

youngest daughter, Hannah, might be taught to believe in Christ, and to love and serve Him. Jane was sleeping there also, "in sure and certain hope." The Bishop remembered her well. She had sung a hymn for him on his last visit. She had been from the first, a regular and devoted worshipper, and had died, after an illness of only four days, in simple trust in her Saviour. In another grave lay all that was mortal of poor old Weesque. This was the aged woman whom Mr. Renison had found in February, 1884, forty miles from the mission, on Black Sturgeon Lake, perishing of cold and hunger, her entire dress consisting of a well-worn rabbit skin blanket and two pieces of old sacking sewn up as an under-garment. It was not easy to transport a feeble woman, between eighty and ninety years of age, all that distance, in midwinter, but the brave missionary accomplished it, though only carrying the poor creature every now and then, and when she fell in the deep snow, lifting her out again. For two months afterwards she was an occupant of the mission house, nursed and tended by Mrs. Renison as lovingly as though she had been her own mother. No persuasions could induce her to stay in a bed. All this time she lay in a blanket beside the fire, and at last died there. Owing to her enfeebled condition both of mind and body, she left no very clear or decided testimony as to her faith, but the words spoken and the prayer offered beside her daily cannot have been in vain. How destitute poor Weesque must have been may be inferred from the inventory of her worldly goods, which were all spread out before the Bishop. Over and above the old blanket and the pieces of sacking already referred to, a tobacco pouch, containing a piece of yellow petrified wood, used in lighting a fire by rubbing two sticks together, a tin box with flint and piece of bright ribbon, an old bark box holding combs, etc., two worn-out mitts, made of the skin of muskrat, a piece of the dried sinew of the leg of the caribou, for sewing clothes and moccasins, etc., etc. Verily, if the Gospel were to do no more for these poor creatures than minister to their temporal needs, it would still be the Gospel of Him who is human to us as the Saviour of the body, and for common humanity sake, we dare not withhold it from them. Next morning the Bishop started on his return journey, and reached Red Rock by 5 p.m. on Tuesday.

E. A.

(To be continued).

**BURK'S FALLS.**—The incumbent and churchwardens of All Saint's Church hereby acknowledge with thanks the following valuable gift of the Rev. Mr. Crompton for their new church, which will (D.V.) soon be completed nearly for opening: 1 beautiful altar cloth, 1 surplice, 1 stole, 1 set Altar linen, 1 pair Altar bags, set of pictures for walls of church. The incumbent also heartily thanks Miss Girdlestone, of Galt, for the gift of a carpet for St. Margaret's, Cyprus. Estimated value of Mr. Crompton's gift is \$87.

**HUNTSVILLE.**—Your uniform kindness in throwing open your columns to all Church items embolden me to ask permission to give the public a statement of the good work being done in this parish. Huntsville has, in past years, been much abused and often grossly misrepresented—the faults and shortcomings of its clergy have been laid to its charge with much unfairness. However, since the advent of the present incumbent, the Rev. Thos. Lloyd, matters have assumed an entirely new aspect. The clergyman has taken hold of the failing parish with distinguished energy, and the people seeing his devotion to the cause of the Church, have nobly rallied round him and borne up his hands. Mr. Lloyd assumed charge of the mission twelve months last September, and since then about a thousand dollars has been raised inside the parish for Church and general purposes, the congregation at present worship in a mission room, but it is hoped this will soon be exchanged for a substantial church, a bell has been bought and hung at an expense of \$200 and over, also a parsonage costing \$850, part of which is paid for, and a new set of furniture has been placed in the mission room, which will creditably serve as furniture for the new church, and it is paid for. This with numerous slighter improvements has been accomplished by a small company of less than eighty members. If there has been in the past any cause for the numerous accusations brought against the churchmen of Huntsville, I think such a shewing as the above would redeem it; certainly at the present time we have reason to thank God and take courage.

