

The outfit consisted of a pen and holder worth five cents. A few years ago an advertisement appeared that the writer, a minister, on a visit to the Holy Land, chanced upon some seeds of Jonah's gourd, and secured a few to bring back with him. These few he desired to distribute among Bible students, and would send one on receipt of a dollar. Among the people caught by this absurdity was a then well-known authoress living in Connecticut. She wrote the seller that she had tried the seed, but feared that the severe climate accounted for its failure, and sent a second dollar for another. It was sent with the remark that, true to the Bible description, it "came up in a night, and perished in a night," and probably escaped her observation, and she was advised to watch this one more closely. The story was, of course, false; the seeds were boiled pumpkin seeds, the whole thing a deceit. Another, the converse, was to advertise a book for gamblers, and in return for the dollar to send a Bible. Mr. Lawrence gives no advice, advice is needless.

Our Immigration.

Additions to our population come from unexpected quarters, and we have some information from the Church Family Newspaper, which sent a special commissioner to interview Mrs. Close, of Eaton Square, London, on the subject of her scheme of infant emigration, and publishes the result. The peculiar feature of this lady's scheme is the sending of pauper children out to the colonies, mainly to Nova Scotia and New Brunswick, from the age of two to that of twelve, in order that they may be brought up from infancy in the countries where they can settle in after life. Mrs. Close believes that mental and physical degradation sets in among the "children of the State" between the ages mentioned; and that, therefore, it is all important to separate them effectually from workhouse surroundings as soon as possible. She contends that for each twenty children sent out a saving would be effected of nearly £3,000 in capital expenditure, and £100 a year in cost of maintenance. Lord Crewe and Miss Davenport Hill have criticised the scheme in the columns of *The Times*, but Mrs. Close contends that her scheme refers to children of a different age from those which they have in view. There is a similar adoption of New York waifs in certain Western States among farming people whose homes seem desolate for the want of childish voices. Our readers will not need to be reminded of the Boys' and Girls' Homes and other similar institutions in our larger centres.

Bishop Blythe's Mission.

We have just received the annual report of Bishop Blythe's Mission in Jerusalem and the East. We glean from the report that there is a growing sentiment in the Anglican Churches in favour of regarding the bishopric in Jerusalem as representative of the Anglican Communion at the Mother City of the Faith. With this idea in view, six Episcopal Canonries have been founded in St. George's Collegiate Church, which is the Bishop's Cathedral in Jerusalem. These canonries represent various provinces of the Anglican Communion which have interests in the Mother City of the Faith arising out of Jewish emigration. The first appointment was that of the Bishop of Salisbury in 1898 to represent Europe. The next was that of the Bishop of Calcutta to represent Asia, then the Bishop of New York to represent America, the Archbishop of Capetown as representing Africa, and the Bishop of Melbourne representing Australasia. The list of Episcopal canonries has now been completed by the appointment of the Bishop of Ottawa, who, at the seat of Government of Canada, will represent the Dominion. These appointments appear to be a forward step in the right direction, and will doubtless increase the interest which the Church at large is taking in Bishop Blythe's arduous Mission, for they are evidence of the world-wide interest which our Bishop in Jerusalem is taking in the Jewish race, for each of these Bishops will have a

special care for the Jews residing in his own country with regard to various questions in which the Holy Land is concerned.

THE CZAR AND HIS PEOPLE.

