

early date, under the Church of England in this Diocese. The Romanists, as many are aware, have already an Institution for Indian Children built at a cost of about \$80,000, and supported by Government. This Institution is for Blackfeet Indians. The Church of England has nothing. Are we content to see children taken from us and placed in this Institution to be taught the pernicious and Anti-Christian Doctrine of Rome? without putting forth any efforts to frustrate their design. Are you aware that every girl saved now means a family in the next generation? Are you aware that many of our young girls are led astray, whilst young, by unprincipled people, sold by their parents to sin? Are you willing to let them go on in the ways of sin, because for a few dollars you will not put forth efforts to rescue them?

Christian Brothers and Sisters, you have the means which the poor Missionary has not, we are willing to undertake the work—will you not give us the small sum required to complete the buildings. Are there not many who could give \$10, \$25 or \$50 and not miss it? My dear wife has a class of about 18 girls, but we want to get sufficient accommodation to enable us to shelter 10 or 12. Others will come during the week day, but we want to have about 12 to reside in the Home. These will chiefly be gathered from those Indians living some distance from the Mission House. To complete the necessary alterations from \$1200 to \$1500 is needed. Who then will come to the rescue of our Indian Sisters? Cannot the Sunday Schools of Canada help us? Christian Teachers of our beloved Church speak to the children on our behalf. Christian Shepherds of Christ's flock cannot you help us? plead with your congregations on our behalf.

Secretaries of the W. A. M. lay our needs before that noble Institution, and get the ladies to collect for us. Let not our beloved Bishop's second appeal be in vain. But show us that you are resolved to save the young girls from Heathenism and the errors of Rome, even though it be at a little self-sacrifice. We are anxious to commence the building by the first of March. "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. xxix. 5. Marginal reading, "Fill his hand." Will you not respond like Israel of old, for this is the Lord's work. For the love of Christ, I pray you let us not plead in vain, but let each one give of the substance God has given them, and having done this follow the work with your prayers.

Brothers and Sisters in Christ, pray with us, and for us, and for our poor Indians that the Holy Spirit may be poured upon us, and God's choicest blessings rest upon this people. Subscriptions can be sent to the Bishop, Calgary, Alberta, N. W. T., to Messrs. Cowdry Bros., Bankers, Macleod, Alberta, or to myself. Lay not this aside, but help us that we may commence the work as early as possible. Your ser-
in Jesus, SAMUEL TRIVETT.
Macleod, Alberta, N.W.T.

SECOND COMING OF CHRIST

SIR,—In answer to Mr. Grant's letter which appeared in your paper Dec. 20th, asking my views about the three advents and the second coming of Christ. To enter fully into the subject would occupy the whole of your paper. With regard to the three advents, there is no such doctrine. It is neither taught in Scripture nor by the Church. Only the first and second Advents are spoken of. The four Sundays in Advent, in the Prayer Book of the Church of England, point to the first and second coming of Christ. The Apostolic and Ante-Nicene Fathers refer to it. The writings of these Fathers have been translated into English, so that now every English reader may read them for himself. It has been calculated that, one verse in every twenty-five, or 300 verses of the New Testament, speak of the "Coming of the Lord." The ancient Creeds called the Nicene and St. Athanasias, have crystallized it in their confessions. And the fourth article of the Church of England refers to it. The second coming of Christ has been denominated "the very pole star of the Church." It is as much the ground of comfort and hope to New Testament believers, as His "first coming in the fulness of time" was to Old Testament believers. What are we to understand by the coming of the Son of Man? There can be no question but that Christ's coming in Scripture has different significations. He comes to every man at death, and to believers in particular. He comes to us in the revelation of the Gospel. He comes to us in the operative influence of His Spirit. He came in the calamities of the Jews which culminated in the destruction of Jerusalem. This is called Christ's coming in His kingdom. "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom." He came when Constantine embraced the Christian religion, when Paganism was overthrown and Christianity ascended the throne of the Caesars. He is to come again at the last day, visibly and corporeally, "in His own glory and of His Father's with

the holy angels, with a shout, with the voice of the Archangel, and with the trump of God, to judge the world in righteousness." "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven." His ascension was visible, so will His second coming be. They saw Him go, and they shall see Him come. When shall these things be? The time of the second advent of Christ no one can tell. It is unknown to all created beings. Yet men have speculated about the time, and have broached various theories about the second coming of Christ.

