

in a memorable charge addressed by the late Bishop of Rochester to his clergy. Bishop Thorold says:—"Hard as it may be to find time for study; harder as it may prove for some of us to be at school; let us see that only a living mind can reach living men. There is such a thing as a dead mind. It is always a loss, sometimes a sin. By a dead mind I mean a mind which has lost the power of assimilating new truths, which refuses to consort with minds alien to itself, which suspects new ideas, resents new adventures, never reads a new book, seldom opens an old one. Such a mind will not attract the young, nor help the doubter; nor stem the tide of unbelief; nor greatly swell the jubilate of the saved. With all our hearts and minds let us keep off, as long as we can, mental deterioration. Let it never be said of us, their ignorance measures all things. Let us be young in intellectual freshness, though we may be waxing old in physical decay. Beware of a petrified theology. Keep well in the van of the church; be thinkers still."

I earnestly trust, sir, that we shall soon see some practical results from this discussion, and that steps may be taken for the inauguration of a summer school of Theology for the Diocese of Rupert's Land. Now is the time for the inception of such a scheme, so as to give ample time to the lecturers for the preparation of their lectures.

I am, dear Mr. Editor, yours etc.,

A WESTERN PRESBYTER.

Marriage and Divorce.

BY THE VERY REV. THE DEAN OF LARAMIE.

It has been said that America has supplied the highest ideal of womanhood, and that much credit for this is due to the influence of the exalted ideals of the Church, which has scripturally honored and revered the marriage state, which has stood for and protected what Dean Church called the 'domestic type of happiness.' She has been called on to oppose with all her power and influence the criminally lax marriage laws of certain States, to correct popular and degrading views of matrimony, and to attack the divorce 'mania' wherever it is found, among high or low, rich or poor.

For one cause only has this Church ever permitted the severance of the marriage tie and the contracting of an-

other marriage, and it was believed by those favoring the new legislation that the time had now come for the ideal to be adopted—that the indissolubility of the marriage bond must be enforced by the rubrical or canonical law, opposed to solemnising the marriage of either party to a divorce during the other's life. Many, both within and without the Church, had hoped for its passage at this time. But if not now, then at no distant day. Let all be glad and thankful that the Church is endeavoring to more emphatically harmonize her practice with her formularies, to reflect and enforce the language of her marriage service, 'Till death do us part.'

The divorce question is a woman's question. The divorce courts would do a less thriving business if in all walks of life women would make up their minds to reject, for themselves and their daughters, the attentions of men who, however plausible, rich, or handsome, were not morally wholesome. I know society condones in man what it does not in woman; that there is—oh, grievous wrong!—a double standard. But woman can remedy this by demanding 'purity for two'—the single, rational, godly standard raised by Christ and His Church.

It is woman's question, because, married or single, she holds the power to keep this standard aloft. Many centuries have rolled away since that grand eulogy recorded King Lemuel as the words 'that his mother taught him,' fell from the lips of a noble matron; but her ideal of true womanliness is as attractive now as then, and should still be an inspiration to all the sex: 'The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She worketh willingly with her hands, she stretcheth out her hand to the poor. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. Strength and honor are her clothing, and she shall rejoice in time to come.'

The description, quoted here only in part, is a model for the ages. What nobler conception of womanhood could be penned today? Upon her brow sparkles the crown of virtue. She cherishes her children, loves and reveres her husband, governs her household with diligence and prudence; to those outside the home circle she is affable and courteous, and to the needy 'she reaches forth her hand.' Happy is the child with such a mother! Happy he who possesses such a wife! Blessed among women she who exemplifies this scriptural ideal of the 'womanly woman.'

It may be asked whether too many women do not in these days give way to some such feeling as this—that the 'average woman' cannot attain to such exalted and rare ideals. The 'up-to-date' woman too often imagines that her life, under present conditions and standards, can have very little in common with those ancient and glorious matrons. True, the 'new woman' has a very different lot from that of her sisters of other days, but it is also true that the same garden of the soul remains to be cultivated—it may be with modern implements and methods in a try-

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