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have not yet helped us nor interested themselves in our work, that the little Church at this mission is in a very dilapidated condition; the wind blows through the walls, and the snow melts through the ceiling and roof upon our heads during divine service. The large box stove, which was quite old when it arrived here, is now shattered and broken. The cinders fall through into a large tin basin placed under it to prevent the floor from burning. But I dare not despair or repine; our Heavenly Father who has hitherto supplied all our wants will, I am sure, in his own good time raise up more kind friends to build us a Church and complete the mission house, and make it what it ought to be. I wish it to be clearly understood that this is not a begging letter; I have been asked to write to the Church papers and *A. M. News* lately by friends who have expressed their disappointment at not hearing more about our work. In one letter dated Nov. 11th, the writer says: "When the *Algoma News* is sent to me, I generally look to see if there is anything about the Nepigon Indians." Another friend in a letter dated Dec. 18, says: "It is rather discouraging when one knows nothing about those for whom they are working."

There is an oriental proverb which says: "Although God is Almighty He does not bring rain out of a cloudless sky." That is to say God works through instrumentality; and so if we are to have a decent little Church in which our poor Indians can sit without shivering and shaking during divine service, and without snow melting on their heads and on the missionary's book, it must be done through human instrumentality. By those who know how precious in God's sight are the souls of those poor children of the forest, who waited thirty years in happy suspense for an English Church missionary, heedless of the almost daily solicitations of the Jesuits, who with all their celebrated craftiness were unable to lure this little flock which Jesus marked for his own.

Yes, we want to be helped and encouraged by God's own dear children, who do really know that the gospel is the "power of God unto salvation to every one that believeth." Perhaps it may interest our friends to know that, although the object of this mission is to gather in the poor scattered pagans, to teach them to build houses, make gardens, and, above all, to lead them to the saving knowledge of our Lord Jesus Christ, yet some of the Roman Catholics have come over and joined us, and are now really consistent members of our Church living in our midst, and acknowledge no Saviour but Jesus.

On Monday last, the 9th inst., another Roman Catholic from Flat Rock arrived here, and addressed me as follows: "My father I feel in my heart that it is not right to belong to a Church that tells me I ought to hate all English Church Christians and English Church missionaries. The Indians and missionary of this place do not hate me nor hate Roman Catholics, they always receive us kindly and try to do us good, although the priest does not know it I have a book that tells me I ought to love all men. Now I want to get married and join this mission, and if you will allow me to build a house and live here I shall bring my wife and nine other friends." The foregoing is a free translation but the real meaning of what he said.

And now, my dear Mr. Editor, while I thank you most heartily for your kindness in publishing my letters on former occasions, I must also beg you to find space for this, that many readers of the *DOMINION CHURCHMAN* who have proved themselves to us good and substantial friends, may know that we are not forgetful recipients but thoroughly appreciate their efforts in our behalf. The greater part of my helpers and my friends I shall never see in the flesh, but by God's help I shall hope to meet them in that "city whose builder and maker is God."

I remain your obedient servant,  
ROBT. RENISON.

Post Office address, Red Rock, Lake Superior.

P. S. Yesterday (Sunday the 15th) was the coldest day we ever experienced here; some of the Indians had to leave the Church before the sermon, their hands, ears and feet were nearly frozen; I had to stop reading and invite the rest to stand around the old stove. We had evening service in our dining-room which being only 20 by 12 was quite full.

R. R.

#### "WHERE DO RIGHTEOUS SOULS GO IMMEDIATELY AFTER DEATH?"

SIR,—I have been reading in your columns the lecture by my friend, the Rev. W. J. Mackenzie, on the question, "Where do the souls of true Christians go to immediately after death?" I much regret its appearance where it will exert a great influence over the Christian public of Canada, and will tend to check the general reception of the doctrine which he controverts, but which is now being so generally recognized as having a close connection with many other truths which are regarded as fundamental. Let me ask the

writer just one question. Has the coming of Christ made any change as to the location to which the souls of departed saints go directly after death, or not?

