

that such things as graft, if not unknown, were very soon discovered and then rigidly punished. But the advent of John Burns to the presidency of the Local Government Board is unearthing some dreadful stories. It is a fortunate thing in that respect that there has been a change of Government, and that in Burns there is a model administrator, a capable, resolute man. An enquiry is proceeding regarding the reports of the district auditors of the West Ham Union accounts. In many instances it has been found that the lowest tenders have not been accepted. During the half-year ending Michaelmas, 1905, over \$12,000 had been lost through this action. If proper care had been taken the Union would have been \$30,000 better off. The guardians had given preferences to relatives or ex-members of the Board. But do not let us plume ourselves on our own righteousness. If we credit the daily papers Canadians have little to learn in such practices and much to unlearn.

General Grant and the Bible.

It is interesting to know the attitude of a great leader of men towards religion. It is profoundly interesting to know from correspondence recently published, that a man of such strength and force of character as General Grant should have placed himself on record in the following manner: "My advice to Sunday Schools, no matter what their denominations, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practise them in your lives. To the influence of this book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future. Righteousness exalteth a nation; but sin is a reproach to any people."

A Menace to Life.

Reckless automobile driving has become a new and fashionable menace to life. It is claiming its victims with the same relentlessness as the pointed gun, the swamped boat and upset canoe. A contemporary says that "In New York and vicinity, during 4½ months of the present year there were eleven fatal accidents, thirteen persons being killed. This is not to be wondered at, when one considers the speed and recklessness with which the machines are run. The other day a Detroit automobile man boasted that he made the run from Windsor to London, Ont. (over 110 miles by G.T.R. track, and presumably much more by country roads), in four hours, several times on the Longwoods Road the indicator showing bursts of speed at forty miles per hour. After July 1st the maximum speed, according to the new Ontario Act, is fifteen miles per hour on country roads." The law must be enforced stringently against those who recklessly imperil life. Law-abiding automobilism is an innocent and most enjoyable form of recreation. But when the law is ruthlessly broken it should make its strong-arm duly felt.

Impatience.

One of the never-failing sources of unhappiness in individual, family, and social life is that commonly known as impatience. The famous Baptist preacher, C. H. Spurgeon, wrote many a homely and sensible thing. Not the least wise and truthful of his sayings was the following:—"Impatient people water their miseries and hoe up their comforts; sorrows are visitors that come without invitation, but complaining minds send a waggon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water." It would add vastly to the peace and happiness of life were patience more thoroughly cultivated by the average man, and may we add with all due deference, woman.

Sir John Fisher.

Mr. Arnold White, one of the foremost English authorities on Naval matters, has contributed to the "Tribune" the following graphic sketch of the First Lord of the Admiralty—having regard to the recent Naval manoeuvres off the coasts off the British Isles:—"The brain of the manoeuvres is Sir John Fisher, the First Sea Lord. He requires no introduction to the public, though, like the mole, he is known chiefly through upheavals caused by silent and invisible activity. Sir John Fisher, like the majority of our great seamen, is pure English. He is hard on himself, and, where necessary, on others. Like the elephant, he can pick up a pin or uproot any obstacle that stands in his way. At 64 he retains the vigour of 32, and is currently supposed to have finished an ordinary day's work by the time that other people sit down to breakfast. He is loved and hated, lampooned and flattered, but the glacier streams that brawl at the foot of the mountain make no more impression on the summit than cajolery or detraction on the First Sea Lord. He is a blend of steel, ice, fire, and common sense, and is cheap at the money we pay him." It is satisfactory to know that the chief controller of the Navy is built on Nelson's lines.

CANADA AND THE CHURCH IN ENGLAND.

