

Minster Church at Lloydminster. It seems incredible that the first service was held in a tent upon the spot in 1903, and now there is a permanent church, a beautifully rendered service, a handsome pulpit (there was no room for one in the first church), electric light, and a fine organ. In the choir chancel, on a side wall, were placed a silver cup and shield, trophies of the Saskatchewan musical festival at Saskatchewan last summer. This was the English Barr colony, which it was thought would founder through the ignorance of country life of the immigrants, but they came of a bulldog breed, and have prospered, and have not forgotten God in doing so.

Binding and Loosing Power.

At the annual meeting of the Church Reform League, held at the Church House, with the Right Hon. Alfred Emmot, M.P., Deputy Speaker of the House of Commons, in the chair, Bishop Gore, of Birmingham, spoke with customary courage and clearness of this great gift of God to His Church, and of our perilous position through neglect of it: "I am convinced," said Dr. Gore, "that we cannot go on without that binding and loosing power with which Christ endowed His Church. We have suffered it these centuries to be in paralysis. We must recover it. Of course, there will be difficulties. There are always difficulties about recovered life. But I am convinced that it is better to face difficulties by standing strongly, courageously upon our principles, and I do from my very heart pray that the average member of the Church—clergy and laity—may wake up to the fact that the Church of England is trying to live without an essential element of the life with which Christ endowed His Church, and that until we have grasped that position and the importance of it, and set ourselves with one resolute determination to recover it, we shall have no chance of fulfilling the mission—the great and most conspicuously needed mission with which the Church has endowed us." It is pitiful for Bishops to whom God-given power has been committed not to have the self-sacrificing courage to exercise it on great occasions as well as small. Shall the fear of men, or deference to worldly wealth, birth, power, or fashion stand as an efficient excuse for the neglect of its use on due occasions when final judgment is given?

A Women Emigration Agency.

One reflection often recurs on reading the missionaries' records: that is, the need of more and regulated emigration of women. So often one reads of young English bachelors who live—rather, who exist—in their little shacks. As time goes on they marry somehow—too often do not, while there are over a million superfluous women in England. It is not right that the sexes should be separated in this way. It is not the first time that we have pointed out that arrangements might, and should, be made with such organizations as the Church Army for the encouragement of young women homes both in England and Canada: in England practical training in house and home work, and the suitable ones could be sent to Canada. There are many young women who could come out and stay in such homes before being married, and feel very differently about the plunge than they would do under present circumstances, knowing, possibly, no one but the old sweetheart. And, on the other hand, many a young fellow is deterred from sending across the ocean for one who, he feels, has been leading a life during his years of toil constantly widening the differences, until he feels it would be too great a risk and unfair to both. Had young women a better knowledge and more opportunities of obtaining such knowledge, much good would be done.

A Bishop on Cremation.

That certainly was a strong argument advanced by the Bishop of Carlisle recently in

favour of cremation. "The time will come," said Dr. Diggle, "when there will be no such things as cemeteries and churchyards. It is a very serious thing burying dead bodies, many of them full of disease, in the middle of great populations." With a good deal of force the Bishop thus met the argument from Christian sentiment: "Well, we think very highly of such Reformation martyrs as Cranmer, Ridley, and Latimer. Their bodies were cremated; they were burned to ashes. We have not the slightest doubt—at any rate, I have not—about their resurrection and eternal life as certainly as if they had been buried in a quiet country churchyard. Burning is only an acceleration of the process which takes place after burying, and, therefore, I want you not to think hardly of people whom you come across who are in favour of cremation."

The Zionists.

We have shown an interest in this organization of Jews who strive after a home for the race, and ultimately the recovery of the promised land of Palestine. Considering the number of Jews dispersed throughout the world, and engaged chiefly in city handicrafts, efforts were made for years to find a tract of land where they could consolidate and exercise the rule of a united people. Various sites in south, central and northern Africa chiefly were considered, but given up in the end. Latterly it was hoped that the late Sultan would grant Palestine, and that the leading powers of the world would guarantee protection and independence. After the deposition of Abdul Hamid these hopes seemed brightening; but the rise of the young Turks has had quite the opposite result. They are Turkish patriots, and want their empire to be strengthened, which would not have been the case with a self-governing people in such an important region as Palestine. At present there is discouragement, and the only course open is to continue the policy of recent years, namely, separate colonies in Palestine, where the people should be encouraged to develop the land and restore the ancient fertility, at the same time carefully educating the young in all branches of literature and practical science. The research of all nations in the Holy Land, and chiefly that of Germans, has resulted in the rediscovery of numerous fertile tracts, chiefly round the Dead Sea, which could support large farming communities.

