

write fraudulent petitions, fight with the cross in their hands, and abuse each other in bad language at the altar? . . . Is it possible for the people to respect the clergy when they see that truth has disappeared from it, and that the consistories, guided in their decisions not by rules, but by personal friendship and bribery, destroy in it the last remains of truthfulness?"

Such an indictment needs no commentary from an outsider. Even though the experience of some in individual cases might be to the contrary, here we have the words of no opponent of the Church, or of one unacquainted with his theme. What more can be needed? Stepniak, another Russian, after pointing out the *évil* effects of the combination of this system with the State, remarks, "What more natural than that at the first awakening of political conscience in the instructed classes, their first words were words of malediction against religion? What more just than that now, when the first dream of the light of culture is reaching the people, they should abandon in thousands the faith of their fathers?" What, indeed? And what is to be expected of such a departure if the Light of the Gospel be not carried to them, that its life giving rays may do what the light of culture could never do, what the light of culture never did for the most refined of the nations of earth, with the most boasted institutions? What is there in Russia to-day to prevent that wholesale relapse into atheism and infidelity which is so noticeable in Roman Catholic countries, when the utter corruptions, the deception of the structure in which they have hitherto placed their faith, is removed? It must come, it is inevitable, unless at this moment, when the bitter cry of disappointment is going up, when the trusted cisterns are seen to be dry, and no springs to quench their thirst are found, we, in the power of the fountain of Life, point them to the Well of Living Waters, whence they and all may drink and never thirst. In all their religion they have not been taught of Christ, they have never heard the simple story of the Gospel, without the embellishments and imaginations of man. "How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

Some may hope that there is a possibility of an awakening within the pale of this Church, but that is as hopeless as it is within the pale of Rome. Whatever might arise, as, thank God! it has done in the case of the Stundists and others, is at once disowned, and shown to be utterly at variance with the dearest traditions of that Church, and incompatible with any connection with it. One of the greatest authorities on Russian life, Sir Mackenzie Wallace, has expressed his conviction that "anything at all resembling what we understand by a religious revival is in flagrant contradiction with all her traditions. Immobility and passive resistance to external influences have always been, and are still, her fundamental principles of conduct."

It has been stated that "the Eastern Church is not missionary or