The Rev. A. J. Ard writes to us from Victoria, under date of July 5th, as follows:—"In your issue of June 28th, you say in one of your leaders, in reference to the forthcoming visit of Bishop Montgomery, 'The Church of England needs to be told that it is a solemn duty to provide for the spiritual welfare of the children they expatriate.' I am fresh from the Old Country where I have worked in the Church for over forty years, and must admit, very regretfully, the truth of your remark. Departures of huge steamers from Liverpool laden with emigrants to Canada are chronicled almost daily in the newspapers, whilst the spiritual needs created by this inrush is passed over in silence. The 'Society for Promoting Christian Knowledge,' to its credit be it spoken, provides a chaplain for each vessel, to hold services, daily if possible, during the voyage. I can testify to the value attached to these services by many of the passengers. This grand old society also assists the Church in the Colonies with liberal grants of books and money, as well as in other ways. The Society for the Propagation of the Gospel, and the Colonial and Continental Church Society are the other two whose fields of operations include Canada. The former stands upon a wider basis than the latter, embracing missions to the heathen, a department filled on the evangelical side by the Church Missionary Society. One would naturally expect that with these two agencies, the S.P.G. and the C.C.C.S., a wide interest would be felt by the Mother Church in the welfare of the daughter Churches in the Colonies; but such is not the case, at least amongst the evangelicals. Bishop Montgomery brought with him to his work as Secretary of the S.P.G. the vast experience which he gained in Tasmania, and a sympathy born of intimate acquaintance with the wants and struggles of the Church in the Colonies. Like a practical man he is coming to Canada to see and hear for himself, to investigate the wants of the various dioceses, I hope, and not be content with what he may see and hear in the prosperous cities or out on the prairie while crossing them in a comfortable carriage of the C.P.R. Let us hope and pray that this visit will enable him, on his return to England, to speak with that conviction which comes from personal knowledge, and so rouse Churchmen to a sense of their duty that they may give him this year the \$100,000 he asked for in his stirring appeal. Missionary enthusiasm in the Old Country is on the side of Missions to

the heathen, thanks mainly to the splendid energy of the C.M.S., and enthusiasm for two distinct objects is, perhaps, too much to expect from any individual. Most people have their own pet society. At any rate I find that where the C.M.S. current is strong, other currents of sympathy are weak. I might give several instances to exemplify this, but shall only cite two cases in point. (1) Of the parishes and churches in England that support the C.M.S., only a tenth give anything to the C.C.C.S. (2) The Committee of the C.C.C.S. are all strong supporters of the C.M.S., from the Chairman down, and hence the stationary, if not the retrograde character of the Society. If a society is to be prosperous its committee must be enthusiastic. Look at the great Church Missionary Society, the crown of glory of the Church of England, how prosperous it is! If only half its enthusiasm were infused into the C.C.C.S. the Mother Church would be alive to a sense of her duty, and the Archbishop of Rupert's Land would be spared his begging mission to England. Let secular papers and people blame him as they will, but at this crisis of the Church in Canada something had to be done, and done without delay. If Churchmen in Eastern Canada fail to do their duty, is that any reason why the Mother Church should let the daughter Church sink or swim for herself, and thus let matters go from bad to worse? It is all very well to boom the prosperity of Canada (at which I rejoice) as an inducement to English workmen to 'come over and help,' but, even at the risk of discounting its effect, it is only right to warn English Churchmen of another and different boom that is certain to come unless timely help is forthcoming, the boom of religious indifference and practical heathenism."

THE CHURCH AND THE LORD'S DAY ALLIANCE.

Whatever divergence of opinion there may be on certain minor details, there will be, we think, substantial agreement among well disposed persons of all creeds and classes, that the country as a whole owes a debt of gratitude to the Lord's Day Alliance. So swiftly were we travelling from the statu quo of the last generation that we were in imminent danger of waking up some fine morning and finding that so far as Canada was concerned, the institution of the Christian Day of Rest had for ever passed away. The action of the Alliance during the few years of its existence has most undoubtedly arrested, and to a quite perceptible extent, put back this movement, whose gathering force threatened at one time to carry everything before it, and to reduce us in this respect to the deplorably low level of the United States. Public feeling on the subject which was fast lapsing into passivity, has been aroused and organized. The religious sentiment of the country has been successfully appealed to, and all our religious bodies, including the Roman Catholics have been induced to give official countenance to the movement, for rescuing from rapidly advancing desecration and ultimately, final extinction this great primeval institution, with which like its twin sister institution, marriage, the very life and soul of our Christian civilization is bound up. To our own Church-people the work of the Alliance strongly commends itself. Its aims are moderate and reasonable. It is not an organized attempt as its few interested opponents try to allege, to restore the state of things known as the "Puritan Sabbath." Few very few, if any whose opinion counts for anything desire, or at all events seriously advocate this. And such a consummation, were it even attainable, is most undesirable. Indeed the present laxity is the reaction against just exactly these conditions which prevailed almost universally in English-speaking Canada thirty or forty years ago. In our rebellion against the "Sabbatarianism" of our fathers we have come

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Spectator

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