

visited in this old county foot up to more than double the amount contributed last year at the same places at the annual meetings. The Agent does his duty and every meeting is a success. If the interest can be kept up in the several parishes and the meeting followed by a thorough and systematic canvas for subscriptions, our Missionary Treasury will surely be full. At the meetings held in the new Mission stations in the back parts of the Parkhill Parish, the Missionary Agent greatly encouraged the people by speaking of the zeal and interest manifested in the Mission work of the Diocese by the rectors of our city churches—especially mentioning London and Brantford. This is as it should be.

ALGOMA.

(From Our Own Correspondent.)

MIDLOTHIAN.—*St. Peter's*.—The Churchwardens wish, with grateful hearts, to acknowledge the following gifts to the church:—Four chandeliers, purchased with money given by J. C. Miller, Esq., M.P.P., and A. P. Cockburn, Esq., M.P.; a beautiful carpet for the sacristy from Miss Girdlestone, Galt, and a surplice from the C.W.A.S., Toronto, per the Rev. W. Crompton, Travelling Clergyman. They wish at the same time to thank their friends who have kindly aided them through their pastor.

In February, 1878, Mr. Crompton was led to turn his steps through Rycerson to meet his Bishop at Spence, where the people had lived in the bush seven years without an opportunity of using the means of grace. The Lord's Day was almost forgotten. Their children were growing up ignorant of the Church into which they had been baptized, wild and in danger of bringing forth nothing but wild grapes. Now, they have a plain but nice sanctuary, service once every three weeks, and the celebration of the Holy Mysteries every six weeks, and it is delightful to see with what pleasure the little ones come within the gates of Zion, and to hear them respond, when there, lustily and with a good courage.

The Churchwardens, (Messrs. Briggs and Roussell), are also thankful for the invaluable help derived from placing the columns of the DOMINION CHURCHMAN at the command of their energetic parson.

SASKATCHEWAN.

(From Our Own Correspondent.)

A confirmation was held in St. Catherine's Church, Prince Albert, on Sunday, October 24, by His Lordship the Bishop of Saskatchewan, when fifty-seven persons were confirmed.

The Bishop held confirmations in the Edmonton district in September.

PRINCE ALBERT.—The second winter term of Emmanuel was opened by a service on Nov. 1st, and a public meeting on Nov. 2nd, both being held in the College Hall. There was a large gathering at the public meeting, the interest of the occasion being much increased by the presence of His Excellency the Lieut. Governor of the North-West Territories, who delivered a very able and appropriate address on the importance of the objects for which the College had been instituted. The Governor's views on the subject were listened to with naked interest and approval by the audience. Very excellent addresses were also given by Mr. Duncan, of the Presbyterian body, the Rev. J. A. Mackay, Tutor in the College, and Mr. Chief-Factor Clarke, J. P. for Carlton. Mr. Clarke said that he, at one time, considered the plan of the College in advance of the requirements of the country, but that he was now of a different opinion. He believed the institution to be really needed and likely to do much good. He would be happy to contribute two hundred dollars towards its endowment if the people of Prince Albert would double his subscription in six months.

The Bishop of Saskatchewan, who occupied the chair, made a statement about the position and worth of the College, of which the following is an abstract. He said that the large and fine buildings, in the hall of which they were now assembled, consisted of two divisions. One of these, comprising more than half the entire building, contained the College Hall, classrooms and students' bed rooms; while the smaller division formed the warden's residence. The Bishop himself had undertaken, in the meantime, to discharge the duties of warden and Professor of Divinity, and therefore occupied the warden's residence. The Divinity Term lasted six months each year, and he could be constantly at home during that period to discharge the duties of warden and Professor of Divinity, and therefore occupied the warden's residence. The Divinity Term lasted six months each year, and he would be constantly at home during that period to discharge the duties of the office. There were residences for two tutors, separate from the main building. The income from endowment was as yet very

small, only amounting to about two hundred dollars per annum. The endowment of ten thousand pounds sterling, raised by the Bishop in England, was not for the College but for the Bishopric. He intended, however, if spared, to endeavor to raise an endowment for the college that would render it independent. Meanwhile the work would be carried on by the help of the Church Societies, and contributions from friends in England and Canada.

The Bishop further stated that the main object of the College was to train natives of the country as Interpreters, Schoolmasters, Catechists and Pastors for mission work among the Indian tribes. The course of study included English, Theology, and the grammar and composition of the Indian languages. Tutors in the Cree and Sioux languages were already appointed, and it was hoped that one in the Blackfoot tongue would soon be added. Native students of any Protestant denomination would be welcome to avail themselves of the training given by the College in the Indian languages.

The Bishop added that the College already afforded the usual Theological course to students preparing for Holy Orders, and that boys, in future, would be taught classics and mathematics in the Collegiate School. The school was open to boys without distinction of religious creed.

During the evening an opportunity was afforded to C. Mair, Esq., J. P., to read an address from the people of Prince Albert to the Governor, to which His Excellency made a suitable reply.

Before leaving Prince Albert, the Governor informed the Bishop that he would give four prizes at the end of the College year—one for each of the following subjects, viz.: English Composition, Roman History, Latin and Mathematics; the two first to be open to all students of the College, and the last two to be confined to boys of the Collegiate School.

Correspondence.

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

THE MARRIAGE QUESTION.

DEAR SIR.—What palsy has stricken the hands of the priests of the Church, that such letters as Mr. Rainsford and others have written on the marriage question, go unanswered? Surely at this time the Church cannot afford to fold her hands in quiet dignity, while what she believes to be the great social and moral fabric of the Christian world is about to be rent by the hand of the spoiler. How dare she falsify herself, by keeping silence, after passing such a canon on the marriage with a deceased wife's sister, at the Provincial Synod?

