

conduct and knows all human character. He does not come as a mere judge requiring to receive and sift evidence so as to arrive at hidden truth before being able to pronounce judgment. He comes prepared with all the evidence, represented symbolically by "the books which are then to be opened." The description given us of the solemn procedure of the Judgment Day are expressed in figurative language suited to present weak understandings of things spiritual and eternal; and it becomes us, therefore, neither to neglect the symbols employed for our instruction, nor to be rash, irrelevant nor dogmatical in our interpretation of them. We are told that our Lord comes prepared with "the book of life" which contains the "names" of all those who are to be openly welcomed, in body and soul, into life eternal. Such a book implies that a private judgment has already been passed upon them, both those who shall come with Him from the spirit world and those who shall be living on the earth at His coming, (see Rev. xx. 12, xxi. 27). The other "books" contain or represent the evidence for or against each soul upon whom public judgment is then to be pronounced; for we are told in Rev. xx. 12 that they are to "be judged out of those things which are written in the books, according to their works." Our Saviour, in the 25th chapter of St. Matthew's Gospel, when describing the Day of Judgment tells us of some things which will then be "revealed"—"hidden things of darkness that will be brought to light and counsels of the hearts that will be made manifest," to the grateful surprise and delight of some and to the shame and everlasting condemnation of others who shall be judged by Him on that great Day. By our Lord's account of the events of that day we are naturally led to infer that this grateful surprise of some and the shame and condemnation of others are to be understood of the inhabitants of this world who shall be alive at His coming rather than of those who had died and on whom a private judgment had already been passed. So that there is nothing in the surprise of either party to support the idea that there is a waiting and uncertainty among departed spirits in some intermediate place as to the issues of the Judgment Day, neither can I find Scripture favouring any such idea. The idea of an intermediate state or place between Heaven and hell, at least as a state and place for those who are to be admitted to Heaven, arises in some minds from a difficulty in believing that all souls who "die in the Lord," some of whom are very imperfectly sanctified, can be immediately after death fit for the holy enjoyments and employments of Heaven. It is supposed, therefore, that there must be some further preparation than was made in this world to fit, especially some souls, for the glory and honour and happiness of the world above. In fact this supposition calls for some kind of a purgatory, albeit not a purgatory of fire, wherein the soul will undergo a gradual cleansing before being admitted to see Christ as he is. But we find no such doctrine in the Scriptures. Moreover, the objections or difficulty should become very weak in view of our Saviour's description of the Judgment Day. He is to come suddenly. The then living multitudes are to be changed in a moment, in the twinkling of an eye. Many of the righteous then living on the earth will be found very imperfect even as we find them now. Yet the whole human family will be divided into only two classes, the righteous and the wicked—the wicked at His left hand, the righteous at His right. To these—the righteous—He will give the welcome to life everlasting in the kingdom prepared for them from the foundation of the world. No purgatorial cleansing, no waiting for further preparation is mentioned or indicated; on the contrary it seems to be a sudden change from earthly imperfection to perfect holiness and life eternal in the kingdom of Heaven. We are told, however, in Holy Scripture that there will be different degrees of honour and glory in the better world above, just as there will be different degrees of condemnation and punishment in the world of woe. In our Father's house are many mansions, and as in this world some mansions are more beautiful than others, even so in Heaven there will probably be some habitations more distinguished than others for beauty and glory—the rewards of those souls who have better than others served the Lord on earth. Some Christians while on earth lay up more treasure in Heaven than do others, and may therefore warrantably, according to our Saviour's promises, expect to enjoy there a proportionate honour and the reward of their diligence in this present world.

I have thus answered according to my ability the important question—"Where do human souls go to immediately after death?" My answers have been obtained exclusively, I believe, from the Word of God. The Prayer Book when fully interpreted is, I believe, in full accord with the doctrine of these answers. Thus in the prayer for Church militant we pray that we may be, with the faithful departed, "partakers of the heavenly kingdom;" and in the

burial service we acknowledge that "the spirits of them that depart hence in the Lord do live with God and are in joy and felicity." As already noticed we sing this same doctrine in the *Te Deum*. In the S. P. C. K. Hymn Book, in upwards of thirty hymns refer to the immediate hereafter of departed saints, the same doctrine is either expressed or implied; only one or two hymns being exceptions. Even the hymn "Oh Paradise!" endorses it thus:—

"Oh Paradise! Oh Paradise!
'Tis weary waiting here;
We long to be where Jesus is,
To feel, to see Him near."

Where is Jesus to be seen? In Heaven. "He ascended into Heaven." There only is He to be seen as He is, seen face to face, seen near. But the hymn regards Him as in Paradise, and therefore regards Paradise as Heaven. The resurrection and the final judgment for ought we know may not yet be for a thousand years to come, and that would be another "weary waiting," longing, in an intermediate state to see the Lord, which could not to a true saint be called a state of "joy and felicity." We prefer St. Paul's faith and hope—"Absent from the body; present with the Lord."

(Concluded).

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

KINGSTON.—At a meeting of the Anglican clergy of this city lately, and of many influential citizens convened by Chancellor Henderson, who has been appointed local secretary by the Funeral Reform Association of Great Britain, the following resolutions were unanimously adopted:

Resolved that this meeting approves of the objects of the "Church of England Burial, Funeral and Mourning Reform Association," and would ask the co-operation of the ministers and members of all Christian bodies.

