

Prayer, or the Litany, or which would not be warranted as shortened forms of Morning and Evening Prayer. We hope to take up this interesting topic in some leading articles shortly; this note is written to remove misapprehensions and to state the limitations imposed.

Character of Immigrants.

An important consideration for the people of Canada is the character of the incoming immigrant. In the old days anyone was good enough to transplant in a colony. Indeed some of the colonies were treated as the scrap heaps of the old land, notably Australia, which was at first dealt with as a convict settlement. Fortunately we are living in other times, when other and wiser counsels obtain. Now-a-days the clergy and laity of our Church have their hands full to overflowing with the burden of the needs and necessities of their own poor, improvident, shiftless and ill parishioners. We have a young country, it is true, and of vast extent. But it is better to employ a portion of the vast wealth of the Old Country in providing for the support and maintenance of its own needy ones than to ship them over sea to become an additional burden to the offlying portions of the Empire. What we need are moral, capable, industrious people—who are progressive enough to adapt themselves to conditions that are the result of the experience of years of effort and enterprise in the new world. And as Canada is not a big gold mine where the new-comer can walk about and pick up nuggets, it is well for the new-comer to bring with him some fruit of his industry in the Old World—which if well planted in the new, is bound in good time to bring forth a satisfactory harvest. By all means let the emigrant come. But let him be an immigrant who will be self-helpful and not a dependant in his new home.

The Foundation of England's Greatness.

We quoted recently from a sermon in the course which the Rev. Frank L. Boyd, Vicar of St. Paul's, Knightsbridge, has delivered during Lent. We came across, in a later one of the series, an arresting part in which he showed how the belief that Christ was to be worshipped and obeyed was the rule of conduct in the beginning of Queen Victoria's reign, but had passed away. He continued, "Look at parliament, where it is perfectly absurd to suppose that the Bible could be quoted in support of any argument, though it may easily be quoted to a point a jest. Can you imagine parliament, as would have been the case seventy years ago, even suggesting a day of prayer and intercession in the midst of our present trouble? That will give you a fair notion of what we have come to feel as a nation about prayer; for in a moment, when we are inclined to try anything, to make any experiment that has the smallest chance of being useful, when almost any suggestion you like would be favourably received and possibly acted upon, the bare thought of the nation turning to prayer is dismissed as not worth consideration."

Neglected Fields in United States.

We have received a circular from New York issued by the Home Missions Council, a body composed of the American Baptist Home Mission Society, American Christian Missionary Society, Congregational Home Missionary Society, Methodist Episcopal Board of Home Missions and Church Extension, and Presbyterian U.S.A. Board of Home Missions. It will be seen that our Church is not represented, but what this body reported is interesting and instructive. Colorado was selected to study the supply of Church privileges, and it was determined to extend the survey. "It was the opinion of the majority that there is decided overchurching, chiefly in the small towns. Evidence adduced shows that it is much worse in Colorado than the report had in-

dicated. In many cases, however, the situation is due to expectations which have failed to be realized, that the towns would grow so as to require the various churches. In not a few instances population has actually receded. In many a town the overlapping is more apparent than real. A continent trotter on the run through a town of a thousand people counts seven church bellfries. But, if he only knew it, four of them are to accommodate recent comers from four quarters of the earth who cannot yet understand the Word of God in each other's tongue. Another is of some trivial, half-pagan sect for which organic Christianity cannot be held responsible. There are substantially but two churches in that town, one Roman Catholic and one standard Protestant church. Often, too, churches in small towns minister to considerable districts of surrounding country. The opinion was frequently expressed that there might be and ought to be more of this." The report of this council showed, we think, the field that exists for our Church to be chosen to fill the void in villages and towns of the character referred to. The field is there. Again we have an illustration, we think, of what might be done by the emigrant Englishman if he only consistently, conscientiously and prayerfully began with his neighbours to read the Church service on Sundays, and to follow up with deacons or catechists in the day of small things. This committee on one hand was not ready to retain the freedom of denominational propaganda, and in the next portion, admitted that the rural regions are fearfully neglected, especially when the strength of the religious ancestry was on the farms. "Young people live to maturity and die within thirty miles of San Francisco with no religious privileges." Is not the common school with no teaching of the Bible or religion the chief cause of this mental atrophy, yet not a single speaker suggested it.

Responsive Singing.

