingdom of heaven is at hand." He appointed other seventy to aid them in their work. He promised to