

from a cloud pours, by means of these tracts, vitriolic literature calculated to create the proverbial tempest in the aforesaid parochial teapots. Parishes where the Bible is not a closed book we presume have no use for Mr. S. H. Blake.

For more than a quarter of a century Mr. S. H. Blake has posed as a most vehement Protestant, and as such has been engaged in this apparently delightful occupation of stirring up strife, and yet we do not hesitate to say that no single man in Ontario has done more indirectly to advance the cause of Romanism than this same Mr. Blake. We are surprised that it has never occurred to Mr. S. H. Blake that his policy of continually setting his fellow-Churchmen by the ears, and provoking them to wrangle and quarrel with each other over trifles, cannot but have a most injurious effect not only on the Church of which he professes to be a member, but also on the Romanists whose errors he professes so greatly to deplore. They and the more ignorant of Mr. Blake's followers will naturally assume that the Reformation turned upon the trifles which Mr. Blake makes so much of, and will naturally lose sight altogether of those far weightier causes which were its sole justification. If it were true, as Mr. S. H. Blake seems to suggest, that the principles of the Reformation rest on such insignificant questions as whether or not a cross shall be placed on the Communion Table, or whether or not choristers shall be clothed in surplices, or whether or not the service of the Church shall be sung or said—then all we can say is that Mr. S. H. Blake has simply established that the Reformation was a most wicked proceeding and without a particle of justification. It is because we are firmly convinced that the Reformation was most thoroughly justified by good and solid and irrefragable reasons, that we protest against such trifles as we have mentioned being exalted by Mr. S. H. Blake to the position of fundamental principles of the Reformation.

The Reformation was not a tailor's question, as Mr. Blake seems to think. Are Romanists likely to be induced to forego their errors by the spectacle of seeing Mr. S. H. Blake and his fellow-Churchmen continually wrangling over trifles? Are they not the more likely to be confirmed in their errors, and to look with utter contempt on a religion which produces so little real charity, and so much bitterness and evil speaking in one of its leading professors.

Not only is Mr. S. H. Blake as eager as a Kilkenny cat for a fight, but we regret to say that he is not always, as the circulars before us show, scrupulously accurate in his facts.

It appears that a little difference of opinion has been recently caused in the parish church of the Holy Trinity in the city of Quebec, arising out of the desire of the Bishop, rector and dean to bring the public services in that church up to the standard customary in cathedrals. The proposals are very modest, and we should have thought extremely innocent of any doctrinal significance whatever, but to read the fanatic appeals of Mr. S. H. Blake, by which he seeks to provoke dissension, one would almost imagine that what was proposed was that the members of the congregation should send in their immediate adhesion to the Pope.

The first dreadful proposal is "that the people rise on the entrance of the clergy." This demand arises, we are assured on the authority of Dr. Hatch, from "an exaggerated conception of the place and functions of the Christian ministry." Can it be believed that during all the years that Mr. S. H. Blake held the office of Vice-Chancellor, he

never once entered his court to discharge his judicial function, but that this mark of respect was shown to him without any protest on his part? Mr. S. H. Blake was then acting as the minister of his earthly Sovereign, and could see nothing improper in his fellow-subjects rising to their feet when he entered his court, to discharge his duty, as a mark of respect not only to himself, but to his Sovereign whose minister he was, and yet he pretends to consider it to be a most dangerous practice for the like mark of respect to be offered to the ministers of Almighty God when they enter the church to perform their sacred functions! Consistency, thou art a jewel!

The second dreadful thing proposed is "that the Holy Table be furnished with a cross, two candlesticks, and two or three flower vases."

Third, that the choir be asked to turn eastward for the Creed.

Fourth, that on Sunday evenings the choir be surpliced, and that there be a regular cathedral service.

Fifth, that until the surpliced choir be formed, there be a Sunday evening cathedral service by the present choir.

Sixth, that all week-day services be cathedral services, and for this purpose there be a surpliced choir. After enumerating the above changes sought to be made, Mr. S. H. Blake makes use of the following words:

"How apt is the language of the late High Church Bishop Wilberforce in regard to these Ritualistic observances. Now, *these things* are honestly and truly alien to the Church of England. Do not hesitate to treat them as such. I abhor these fidgety desires to have everything non-Anglican. This is not a grand development, as some seem to think. It is decrepitude. It is not something very sublime and impressive, but something very feeble and contemptible." The italics are ours.

The only fair meaning attributable to this passage, and most clearly the one intended to be conveyed, is that even the High Church Bishop Wilberforce had condemned the several practices which the Bishop and dean and rector of Quebec were striving to introduce; as a matter of fact the passage quoted from that great Bishop was not directed to any one of the practices above referred to; and Mr. S. H. Blake must either plead guilty to a shameless perversion of the Bishop's language, or else confess gross ignorance for having palmed off this statement as being an expression of Bishop Wilberforce's opinion on the matters in question. It is true that Bishop Wilberforce was opposed to the restoration of the use of the special eucharistic vestments and unwonted ceremonial: but to say simply that he objected to the placing of a cross and flower vases on the Holy Table; or turning to the East at the saying of the Creed; or the practice of clothing the choir in surplices; or singing the service chorally, is most certainly and positively without the slightest foundation in fact.