In the days not so long ago, before the surpliced or non-surpliced choirs, it was difficult to get any responses in Church. People were afraid of their own voices, and so the clergyman's verse would be heard, there would be a murmur followed by a clearly-read verse from the reading-desk. We sometimes wonder what would happen were the choir to stop, because apparently the pews are just as silent as they ever were. Now the Church Family Newspaper suggests that little groups of practised singers should be stationed in various parts of a church, a proceeding which would soon infuse new life into the hymn singing. It is all very well to blame congregations for not singing, but our experience is that too often it is impossible to join in the Church's Canticles unless one is a trained musician, or wishes to run the risk of being looked upon as a nuisance by one's fellow-worshippers. Reference has often been made to Archbishop Temple's somewhat rough uncouth voice, and when asked on one occasion whether he could sing, his Grace answered, "No, but I can make a joyful noise."

Treating.

This is an indefensible habit. So far as we know no good can come of it. On the contrary, by it much harm is done. If the truth could be told many and many a home has been wrecked by the indulgence of the father in the habit of treating. We have more than once in these columns strongly expressed our sense of the harm done by the treating habit, and we cannot too strongly express our approval of the proposed action of Sir James Whitney and his government towards the repression of treating. One of the worst features of the custom is that it tempts young men to spend time and money in the bar-room that could much more profitably be spent elsewhere. It also tends to fix them in the practice of a harmful habit in the days of their youth.

A habit that they will find very hard indeed to rid themselves of as time goes on. It would be a great boon to the young men of Canada if restrictions were placed on this injurious habit of treating.

Protestant Germany.

We seldom hear anything from Protestant Germany. The popular impression is of a community where the children are carefully brought up and prepared for confirmation by a class of worthy pastors and of other clerics who are profound students of theology and propound startling theories which are forgotten in a few years. An unusual excitement has been caused by the prescription of Pastor Karl Jathe, of Cologne, for doctrinal heterodoxy. He is said to be no orator or great scholar, is now about sixty, and has almost been forced to the front in a movement which has many adherents. This movement aims at getting rid of the majority of Christian dogmas, and the placing of the ethical doctrines of Christ on a severely rationalistic basis. It seems at this distance as if the defenders of the doctrines, tenets, and spiritual conceptions of Christianity could not have done otherwise.

Professor Blackie's Last Poem.

Under the title of *Sixty Years in the Wilderness*, Henry Lucy is publishing his recollections of the interesting people he has known. His wilderness must have been a pleasant and enviable one. In a recent portion in the *Cornhill*, Mr. Lucy—*is it not Sir Henry?*—tells what he knew of Professor Stuart Blackie, that genial man who if he had been gifted with as much ballast as brains would have been a power. We did not credit Professor Blackie with the patience needed to be a verse writer but it seems that he was. "A few months before he died, writing to his nephew, he added what were probably the last of the many verses with which he was accustomed to embroider his correspondence with intimate friends:—
"Not death is evil, but the way to death:
Through dim divinings and with scanty breath
A length of deedless days and sleepless nights
Sown with all sorrows, shorn of all delights.
Teach me, O God, in might and mercy sure,
Teach me, the child of joyance, to endure;
Endure in truth, no easy thing to learn,
And how to learn it, be thy main concern.
Though now thou canst not march with rattling speed
Thy soul shall shape thy thought into a deed.
Look round and find some useful thing to do
And God will make it pleasant work for you."

THE FORWARD MOVEMENT IN CONNECTION WITH KING'S COLLEGE, WINDSOR, NOVA SCOTIA.

By the kindness of Mr. R. V. Harris, of Halifax, the secretary of the recently inaugurated Forward Movement for increasing the endowment of King's College, we have been furnished with a detailed account of the late campaign. The amount asked for was \$125,000, payment of which was to be spread over five years. As a result of the first appeal last autumn a sum of about \$50,000 has been collected to date. This is a beginning, and the prospects for obtaining the entire sum within a reasonable time are very bright. Meanwhile, under Canon Powell's able administration the College is greatly prospering, the attendance at present being the largest in its history. We have much pleasure in again heartily commending this movement to Nova Scotia Churchmen in Ontario and other portions of the Dominion. It is a deserving object for their liberality. King's College, apart from its historical charms, is doing a noble work for the Church

in the
tions
institu
Engla
or tyr
sent
to-day
logica
Arts c
years.
"take
can be
of cou
in the
which
to red
supply
course,
but it
turned
in all
disting
their v
engine
firmed
theolog
fessors
two lec
depart
out inc
will be
those i
gradua
remark
success
Domini
general
vinces.
to their
charact
man,"
sea, wi
of Chu
tinent,
fluence
figures,
Church
alone in
or relat
populati
well of
vinces,
cellent
dence t
raised v
should
regard i
helping
appeals
religiou
It is th
or perh
one of
allow it
be a dis
this we
possibili
anticipa
ment so
Reginal
will gla

An in
for som
the su
Holy C
ters, we
us. We
become