I observe that the heading of the lecture is "Where do human souls go immediately after death? whereas the first sentence of the lecture is "Where do the souls of true Christians go to immediately after death?" "Human souls" is not a synonym for "true Christians." But I think that a judicious combination of the two phrases will show us that the answer of the lecturer to my questions above will be "Yes: the souls of the righteous go now to the same place to which the souls of the righteous have always gone, from the time of the death of righteous Abel." If so the verdict must be given against the whole of the teaching of this lecture, and for the following reasons:—Our Saviour says plainly, "No man hath ascended up to Heaven but He which came down from Heaven, even the Son of Man which is in Heaven," (St. John iii. 13). That is surely universal enough, then, as to one particular saint who would certainly have a place there if any departed saint of the old covenant ever went to Heaven. St. Peter teaches very plainly, "David is not ascended into the Heavens," (Acts ii. 34); and further, although Jesus Christ was always in Heaven as God, and even as God-man could say (by virtue of the Hypostatic Union) that the Son of Man was in Heaven even while He was still on earth, yet being Perfect Man it was a truth to say concerning His human nature that He was born on earth, that He dwelt on earth, that He died, that He rose again, and that He ascended forty days after His Resurrection into Heaven, for the first time as to His human nature; and this ascension was not until after He had been for three days in Hades, and then forty days on earth. For immediately after His return to the earth (after His Resurrection) He said to Mary Magdalene "Touch me not for I am not yet ascended into Heaven," (St. John xx. 17). And yet your lecturer would teach that during that three days interval He had been to Heaven, and that the penitent robber had gone thither too, remaining there, moreover, while the Saviour returned once more to the earth to remain for forty days, whence He ascended visibly to Heaven (thus implying by outward act what He had already declared by word of mouth to Mary Magdalene that He had not up to that time ascended thither as man). If then David is not in Heaven; if our Lord Jesus Christ did not go to Heaven as man until after His Resurrection; if as He teaches, "No man hath ascended up to Heaven"; it seems that the lecturer's teaching must be erroneous, unless he holds that since our Saviour's death righteous souls go directly after death to Heaven, whereas before that none ever did so. But I do not think your lecturer would say this; so I will not consume your space by controverting that position.

But let me say emphatically that in holding the doctrine of an intermediate state we do not in any way deny the precious truth that the souls of the righteous are "with the Lord," as St. Paul confidently hoped to be directly after death. With each righteous person, as with God's people generally, each step onwards towards the Beatific vision may rightly be called being with Christ as compared with the state immediately preceding. Although, even in the Jewish Church, God tabernacled with His people in a sense in which He had never done so before, yet the motto of the Christian Church is emphatically "God with us." In a still higher sense will He be with us and we with Him, when we shall have "put off this earthly tabernacle," when we shall be as St. Paul says "unclad," but in a yet higher sense still when we shall have been "clothed upon with our house which is from Heaven," when death shall have been destroyed forever, and 'this mortal shall have put on immortality' at the Resurrection day, when Christ shall say, 'Inherit the kingdom prepared for you from the foundation of the world. As to the opinions of the Jews about Paradise we need not dwell much upon them; for of the two principal sects amongst them, the Sadducees denied the existence of the soul, while the Pharisees who believed in it yet held with it the strange doctrine of the transmigration of souls. Why then should we waste time in dwelling upon their speculations when Christ Jesus came, as we are expressly told, "to bring life and immortality to light through the gospel." Till he came there was only the dimmest of twilight on the whole subject of the future beyond the grave, concerning which we crave so much light; but even now, although we have had the light shining amongst us for nearly two thousand years, the light has been shining in darkness, and the darkness comprehended it not! The Christian world at large seems to be gradually opening its eyes to this light, and approaching or feeling its way, at any rate, towards a 'consensus' as to the various stages of existence after death, both for the righteous and the wicked; but it seems as if the lecture before us would cause many to take a step backward into the 'darkness' which is becoming a thing of the 'past.'