#### RUPERT'S LAND.

**WINNIPEG.**—An admirable discourse, in which the white man's duty towards the poor Indian of these regions, from whom his presence has taken away the ancient means of subsistence, was preached in Christ

Church, Winnipeg, on the 13th September, by the Ven. Archdeacon M. Kay, of Battleford, one of the Veteran Indian missionaries of the Northwest. He does not indulge in the brutal view, so common now-a-days, that the Indian is good for nothing but extermination.

**MANITOU.**—The weather here has been very hot for some days past, probably hotter than during any part of the summer now closing. Fortunately the everlasting winds are still blowing; they do nothing else here. There are many sick hearts among the farmers on account of the frozen wheat. Some fields are worse than useless, whilst others are good. I believe that if the surface of the soil was cultivated very and the field heavily rolled, so that the plant would be stunted of an over-abundant supply of sustenance, the result would be less straw, and more grain ripened in good season.

**HEADINGLY.**—The new church at Headingly was consecrated on the 18th instant, by the Bishop of Rupert's Land. It was crowded. The former church was swept away last year by a cyclone. The collection was \$37 for an organ. The font is a gift of St. Luke's S. School, Brooklyn. The S.P.C.K. has given £30 towards the cost of erection of this church.

### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

#### THE PROTESTANT PURGATORY.

SIR,—In your issue of Oct. 1st, a correspondent at Brockville, signing himself J. R., regrets "that the various Protestant bodies in their rejection of the future state, actually accept the Romish doctrine of Purgatory." Now, I am not aware that any Protestant body rejects the doctrine of a future state. Perhaps your correspondent refers to the doctrine of the intermediate state; but why not be explicit? He says that Purgatory is "a heaven to the good—a hell to the wicked;" whereas the Romish doctrine concerning Purgatory is, that the good alone go there for purification—the wicked go direct to the partial torments of the lost in Hades, there to await the judgment. He says that frequently in funeral sermons we are told that the departed one is dwelling in glory. Certainly to be present with the Lord in Paradise is to be in glory; although the fulness of glory shall not be revealed till after the judgment. Such departed spirits, who have departed in the Christian faith, are in felicity and partial glory. I think that few children have been taught "to pray to mamma in heaven." Such teaching may have been given, but I confess I have never before heard of it. "To have these beliefs," J. R., then goes on to say, "and they are usual ones—possibilities, it is necessary to have a place for departed spirits, as separated from the body." Does he try to convey the idea that the right belief is that there is no place for departed spirits? It would seem that such is his belief, for he quotes Joh. xix. 26. He should not insist on the Authorized Version of this passage, the Revised Version says, "from my flesh" and in the margin, "without." Such, too, is the rendering of the best commentators. Job means that as a disembodied spirit he shall see God. J. R., at last makes an astounding assertion to the effect that the intervening time between death and the resurrection is "passed in slumber." I gather from this argument, that he would convey the idea that the soul as well as the body slumbers. Can we think that St. Paul desired to "depart and be with Christ," and yet was aware that his soul was to be dormant till the resurrection? When Christ told the penitent thief that he would be with Him in Paradise, can we suppose that the Lord meant the penitent soul was soon to sink into a state of unconsciousness? A sorry consolation indeed! J. R., quotes Rev. xiv. 13, and emphasizes the words that tell us that the blessed dead "rest from their labours." Surely the verb *anapauso*, which here expresses to rest, does not mean to die. If such be the case, we may translate St. Matt. xi. 28, thus: "Come unto me, all ye that labour and are heavy laden, and I will kill you, or cause you to die." I am well aware that Protestantism has many vagaries, and that when the sects reject the Catholic doctrine of an intermediate state, they do greatly err, not knowing the Scriptures; but it is certainly better to preach the doctrine of the full and intermediate reward of the blessed dead, than to set forth the unchristian fancy which makes Hades a vast and silent dormitory. I know that J. R. is not a clergyman,

nor yet an adept in theology. Would it not be better for him first to remove the beam from his own eye, and then he could see clearly to take the mote out of his brother's eye? It is a serious matter to foist our unmaturing ideas on the public; for they are apt to be more or less erroneous, and yet they may effect a lodgement in some unsuspecting mind. *Ne auctor ultra erepidam.*

ANOTHER J. R.