The elemental forces which produce in nature growth and decay have their counterpart in the life of a nation. On occasion where growth is stayed or prevented in nature by excessive decay—in a nation through arbitrary oppression—spontaneous combustion in the one case and revolution in the other remove alike the obstruction and the oppression. It is sad that as time goes on and civilization unfolds its blessings man does not readily learn the obvious lessons of history. The priceless freedom enjoyed by English-speaking people was not won without toil, tribulation and bloodshed. The liberty we so freely and fully enjoy is hedged by no barrier of faith, of State or class. It is as boundless as the tongue we speak. It is the common birthright of our race, and is gladly shared, without restraint, wherever the red cross flag or the stars and stripes float as symbols of freedom, justice and civilization. Can it be wondered at that the masses of the Russian people, bearing as they do burdens so oppressive as to recall the Old Testament story of Israel and the Egyptian taskmaster, should in their blind despair cry out to their earthly father for redress, and seek from him, whom they loved and revered, the common privileges of Christian freedom. Alas! that their simple faith and urgent supplication should have been met with wounds, imprisonment and death. Light is becoming too freely diffused upon earth for despotism to continue an unimpeded course. Where justice is denied and wrong inflicted with force and brutality, the vicious seed thus sown is bound to bear vicious fruit, and the very qualities of patience, endurance and courage, which, guided by child-like affection for the Czar, have enabled the ignorant peasant and artisan to bear up under his hard lot, at last, embittered and inflamed by the sense of cruel and ineradicable wrong, may gradually kindle a fire similar to that which ravaged the allied nation with the "French Revolution." The army may for a time stay the tide, but the army cannot fail in due course to realize that the people are struggling for freedom—a boon most precious to soldier as well as civilian. Then, too, the soldier and civilian are brethren, and justice and the rights common to civilized people are prizes too great to be long disregarded by any class of men. Each traveller from Russia who journeys abroad and is impressed by the blessings of constitutional government in other lands longs for the day when like blessings shall be possessed by his own fellow-countrymen, and, in proportion, to his patriotism and courage, becomes an advocate of the higher civilization. The old order changes slowly. A system of despotic government which has prevailed for centuries over a nation vast in number, distributed over an enormous extent of territory, conformed by custom to its methods, confirmed in it by its religious system and, for the most part, dense in ignorance, and, where the old order is maintained, as their heritage, by the ruling classes, does not readily yield to the law of progress. Great forces are, however, at work. The war with Japan has been an object lesson, illustrating with tremendous power the superiority of advanced civilized methods in warfare when opposed to those less complete, less perfect, less modern. Here, in a theatre, where Russian ambition, arms and courage have hitherto seemed invincible, disaster and defeat have lowered their individual pride and diminished their prestige as a nation. The humblest soldier in the ranks cannot fail to discern that there is something radically wrong with the army and navy, which numbers, courage, endurance and devotion have signally failed to remedy. Ignorance, oppression, barbarism are now face to face with knowledge, freedom and civilization. War without; unrest, incipient revolution within. Order maintained at home by force of arms. The tide of conquest stayed and hurled back abroad. The plight of the Czar and his people

is a sad and solemn one. For them a new chapter of history is being written. May trouble prove a blessing in disguise, and may this great nation through humility be taught that peace is better than war, justice than oppression, and freedom than despotism.

THE PROVINCIAL AVALANCHE.

Wednesday, the 25th of January, A.D. 1905, was a memorable day in the annals of the Province of Ontario. A long-suffering and patient people, goaded beyond endurance by the political corruption which had so long been rampant, degrading the electorate and disgracing the fair fame of the Province, turned upon their rulers, and with the ballot slew them. English-speaking people are remarkable for their tolerance and patience. What would with a race of Latin origin provoke bloodshed and revolution is by the Briton borne with calm endurance and dogged indifference up to a certain limit. When that limit has been passed, and either a right is still withheld or a wrong not remedied, John Bull or his descendant begins to move with a power increasing in momentum until the deed is done. It sometimes takes a good deal of quiet thinking before the slow process of gradual conviction attains maturity, and a man feels himself in honour bound to stand by his conscience, even though it should compel him to break with his party and friends. This salutary process has been going on in many thousands of sincere and upright minds in Ontario, and when the time was ripe for action the result was all that could be wished. The moral issue was too pronounced, the wrong was too public and palpable to admit of excuse, extenuation or forgiveness. The corrupt disease was eating into the body politic, and, like a leprosy, could be seen and loathed of all men. There was one good, drastic remedy needed. A resolute and capable surgeon and a keen, sure knife. The surgeon was the Provincial Elector, and the knife his ballot. If the Liberal Government had with moral courage and a strong hand given proof of an honest desire to maintain the purity of elections and suppress corrupt methods the result would undoubtedly have been different. Long continuance in power and control of patronage and office are apt to produce in the office-holder laxity of moral purpose and the opinion that the office belongs to the man, rather than that both office and man belong to the people. This is a serious pitfall of public life, and when once a public man stumbles or strays into it his troubles increase with time. Our concern in the important historical event which has just transpired is mainly from its moral standpoint. We hope the serious lesson it conveys will be well learned by the incoming Government, and that the Province of Ontario may demonstrate to the world that it can be prosperous and yet pure. The good old maxim holds to-day, as it did in days gone by, the germ of an eternal truth, the truth that "Righteousness exalteth a nation."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The season of Lent will soon be upon us, and doubtless many of our clergy are already making preparations for it. It is noticeable that the season is far more generally observed by Anglicans than in bygone years. It is also matter for congratulation that however they may differ in their mode of observing the season, it is faithfully kept by Low and High Church alike. And yet it may, perhaps, be permitted to "Spectator" to ask the question whether Lent is so fully utilized as it might be. The great point of vantage which it offers the clergyman is the fact that at this one season of the year Anglicans will turn out on week-days. Social amusements, though not absolutely abandoned, are very largely diminished. These in our large cities are so numerous as to have become duties, and in

many cases veritable comes rest from the attractions they bring tion to go to church

The question is, this opportunity? would venture to o tion of that opinion be done during L two divisions, Dev possible to arrange important branches of attention; but for long beforehand made in many cas tomary to invite n the Wednesdays o custom, but not alv is made to the su attempt at anything visiting clergyman which was a good pulpit, to his ow ticular message f parishioners turn of-help they expe missionaries to br

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