#### CHURCH NEWSPAPERS.

Again the Bishop asks, "How many of us take a Church paper? A weekly Church paper? If not, why not? Are we too poor? Better save on the dailies, and weeklies, and monthlies that lie so thick on our tables. If we cannot afford it, cannot we club with our neighbours and pass the papers round? Do we not think it worth while? Such a paper not worth reading and paying for? Try it awhile and see. You will find it gives as much for the money as any paper you buy. You will find that the news of Christian work, missionary information, the suggestive discussion of great and important topics that are to be gotten from a

good Church paper, are worth more than neighbourhood gossip and local "personals," even more than the account of the murders and robberies and bank failures of the civilized world, yes, and worth more than even the wholesome and needful information that comes to us through the enterprise of the daily paper. We do not undervalue the merits of the general newspaper. Men and women who do not use it are likely to be dangerously ignorant of many things they should know, although those who read it through and through are too apt to know a good many things they would be better off not to know. But all one can say about the use of secular papers only makes stronger the fact of the great need of religious information and intelligent interest in the progress of religion. So again we urge you, all who read this paper, to take a larger one also and take time to read it. It will help you.—*Bishop Brooke.*

#### THE MANY MANSIONS OF THE SPIRITUAL REALM.

PREACHED IN RIPON CATHEDRAL ON THE FIRST SUNDAY AFTER CHRISTMAS, BY CANON MALCOLM MACCOLL.

(Continued from last week.)

To put it briefly, then, we may say that no one will be finally lost whom Almighty love can save. If the door of hope be closed, it is by the sinner himself. So much we may safely say, and we have no warrant to say more. Jesus rebuked one who asked Him, "Lord, are there few that be saved?" by the practical answer, "Strive to enter in at the straight gate." It was not a matter for idle curiosity, for speculation about others, but for practical conduct, for each one to strive to make his own calling and election sure.

But let no one presume on God's never-failing readiness to forgive the returning sinner. The question is not whether God will always forgive, but whether man can always repent. God's forgiveness is ever sure; man's repentance is never sure. Every act of sin weakens the will and lessens its power of resistance; and if the acts become habits, and the habits mould the character, the will may become completely paralysed, and repentance may be impossible. That law seems to run through all created life: first, a period of weakness, pliability, indecision; then fixity, which refuses to change. The tree, while a sapling, may be trained to bend in any direction. But when it has reached maturity and taken its set, even the tempest, though it may break and uproot it, cannot alter its shape. So it is with human character. Its tendency is to grow from vacillation and instability to fixity. The greatest moral philosopher of antiquity, perhaps of all time, after a survey and analysis of human nature, so profound and accurate that his treatise on ethics has become a text-book in Christian universities, came to the conclusion that perseverance in evil habits will eventually result in a character which he calls "incorrigible"—incapable of amendment, a will that has lost the power of refusing the evil and choosing the good, and therefore self-doomed to the hell of lost spirits—"seeking rest and finding none."

Oh, then, be wise, and resist sin in the beginning, for you can never tell whither the first step on the downward course may lead you, or whether you will be able to retrace your steps. It is not, let me repeat, a question of God's readiness to forgive, but of man's ability to repent. Once become captive to sin, and you may never be able to break its chains.

If you have followed me so far, you will see that Paradise, or the intermediate state, is the abode of all who die in the grace of God; but that their condition must necessarily vary indefinitely, from the brand-plucked out of the burning to the purity and stability of mature sanctity; from the penitent prodigal to "the disciple whom Jesus loved." It follows that those diverse characters need diverse treatment; but they have all this note in common, that they are imperfect, more or less incomplete, and will remain so, in spite of general progress, till they are summoned to "inherit the Kingdom prepared for them." So entirely did the Church of the first ages believe this that in its liturgies and monumental inscriptions it prayed for peace, repose, light, refreshment, mercy for all the departed, including the highest saints and martyrs—even the Blessed Virgin, our Lord's mother. The idea of purgatorial fires through which departed Christians are continually passing from the intermediate state into Heaven was then unknown. All souls were believed to be in the intermediate state, in happiness and peace, but in incomplete happiness, and, therefore, fit subjects for the prayers of the Church on earth. The notion of the intermediate state as a penal purgatory through which all the faithful departed are in process of passing into heaven before the final judgment, is a later growth. The early Church knew nothing of it. In her belief, as attested by

liturgies, they remain in the Advent. But of our subject cannot, how to two other get a difficult. If it be true mansions, spiritual el does it follow an absence between per ments—that children, loved each heaven acco tity and rec may find il this world p intercourse, "mansions," of happiness one who see but there is world of wh requiring ey in addition, touching hi world of mu which does the sense of photography that there a and here, of niance. F multitudes c ful telescope ever playing so attenuate billions of t impression waves beatin time," says gradually al second of tir light beating in during a The human of the rays photo-plate better than wilders the giddy, to lea even within water, the s distinctly as that is one c has revealed possible it n occupy diffi glories of di visible to so others—and with each c which we li at all to the sundered in may be pur other, and t to which the eye of the n in the lily o beauty seen may see diff Vision, each can appreci But what Speaking ge the Divine s able. St. P state there pression in heaven! God the Fat in His uncr passages in ing. You r lated in E; Moses pray "I beseech told that he canst not se and live. A by me, and shall come I will put t thee with r away mine but my face the Divine ( unclouded v the beholde among the