#### WRIGHT VERSUS HURON.

SIR,—The legal decision in this case instead of being accepted as final, seems only to have been the signal for a more active agitation. I observe, too, that many of our younger clergy, who have been ordained since the memorable act of the Synod, that gave rise to Mr. Wright's action, and thinking under the influence of a generous sympathy, that he is suffering from great injustice, are bestirring themselves on his behalf. Many of the laity from the same generous motive, are also rousing themselves into fresh activity.

There is evidently a wide spread misunderstanding of the point, the great point, in this well known case, and as I am perfectly disinterested in the matter, I am perhaps, therefore, in a position to elucidate it. It appears to me to be so clear in its legal aspects that I do not see how the court could come to any other decision than that which has been given. My only wonder, all through the course of the case, has been the certainty with which Mr. Wright looked forward to victory, especially considering the proverbial "uncertainty," "the glorious" uncertainty of the law.

The point overlooked by nearly all who have given their interest and attention to Mr. Wright's case, is the fact that he puts himself, and supposes himself to be in the position of a *commuted* clergyman. Here lies the point of weakness in his suit. A word or two will explain it. On the secularization of the clergy reserves, provision for life was made for each and every clergyman then in active work. A fund for this purpose was established, and is known as the Commutation Fund. The life provision thus created was absolutely unchangeable, and was guaranteed by the civil powers. The administration of the trust was, however, left to the Church Society of each diocese. In consequence of the decrease of the more elderly annuitants, and from one or two other causes, it came to pass in course of time, that after meeting all annual claims, the Church Society of the diocese of Huron, found itself in the possession of a surplus.

The question then arose as to the employment of this surplus. Taking into account the fact that the fund had been created for the benefit of the clergy, although only created for the benefit of those whose interest and welfare had been invaded by the secularization Act, it was decided to divide the surplus amongst the clergy who entered on their duty after the enforcement of the Act, but in the order of seniority. The amount given was a pure gratuity, a voluntary gift. So that until recently, there were two classes of beneficiaries amongst the clergy of the diocese, the elder clergy, who were on the original Commutation Fund, and the clergy who were on the Surplus of the Commutation Fund. The Rev. Mr. Wright was one of the latter. He was not a *commuted* clergyman. And here is the crucial point. The rights of the old *commuted* clergy were absolutely inalienable or invulnerable. They admit of no question. But the case is totally different as regards the claims of the clergy who enjoyed the surplus of the fund, and Mr. Wright was one of these. The formerly existing Church Society, and more recently the Synod of the diocese had legal powers to administer and do what it pleased with the surplus, after the payment of the claims of the *commuted* clergy. For a number of years this surplus was divided amongst the non-commuted clergy, in the order of seniority; but they had no legal right to it. It was, however, found that many of these were the incumbents of parishes that were not only able to give them a fairly adequate stipend, that is as things go in Canada, but were actually doing so. At the same time, many of the more laborious clergy in the new missions, were in urgently necessitous circumstances, and added to this was the fact that a great increase was needed in the number of missionary clergy. The legislative body of the diocese, the Synod, reconsidered the question of the surplus. In its generosity, the old Church Society had divided this surplus, according to seniority, and irrespective of income. It now resolved in its justice, to throw the surplus into the mission fund, for more equal distribution among the necessitous pioneers of new and needy parishes.

The Synod had the right and the power to do this, and they did it. It is against this action that Mr. Wright complains. I am not one of the *commuted* clergy, neither have I ever enjoyed the former advantages of the surplus commutation fund, and therefore, I can speak from a disinterested standpoint. But this I am willing to concede, that if the question of disposing of the surplus were to come over again, a thing now impossible, I would not again vote as I did