Millenarianism or Chiliasm, is the doctrine of two resurrections. (Rev. xx.) the first, that of the righteous dead at the time of the second advent of Christ, and the second, that of the righteous and the wicked at the end of the world, and a personal corporeal reign of Christ between them, for a thousand years upon the renovated earth. Four or five years ago a Conference of Bishops, professors, and ministers of various denominations met in one of the Episcopal Churches in the city of New York to discuss the doctrine of the Second coming of Christ. Each ventilated his own opinion. There were as many different theories as there were papers read in the Conference. According to one the thousand years will be occupied in judging the righteous; according to another, Christ and His risen and glorified Saints are to dwell visibly on the earth and reign for a thousand years: according to another, the risen and glorified Saints are to be in Heaven, and not on earth, any more than the angels now are; and yet they are to govern the world; according to another, the Bible divides men into three classes: the Gentiles, the Jews, and the Church of God, and the prophecies relating to the Millennium are understood to refer to the relative condition of the Jews and Gentiles in the world, and not to the risen and glorified believers in heaven; according to another, this earth, changed no more by the fires of the last day than it was by the deluge, is to be the bright, blessed, and everlasting home of men made glorious and immortal in soul and body; and according to another still, there are two heavens, one here and one above; two Jerusalems, both to continue for ever, the one on earth, the other in heaven, the one made with hands, the other without hands, both endless; and men will continue for ever on earth, living and dying, happy but not perfect, and when they die, will be translated to the kingdom which is above. Such conflicting conclusions show us how little the most learned and wise men know of the future.

In the Apocalypse the twentieth chapter, the fourth, fifth, sixth and seventh verses, we read about the Saints reigning with Christ a thousand years. The Rev. G. A. Cleaveland says: "Strictly speaking, this is the only millenarian passage in the whole Bible. Other passages, however, are supposed to relate to the same subject, and are, therefore, made to do duty in the interpretation of this one. Remembering, that no other passage in the Bible makes any mention of the thousand years' reign of the Saints, let us note carefully a few facts with reference to the one.

(1.) Not a hint is given in it that the Christians who are living on the earth when the millennium begins, or while it is in progress, will have any share in it. (2.) Those who are spoken of as thus reigning with Christ, are not even the whole number of the pious dead; but only those who had suffered for the truth in this life—those who had been put to death for the testimony of Jesus and the word of God. (3.) Not a word is said of their living on the earth while this reign is in progress; and (4.) our Lord's second coming is not mentioned once in the whole passage. We find not a vestige of authority in the Word of God for connecting the doctrine of the millennium with that of our Lord's second coming to the earth: and not a shadow of proof that its scene will be the earth. But what, then, and where perhaps, also, when—will it be? Turning to the only portion of Scripture which describes it, we find it represented as a special blessing given by the Lord to those who, in this life, had been brought into persecution, suffering, and death, through their zeal for His cause. It is given to those who have laid down their lives here rather than prove recreant to their trust as followers of Christ. Instead of remaining in the 'intermediate state' until the final resurrection, they are associated with their Lord in His government of the world and the extension of His kingdom among men. This is the special reward of those who have been faithful even unto death; and this is the millennium. Is it on this fact that the Romish heresy of invoking the intercession of the Saints is founded, as their heresy of purgatory is based on the truth concerning the intermediate state of the departed? Believing that this special blessing is given to the martyrs, we shall be better able to understand how it has been that, taught and upheld by the Spirit of Christ, men have rejoiced in being accounted worthy to suffer shame for His name. It will help to explain the songs of rejoicing which have risen above the creaking of racks and the crack-