1. In promoting a fuller appreciation of the idea of Christian burial.
2. In encouraging burial in perishable coffins in the simple earth.
3. In simplifying and cheapening funeral and mourning ceremonials, avoiding excessive floral decorations, abandoning the use of crapes, scarves, feathers, velvet trappings and the like, and exercising economy and simplicity in everything appertaining to the funeral.

This meeting would further suggest that these objects be commended from the pulpits of the city churches, and that the names of those willing to assist in carrying them out be enrolled by the local secretary in a book kept for that purpose by the Rev. R. T. Burns at the Kingston post office.

TORONTO.

An Imposing Demonstration.—At the inauguration of the newly elected Mayor, Mr. E. F. Clarke, the Council Chamber presented such a sight as had never before been witnessed in that hall. The gathering represented the leading interests of the city by its most honored citizens; ex-Mayors being present in unusual numbers, besides clergy and other prominent persons, official and professional. The Bishop of the diocese opened the proceeding with prayer. Mr. Clarke, the new Mayor, was, indeed, highly honored, and was intended to be. But the true reason for so unusual a "demonstration in force," as military men say, was to emphasize the lesson given to a certain class in Toronto by the recent elections, when their men and their schemes were ignominiously defeated. The Wesleyan ministers, and a few others, had set their minds upon ruling the city. They had given up gospel preaching to stumping for their candidates. Against this the good sense and the independent feeling of the citizens was aroused. The interference of Roman Catholic priests in elections was bad enough, but to have every Methodist preacher on the stump was felt to be an insufferable nuisance and outrage. At the Metropolitan Church, so-called, a sumptuous banquet was all ready for the victor and his friends on election day. Alas! the victor was not the nominee of the banqueters, and so the feast was abandoned to the poor! We trust the Mayor as honored will prove worthy of the people's trust and put his slanderers to shame.

St. Matthias' Church Sunday School children had their annual Christmas entertainment and distribution

of prizes last week in St. Andrew's Hall. The clergy of St. Matthias' were there, as also were a large proportion of the congregation, enjoying the proceedings of the evening.

At Home in the Church of the Ascension Sunday School last week was most successful. About 600 members of the class and their friends were present. During the evening Rev. H. J. Baldwin and Rev. R. A. Bilkey, along with the superintendent, Mr. M. Currie, delivered addresses of welcome. The Buchan family supplied the music for the occasion.

St. Philips.—There has lately been organized, in connection with this Church, a Bible class for the study of the Institute Sunday School Lessons for each week. The class meets in the room which has lately been fitted up under the chancel of the church every Friday afternoon at half past four o'clock. The rector extends a warm invitation to all Sunday School teachers and elder scholars in the west end of the city, who are interested in the study of those lessons, to attend.

NORWAY.—A window has been recently placed in the Church of St. John, as a combined memorial to the late Rev. James Beaven, D.D., the first incumbent of the church, the late Rev. W. Stewart Darling, Peter Paterson, Esq., and J. Lamond Smith, Esq., who for many years were churchwardens of St. John's. It is a Christmas offering from members of the various families whose names are represented. The window is the production of Messrs. McCausland & Son, of Toronto, and as a beautiful and elaborate piece of art work in glass is probably unsurpassed in Canada. The subject "The angels adoring Christ," is altogether original both in design and coloring. Christ standing in the centre compartment on clouds is seemingly listening with delight to the salutations which come from angels all around him, their pure faces radiant with the lines of Paradise, veiling themselves before the ineffable glory and majesty of the risen and triumphant God-man. In the circle occupying the apex of the window an angel form is visible holding in the extended hands a band with the words "Gloria in excelsis Deo" inscribed thereon. The coloring of the glass is admirable, and viewed in its entirety, the window is in execution, design, grouping, and the general character of the representation, entitled to be considered a genuine work of art.

HURON.

The Ruri-Decanal Chapter of the County of Norfolk met at Delhi, on the 11th inst. The meeting took place in St. Alban's Church, the Rev. John Gemley, R.D., in the chair. The Rev. J. R. Newell was re-elected secretary of the deanery. The statistics of the various parishes of the deanery were compared with those of last year, and showed a considerable increase in the amounts given to missions and other objects recommended by synod. The church in Norfolk is in a prosperous condition, and is steadily advancing. The next meeting of the Chapter will be at Port Dover.

Rev. Rural Dean Gemley and the Rev. J. R. Newell attended missionary meetings at Delhi and Courtland, on the 11th and 12th respectively, in the parish of Rev. E. Softley. Mr. Gemley spoke on the subject of foreign missions, and Mr. Newell on that of domestic missions. On account of the intense cold the attendance at the meetings was not large, but the collections were exceedingly large.

WANSTEAD.—At the close of the services in connection with the Christmas tree, the young people of the congregation presented the incumbent with a valuable cutter robe.

WYOMING.—As usual the service on Christmas day at St. John's was well attended and cheerful. The offertory, which amounted to \$27, was presented to the incumbent.

During the progress of the exercises in connection with the presentation of prizes to the children of St. John's Sunday School, the excellent and indefatigable superintendent, Mr. Dale, was made the recipient of a beautiful album, and also a valuable piece of silverware by the older scholars of the school. Mr. Dale, who has been most assiduous in his efforts to promote the Master's cause for the last fifteen years, thanked the pupils most heartily for having again shown their appreciation of, and sympathy in, his good work in their behalf.

Report of treasurer of the Churchwomen's Jubilee Offering to W. & O. Fund, of Algoma; presented at