Versailles.

Very many of our readers will have read lately a strange book, called "An Adventure." It is written by two cultured ladies, teachers in London, and records the strange and weird experiences they passed through in two visits some years ago. They saw scenes and buildings long since changed, talked to people dressed in the fashion of over a century ago, and heard music which they noted down from memory, and which is recognized as that played by Marie Antoinette's band of violinists. The enquiries they made attracted much attention, and eventually led to the publication of the story and their subsequent researches. Probably it prompted the changes which are now being made at Versailles, where, we read, the Napoleonic buildings are being removed, the Grand Trianon restored to what it was in the days of Louis XVI. and Marie Antoinette, and other changes of a similar character.

HOUSE-TO-HOUSE VISITING.

The clergy of our Church in all parts of the world, we think it will hardly be denied, have hitherto been honourably distinguished among the ministers of all denominations for their thoroughness and assiduity in pastoral visiting. As a class, we may venture to say that this ap-

plies especially to the clergy of the Anglican Church of Canada. This is a tradition, no doubt, directly inherited from the Mother Church, whose clergy, during living memory at all events, have discharged this duty with exemplary fidelity. Of late years it would, however, appear from a correspondence now going on in the columns of the "Church Times" that there has been a decline in systematic parochial visiting in England, especially among the younger clergy. It is now claimed by some that there is vastly more important work. A great deal of the time expended on parochial visiting, it is urged, might be far more profitably used in other kinds of work. Again, it is argued, that there is visiting and visiting. Some advocate the policy of what they call "concentration." "Quality," they say, is above "quantity." The clergyman should devote his energies to the building up of a comparatively small body of exceptionally faithful Church people. They should work, as it were, from a centre, create a core of Churchmanship, bend their efforts in the direction of infusing a select few with the spirit which eventually will infuse, and leaven, and transform the whole parish. It is a mistake, therefore, to dissipate one's time and energies, so they say, in general, systematic, and indiscriminate visiting. Visiting should be confined within the narrowest possible bounds. This sounds plausible, and, like all arguments honestly and seriously advanced, it has a certain amount of undeniable truth in it. Parochial visiting, as we once pointed out, can be, and is, occasionally abused. It can be overdone, and valuable time may be frittered away. Moreover, it is possible to visit the wrong class of people at the expense of the right class. There are people in many of our parishes who are not benefited, but rather the reverse, by the regular and systematic visits of the parson, and who are the better for being left, if not "severely," at least mostly alone. But, conceding all this, the broad, unmistakable fact remains that steady, painstaking house-to-house visiting is the backbone of the parson's work and influence. No man, be his other gifts what they may, can succeed as parish priest in Canada in nine parishes out of ten who neglects parochial visiting. Over and over again we have heard the complaint against a clergyman in these words: "So-and-so is an excellent preacher; he's a fine man; but we've only one thing against him: he doesn't visit." At this moment of writing we can call up at random, and in all parts of Canada, cases of eloquent, able clergymen who have had to leave their parishes for this one reason. It is astonishing what the average parish will put up with in the parson who is a good visitor. We cannot now recall a single case of a good visitor ever having had a disagreement with his parishioners, and we can recall cases without number where men of very ordinary, and sometimes less than ordinary, gifts have retained their hold upon their people simply because they were indefatigable parochial visitors, and, as the saying is, "Never passed a house." From our experience we should be inclined to say that, outside of actual misconduct or scandal, at least three-fourths of all our parochial troubles between parson and congregation arise from the neglect of visiting. No man, we are convinced, who is handicapped with an unconquerable aversion, as some few of our parsons seem to be, to parochial visiting, has the remotest chance of making a real success of his work, especially in Canada, and it would seem, from the great majority of the letters to the "Church Times" on the subject, in England either. Nothing can take its place—eloquence, business ability, charm of manner, or any other conceivable gift; and, on the other hand, there is scarcely any other conceivable deficiency for which it will not compensate. We purpose shortly returning to this subject, which, under its varied and multi-form phases, it is impossible to adequately con-