True, there is this petition to Parliament, but only Church people see it, and, unfortunately, it does not rest with them to decide the question; and we know "The voice of the people is not always the voice of God." What has the Church been doing to make known to the world her will in this matter, and reasons for the same? Simply nothing. While in England, the Bishops have taken up the subject, and Bishop Wordsworth, in his charge before the Annual Diocesan Conference at Lincoln, confined his whole thought to two points, viz.: marriage and divorce. When do we in Canada hear sermons on such things from Bishops or clergy? How many sin through ignorance and for want of knowledge withheld by the clergy?

Again, thousands of copies of the *Mail*, with articles in favor of these unholy marriages, have been sent throughout the length and breadth of the land, to be read alike by learned and simple. No one in the Church seems able or willing to refute these arguments; why then could not some one compile all the leading points that have been made by the Church against these marriages, publish them, and send them out side by side with the *Mail*? Let our DOMINION CHURCHMAN publish such articles. Or, if time be now wanting to do so, let Bishop Wordsworth's charge, in pamphlet form, be sent throughout this Canada of ours. Let a copy be sent to every member of the Dominion Parliament and accompanied by the prayers of the whole Church, that it "would please God to open the eyes of their understandings to discern, spiritually, the things that be of God," before it be too late.

Yours, &c.,

CHRISTINA HADAWAY.

SIR.—The late Revd. John Koble, a man whose intellectual calibre, whose general erudition, whose acquaintance with church history and whose familiarity with the Canon of Scripture, may, I suppose, be regarded as at all events on a par with those qualifications for the discussion of questions of vital importance to the church, enjoyed by the Revd. W. S.

Rainsford, published, some thirty years ago, a pamphlet on the subject of the marriage of a man with his deceased wife's sister of which the following is what may be termed the peroration:—

"But come what may, we of the Church of England, more especially if we belong to her Clergy, must neither ourselves yield to such profane changes, nor by our silent indifference give others reason to think that we are prepared to yield to them. I hope we shall in good time speak out, and tell our statesmen and lawyers, that no Act of Parliament, nor Provincial Canon, nor anything short of a true Ecumenical Council, can possibly set us free from the obligation we feel, to regard the marriage of a man with his wife's sister, and all others like unto it, as prohibited by Scripture under the penalties of incest. So that for no religious purpose—communion, burial, or the like—can we ever recognize such a connection as a marriage. By God's help, we will not defile ourselves in any of these things; for in all these things the heathen were defiled. We will keep God's ordinance, that we commit not any one of those abominable customs that were committed before us, and that we defile not ourselves therein: He is the Lord our God." Leviticus, xviii. 24, 25, 30.

Weighty words these and singularly applicable to the present emergency! Commending them to the careful consideration of all churchmen.

I am, sir, yours faithfully,

VINCENT CLEMENTI.

Peterboro, Dec. 6th, 1880.

PARADISE.

SIR.—In my last letter on this subject I presented some of the views of those commentators referred to by the Rev. V. Clementi.

The passages of Scriptures quoted were intended to prove that the human spirit or soul of our blessed Redeemer, at the moment of his death had gone only to the Father, and no where else during the "little while" between his death and resurrection. But G. M. Hobson's "Query" implies a difficulty in reconciling this view of the subject with the words of our Saviour spoken to Mary Magdalene at the sepulchre on the morning of His resurrection—"Touch me not; for I am not yet ascended to my Father." The commentators do not find any such difficulty. Throughout the Scriptures, as in our own ordinary language, it is common to speak of the body alone as though it were the person. We say of a man's corpse "he is much changed," or "his expression is calm." Many passages from the Old and New Testament might be cited in illustration, but we have only space for a few.—Elijah stretched himself upon the child, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again." 1 Kings xvii 21. In the Gospel of St. John xix 40, 41, 42, we read, "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus." Yet we know that it was only His body that was laid there; for His soul had gone to Paradise. In chapter xx, 2, Mary Magdalene exclaims "they have taken away the Lord out of the sepulchre, and we know not where they have laid Him." And in verse 15, while seeking for the body of Jesus, she says, "sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Now, is it in perfect accordance with this manner of speaking that our Saviour says to her, "Touch me not; for I am not yet ascended to my Father." His words, of course, mean "touch not my body," for she could not touch His soul. But the full meaning must be that He in or with His body had not yet ascended into heaven. Concerning these meanings there is no difference of opinion; the only difference of opinion being as to whether going to Paradise and going to the Father, and going to heaven mean one and the same thing.

The "commentators" maintain that the happy place to which the saved depart at death is represented by various names in Scripture, among which are Paradise, our Father's house, and Heaven; and that "Abraham's bosom" signifies not only heaven but also a high degree of honor in that happy world. I hope that I may be allowed in a future number of the CHURCHMAN to present the passages of Scripture and the reasons by which these views are endeavored to be established. Meanwhile it may be stated that no mystical meaning is attached to the prohibition given to Mary to touch the Saviour's body, nor any difficulty in explaining it on the supposition that His soul had been already with the Father. The chief reasons of the prohibition were probably these, viz:—

Mary was of an exceptionally ardent temperament, she "loved" her Lord and Saviour "much," and had manifested her love in the most demonstrative manner by anointing His body with very precious ointment, washing His feet with tears, and wiping them with the hair of her head, standing by His cross