ling of death-fires. Does it not put a deeper meaning into the words of our Lord: 'He that loveth his life loseth it; but he that hateth his life in this world shall keep it unto life eternal.' There is a difficulty in explaining on any other ground the saying of St. Paul: 'I have a desire to depart and be with Christ,' so that it shall harmonize with the doctrine of the intermediate state of the dead. But with this view of the millennial reign of the Saints the difficulty disappears."

PHILIP TOCQUA.

WHY ARE THE CHURCHES CLOSED.

SIR,—Being in the neighbourhood of St. Simon's church the other day, I went with the intention of entering it, but was astonished to find every door locked. Then having occasion to go down town I determined on going into St. James', but failed to gain entrance. I was pained to find a large central church such as this shut to the public, and I earnestly hope that these two churches which I tried to enter are not a sample of our Toronto churches. Why are people thus compelled to be content with only a Sunday use of the churches? It is painful in the extreme to a Catholic Churchman to be thus debarred from that which is not only a privilege, but a right of the people.

A "VISITOR" IN TORONTO.

THE AMERICAN CHURCH AND ANNEXATION.

SIR,—The question as to the annexation or non-annexation of Canada to the United States is one which the Church in America has nothing to do. It is purely one of politics. If the Canadian people desire to become members of the United States Confederation, then the bishops and clergy would be lovingly greeted by their brethren across the line, and accorded a most hearty and a most brotherly welcome. But the Church in this country would be the last to countenance any agitation in favor of such a measure, or to oppose it if it were likely to be carried.

At present, however, I fancy the American nation is not in the least concerned in the question, which is in no respect so burning as that of the future of the Confederation under the administration of General Harrison. The agitation troubles men's minds over here much less than the facts that Canadians seem more likely to annex Michigan, Maine, and other adjacent States by their persistent immigration, and their driving American-born workmen out of their situations through their willingness to accept much lower rates of wages than the native population can live on. It may, however, be remarked that, so far as the Canadian Church is concerned, it would not be to her disadvantage if she were broadened out, and her miserable sectionalism eliminated by becoming an integral portion of the Sister Communion in the United States.

At the same time, please do not imagine that these words of mine presume to voice the sentiments of the American Church. But they do represent the private sentiments of any bishop or priest I have interrogated on the subject. The official sentiment of the Church as a whole can be declared only by the General Convention. I do not, however, imagine that that assembly will deem the matter worthy of any serious thought, till it has reached the stage of an accomplished fact, and the Canadian Dioceses are merged in the jurisdiction of the presiding Bishop and his Episcopal brethren. Till that takes place, which will hardly be in our time, the DOMINION CHURCHMAN may possess its soul in patience as to any interference one way or the other on the part of the American Church.

AN ENGLISH PRIEST IN AMERICA.

New York, Jan. 19th, 1889.

NEPIGON MISSION.

SIR,—Kindly permit me through the medium of the DOMINION CHURCHMAN to thank our many kind friends for gifts both of money, and clothing, books, papers, medicines, kind and sympathetic letters, sent between September and January, but which, (owing to the mildness of the winter and the impossibility of not being able to open a winter road)—we have been unable to acknowledge. Will the friends of this mission be kind enough to pardon the missionary if he cannot be punctual in responding to letters and communications, received at times, when to send out a mail is an utter impossibility? I arrived here at the post office 2 days ago with a number of letters which I had written more than a month before, and which were tied in the mail-bag waiting for the first cold spell to freeze up the Lakes and River. Not one Indian in the Mission would accompany me. They said the journey would be dangerous, and that they would surely fall thorough the ice and be drowned. So myself and our white carpenter who built our mission house and also hopes to build our new church if