

separation of Senor Cabrera; but there are serious difficulties felt about their doing so. Some of these difficulties are pointed out in a learned letter addressed by the Rev. Canon Smith, B.D., to the *Irish Ecclesiastical Gazette*. The final meeting on behalf of Senor Cabrera's work was held in the Molesworth Hall, Dublin, when the Archbishop took the chair. Speeches were delivered by Lord Plunket, D.D., Bishop of Meath, Senor Cabrera, Dr. Salmon, and Judge Warren. The Archbishop was cautious in the remarks he made, as was also Dr. Salmon. The latter is reported to have spoken as follows:—"If they felt they had been right themselves in separating from the Church in Rome, they must feel sympathy with other persons who thought as they had done that that Church teaches doctrines which they could not receive, and they must sympathise with them when casting off that which was erroneous, not parting with anything which had been handed down as truth from the time of the Apostles. There was always a great risk when people were shaking off erroneous opinions in which they had been brought up lest they should go altogether astray and adopt some wild opinions. He thought the great secret of our English Reformation had been the caution with which it was conducted."

The Bishop of Limerick, writing to his Archdeacon to express his regret at not being able to attend, thus expressed himself:—"It may be that in some points we might wish that the institution of these infant Churches had been framed in more exact conformity with those of the Church of England, or our own Church of Ireland. But when we remember that allowances must be made for difference of circumstances, we shall be disposed to look with satisfaction upon an agreement in essentials which warrants us in maintaining a close and affectionate communion with the Churches whose history, and present state, and future prospects will be brought before you to-day." The following information shows how common is the provision in England for service with a small body of worshippers. In one district in Manchester there are at least four modern churches with chapels for the use of small "two or three" congregations.

St. Gabriel's, Hulme, has such a chapel south of the chancel, with an apsidal east end and south-west door. St. Stephen's Hulme, has its chancel-aisle similarly arranged, and has also a special door.

St. Michael's Hulme, built in 1863, has a sort of double south chancel-aisle, planned for use for daily services with small congregations.

St. Matthew's Ardwick, has a chancel-aisle also so arranged. There is also a door close to the north-west corner of this chapel.

St. Luke's Miles Platting, has also such a chapel. Apsidal in shape, placed to the north-east of chancel, and provided with its independent entrance.

In all these cases these chapels are available for the larger Sunday's congregation.

St. George's Church, Rumworth, Bolton-le-Moors, will seat upwards of 1000; but is so planned that it does not look desolate and empty with even a congregation of 300 in the nave.

In this country where the fuel question is serious every Church should have a small Chapel for week day early celebrations, Lent and other special services for a small congregation.

UNITED STATES.

The increase of communicants during 1882 in the Church, United States, is reported to be 13,308.

THE GREEK CHAPEL, New York, under the Rev. Nicholas Bjerring, if not now, is about to be closed. Private letters from Europe to Father Bjerring, have informed him that, with a view to economy, several Russian churches in foreign countries were being abolished. Those at Stockholm and Wiener were already closed, and others in Alaska and San Francisco would be soon withdrawn. Father Bjerring intends to remain in New York as a private citizen.

WILMINGTON, BRAIDWOOD AND COAL CITY, under the charge of the Rev. Thomas D. Phillips, who was some time in Canada, is a field where self-sacrificing work is meeting with its reward. At Wilmington, where he resides, the Church is growing in strength. A parish school is in operation, also, under the charge of a candidate for Holy Orders, who assists also in missionary work. At Braidwood, eight miles south of Wilmington, are some six hundred families of English miners, five sixths of whom are baptized members of the Church, but rapidly drifting away. Missionary work was begun here by the Rev. Mr. Phillips about a year ago. Services are held every Sunday afternoon with a good attendance, mostly men. At Coal City, four miles west of Braidwood, services, begun last April, have since been continued on Friday evenings. A lot has been given by the mining company

for a church, and over \$500 subscribed. There is as yet no house of worship in the place. At the first visit of the Bishop twelve were confirmed. Not far from Coal City, is another mining centre, Braceville, where there is a large English population. Plainly all this region, so largely occupied by the children of our Mother Church of England, is one that we are in duty bound to look after faithfully. It is very cheering to hear from old friends, and we rejoice to find Mr. Phillips doing so good a work.

S. S. Teacher's Assistant.

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What became of our Lord's human spirit after its separation from the body?

A. The next article of the Creed says "He descended into hell."

Q. What is the Greek word here?

A. Hades, the unseen place—the place of all departed spirits.

Q. Is there not another word in the Greek testament translated hell?

A. Yes; Gehenna—the place of eternal punishment.

Q. What do we know about Hades?

A. Nothing but that the souls of the righteous are in bliss in one part, and the souls of the wicked in misery in another part; and that these two abodes are separated from each other by an impassable gulf.—Luke xvi. 22, 23, 26.

Q. But did not the souls of righteous men before Christ ascend at once to heaven?

A. No: John iii. 13. Nor did even the soul of Christ before His Ascension. "I am not yet ascended to my Father."—John xx. 17.

Q. What proof have we of our Lord's descent into hell?

A. Ps. xvi. 9, compared with Acts ii. 31. See also 1 Pet. iii. 18, 19, 20, where we read that Christ was put to death in the flesh, but quickened in the spirit, in which also He went and preached to the spirits in prison, which sometimes were disobedient.—(Revised Version.)