Yours truly,

89 Charles St., Toronto.

ROBERT C. CASWALL.

## SKETCH OF LESSON.

SEXAGESIMA.

FEB. 5TH, 1888.

Rest unto Israel.

Passage to be read.—Joshua xxi. 43-45.

How glad we all were when Louis Riel and his confederates, two years ago, were subdued, and Canada had rest again! What great rejoicings took place all over the Dominion when the volunteers returned from the North-west, and peace was assured! This will give us an idea how sweet must have been the rest which Israel now had. "The land had rest from war." (Josh. xiv. 15). The struggle, which had lasted so very long, was at an end. At length their enemies were subdued. Let us notice one or two features of this rest.

I. *The Rest of Israel.*—(1) The conflict was over. All their enemies were not quite exterminated. Even after the decisive victory of Batoche there were still some parts of the North-West to which our soldiers had to go to quell disturbance. And so here and there in Israel a few held out. But the great campaigns were over and all the Israelites rejoiced.

2. *The inheritance secured.* The country was now virtually in possession of Israel. The land which had been promised so long ago to their forefathers was now obtained. The tribes go to their own portions and all rejoice at the fulfilment of God's promise.

(3) *The Rest of Shiloh.*—You remember the tokens of God's presence with the Israelites—the Pillar of Cloud and the Pillar of Fire? The ark, you know, was kept in the Tabernacle, and it moved from place to place as Israel journeyed. Now, a resting place was found for it. A peaceful valley, *Shiloh*, the meaning of which is rest.

(4) *But the rest imperfect.*—The land, we have said, was not quite conquered. Some enemies remained, and here and there a few strongholds held out against Israel. Many a battle had yet to be fought, and these Israel often brought upon themselves. This rest of Israel, reminds us of another rest—the Christian rest.

II. *The Christian Rest.*—We have seen how Israel looked forward to rest. So does the Christian soul. God has promised to give His people rest. Notice the features of this rest.

(1) *The conflict over.*—St. Paul calls the Christian life a fight. At the last he could say, "I have fought the good fight." (2 Tim. iv. 7). A good soldier of Christ looks forward to laying down his arms when the victory will be won and all sorrow and pain are over. Think what a rest that will be, as described for us in Revelation xxi. 4.

(2) *The inheritance secured.*—Christ says He has gone to prepare a place for us (St. John xiv. 2).

(3) *The rest of worship.*—What a peaceful, pleasant day Sunday is. All cares left behind, and every earnest soul lifting up the heart to God in worship. In Heaven, it will be one long act of adoration. "His servants shall serve Him." There we shall enjoy a perpetual Sabbath.

(4) *The rest perfect.*—On earth there is nothing perfect. No one is perfectly good or perfectly happy. Heaven's rest is perfect. No dread of its coming to an end. No temptation, no sin. No enemies, no danger or fears. Nothing but peace and rest. Well may we ask Christ in the words of our hymn:—

"Only, O Lord in Thy dear love,  
Fit us for perfect Rest above."

## Family Reading.

### HINTS TO HOUSEKEEPERS.

**CORN STARCH CAKE.**—One cup of sugar, one and one-fourth of a cup of butter; beat to a cream; add two eggs, one-half cupful of corn starch, two teaspoonfuls of baking powder, a half cupful of milk, one cupful of flour.

**EGG SANDWICHES.**—Boil fresh eggs five minutes; put them in cold water, and when quite cool peel them, and after taking a little white off each end of the egg, cut the remainder in four slices. Lay them between bread and butter.

**GRAHAM MUFFINS.**—One quart of Graham flour, two teaspoonfuls of baking powder, a piece of butter the size of a walnut, one egg, one teaspoonful of sugar, one-half teaspoonful of salt, milk enough to make a batter as thick as for griddle cakes.

**CHICKEN STEW.**—Boil a chicken until tender; remove and chop fine; have ready a deep dish; put in the pieces of chicken with the liver, in layers, with salt, pepper and butter; make a gravy with