Q. But is not this too obscure a place on which to ground our Christian belief?

A. The only thing obscure is why St. Peter mentioned these particular spirits; but our Lord's spirit preaching to spirits is perfectly clear.

Q. Is it needful to confess this belief?

A. Yes; for so we confess the perfect humanity of Christ, that He had a reasonable soul and spirit, that He died as men die, and like them went into the unseen place of all human spirits departed this life.

Q. How does our Lord's triumph over hell appear?

A. He came forth out of it as a conqueror.—Rev. i. 18; Phil. ii. 10.

Correspondence.

Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

We must request our esteemed correspondents to avoid personal reflections of an uncharitable nature, as not merely undesirable from a Christian stand-point, but as most damaging to the cause of the writer who indulges in them. A calm discussion of Church topics is interesting and profitable, but personalities waste space and are very tedious, as well as highly unprofitable. ED. D. C.

"SALVATION IS OF THE JEWS."

To the Clergy in the Diocese of Toronto:—

REVEREND AND DEAR SIR,—Being anxious to increase knowledge concerning the ancient people of God, and to forward the design of the London Society, whose interests in this diocese have been entrusted to my feeble hands, I beg respectfully and in a brotherly spirit to address you at this time.

Our Church having provided a special collect, on Good Friday, for the "Jews," I offer the suggestion that you should, on that occasion, preach in behalf of that race to whom we are so deeply indebted, and of the Society for promoting their best welfare; and either make a collection at the time, or ask for yearly contributions from your people. The object being to build up in the diocese an association connected with the parent society—annual subscriptions are preferable to donations.

I enclose some publications which may be of use to you, and will show the progress which has been made in this city during the past six months. It will

give me much pleasure to afford you any information in my power respecting the society, and I hope to be able, in the course of the summer, to visit some of the Rural Deaneries, and strive, by God's blessing, to promote this good cause, which is so peculiarly an extension of Christ's kingdom.

Yours faithfully,

JOHNSTONE VICARS,

Secretary, 515 Sherbourne St., Toronto.

I heartily concur in this excellent proposition of Mr. Vicars, and endorse his request that sermons may be preached throughout the diocese on Good Friday, in the interests of the Society for Promoting Christianity among the Jews.

ARTHUR TORONTO.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Rev. W. S. RAINSFORD writes us as follows:

SIR—In answer to several enquiries, will you kindly permit me to state, through your columns, that the Rev. John D. Cayley will gladly forward to any clergyman requiring them, copies of the Constitution of the Church of England Temperance Society for the Diocese of Toronto.

The constitution has been confirmed by the Synod, and it is earnestly hoped by the committee, that all clergy in the diocese will, on the basis it suggests, seek to establish parochial societies.

In it will be found a sketch of the methods by which the Church of England Temperance Society has done so good a work, various pledges, simple forms of service to be used at meetings of parochial societies and for the reception of new members, as well as suggestions to those who feel called to engage in this much needed work. And, finally, a short collection of appropriate hymns.

HURON W. AND O. FUND.

SIR,—Your issue of December 28th contained a letter from Rev. E. M. Bland. The larger half of it is in reference to my letters regarding the W. and O. Fund, etc. Mr. Bland makes no allusion to other subjects. He asserts that "the clergy have never paid anything unless as voluntary contributions, or entrance fees to the W. and O. Fund." He then declares that the "widows of clergymen are entitled to annuities if the clergy pay \$5.00 per annum to the funds of the Synod." If widows are only entitled on such condition it is clear that the payment is not voluntary, for if it were the non-payment would not disqualify them. The fact speaks for itself. He omits stating that the annuities may be reduced. According to the third clause of Canon 28, a clergyman has not only to subscribe the amount annually, but has to perform other duties to entitle his widow to an annuity, "unless excused by a written dispensation from the bishop." Surely this is not voluntary. Also the amount has to be paid by a specified time, and any delinquent has to be reported by the secretary-treasurer to the Standing Committee, in June. Mr. Bland's assertion is not supported by fact. Moreover, the W. and O. Fund is "a fund" of the Synod, and the clerical annual payment is specifically in connection with it for a specific purpose, therefore creating a vested right. Clause 4 of the same fund makes it compulsory for clergymen who are re-married, and others not ordained in the diocese, to pay certain additional fees, otherwise their widows would not be beneficiaries. Mr. Bland says these payments are placed to the W. and O. Fund, and the clause states that they are "in addition" to the requirements of clause 3; by his own showing, supported by the canon, the other payment of \$5.00 annually should be applied in the same way. He further states that "no injustice is done, no misappropriation is made, if the Synod sees fit to transfer no part of its general funds to that particular fund." This is not relevant, as I did not treat of the Synod's general funds, but of money paid specifically to entitle the widows to an annuity. I did not question the power of the Synod to suspend clause 2, if done legally, but the wisdom of such action, as the widows' claim for the full annuity must be endangered by any alienation of monies paid in connection with the fund.

Your correspondent further states that, if necessary, "\$1,840 could immediately be called for from the funds of the Synod;" here is an acknowledgment of "misappropriation," for if not no amount could be called for, as the canon provides for a reduction of the annuity in case the fund itself is insufficient. The fact is that the payment of \$5.00 annually by each clergyman, under the conditions as set forth in the canon, could be called for, and I am assured by legal authority that it legally belongs to the fund, and the Synod can be made to refund it. Mr. Bland