

Canadian Church by the wise pronouncements of those famous Church parliamentarians on this subject, the late Hon. J. H. Cameron and Bishop Strachan.

"IN THE NAME OF MY WIFE, OF THE ARMY, AND OF GOD."—This form of dedication used by Ballington Booth at the opening of the Toronto Harvest Festival of the Salvation Army is curiously indicative of the state of feeling towards which such sensational inventions of man (as distinguished from the Christ-founded Church Catholic), are always tending. The near, the earthly, the visible, the self-consecrated, precedes, in their sequence of thought, the Heavenly Invisible and Divine. "God is not in all their thoughts," but is a kind of "after-thought." One cannot imagine the calm and deliberate voice of the Church so uttering itself.

TAX-EXEMPTIONS are simply the marks of approval and endorsement attached by the State to certain enterprises which they acknowledge to be useful and beneficial to the community. They are in the nature of a "bonus," to encourage such enterprises for the good of the people generally. In the case of churches, the favour accorded is an acknowledgment (and a graceful and appropriate one) of the good which these "attachments" between the human and the Divine effect. A Church which goes out of its way to refuse such testimony to its nature, condemns itself—though it earns a temporary cheap notoriety, especially if rich.

THE BISHOPS IN "THE LORDS."—The grand spectacle of the whole bench of Bishops voting solidly for the integrity of the mighty Empire of Britain on the Home Rule question will go down to posterity, as a testimony to the value of such a religious anchorage for the nation in its legislature—a splendid safe-guard of the people's highest interests. The House of Lords itself has proved itself true to those interests, when the adventitious majority of malcontents threatened to upset the very foundations of British supremacy and power.

THE BRITISH "ULYSSES."—In a certain sense, everyone has an admiration for William Ewart Gladstone: he has so wisely economized the opportunities of a phenomenal career. He has shown a magnificent command of the stratagems of parliamentary warfare and political exigencies, handling them in a masterly and unscrupulous manner—as the necessity of the case for him seemed to require from time to time. No "artful dodger" in other spheres of activity can boast of superiority to the G.O.M. in utilizing contingent advantages of position and place in the political arena. Such transcendent skill needed some check!

IRREPRESSIBLE MEDDLERS are found everywhere, especially in deliberative bodies—men who are on the watch for opportunity to listen to the (to other) wearisome cadences of their own voices, drawing out platitudes or impertinences. The General Synod was no exception—unfortunately—to this rule. At the very opening one of these "flies" got into the ointment of the solemn conclave, and clogged the wheels for a day or so—precious hours wasted on a mere claptrap of formality and routine.

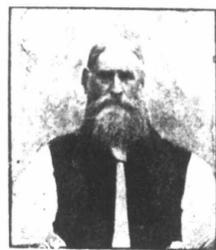
"THE PARLIAMENT OF RELIGIONS" has degraded Christianity as far as possible by association with anything and everything under the guise of "religion"—even the most obscene and vicious of the Oriental Cults, as well as Western indecencies

and travesties of the Church Catholic. It was, perhaps, well that some *eccentric* specimens of the Anglican Church should put in appearance—for themselves: it served to emphasize the representative *absence* of the Church as a whole, and the exceptions made it conspicuous.

ST. MIVART REVERTS.—The "world has been wondering," as well as the Church, at the liberty with which this talented Romish professor has of late been careering in the fields of literature and science, but he has "reached the end of his tether." The "Index Expurgatorius" has been shaken at him and he cries, obediently, *peccavi*. So did not Galileo! It would almost seem as if it were part of the cunning policy of the papal regimen to "let out" occasionally (apparently) stray ones of the flock, just for the effect produced by "roping them in" at last. It shows such control and discipline, you know! So we have a supply of "returned to the fold"—reverts—kept up.

"NATIONAL PROPERTY."—Mr. Gladstone is credited (rather "discredited") with pronouncing Church endowments to be: "quite true" says *Church Times* "in the same sense as Hawarden Castle is national property." That is the only way to answer such people—the *tu quoque* argument. Everybody, however thick-skinned, can feel that! The fact is that no property, "real" or "personal," is safe from the hands of a national parliament careering unchecked.

THOSE TEMPERANCE STATISTICS to which we recently referred, as being the basis of an important and able article in the *Arena* in favour of moderate drinking have been recently used by "Peter Lombard" in *Church Times*. Mr. Horsley and the editor of the *Temperance Chronicle* challenge their use for such purposes. The figures originally emanated from the "Collective Investigation Committee of the British Medical Association," and seem to prove that intemperance is more wholesome than total abstinence. Figures are a two-edged sword—cut both ways very often!



THE PRIMATE OF ALL CANADA.

A WELL DESERVED DISTINCTION.

More than once or twice of late, the *CANADIAN CHURCHMAN* has noted—for the consideration of its readers, now in every part of Canada as well as the United States and Great Britain—the remarkable character and career of Robert Machray, long known, loved and valued in the North-west as "Bishop of Rupert's Land," now, happily, to be still better known as "His Grace, the Most Reverend the Primate of Canada, Metropolitan and Archbishop of Rupert's Land." This Anglican Church hero—reminding one in many ways of the late Bishop Strachan—has at length reached the summit of ecclesiastical eminence in his adopted country, and become the worthy "chieftain" of a powerful branch of the Church Catholic. We append below the excellent biographical sketch furnished lately by the *Empire*—whose reports of the Synod meetings and all matters con-

nected with the Church of late have attracted so much favorable notice for their accuracy, intelligence and good taste. The engraving is from the splendid *photographic group*, of which we have secured the copyright, and which—as a historical memorial as well as a work of art—is destined to be recognized as of *permanent value* to every Churchman in Canada. We hope, from time to time, to give similar "excerpts" from this photograph, accompanied by appropriate personal notices. It was very noticeable at the recent Synod how *evenly* all the honours were divided among the nationalities as well as the professions: Scotch, Irish, English and *Canadian*—Saxon and Celtic, and mixed! We propose to make this element of harmony in the great "national council" still more evident and widely recognized—in every Church household in Canada, in fact, within our reach. Here is what the *Empire* says:—

"They are making history pretty fast these days up at Trinity College. Every day is marked by events of the highest importance to the great Anglican communion of Canada that will be looked back to by future generations as an epoch in the history of the Church. A week ago the English Church consisted of disjointed, scattered fragments, that five days of conscientious legislation have welded into an organic unity, with a strong personality as its administrator.

In any assemblage of men Robert Machray, Primate of all Canada, Metropolitan of the province of Rupert's Land and Archbishop of the diocese of Rupert's Land, with his tall commanding figure, rising a full head above other men; his long flowing beard, descending even to the girdle, and his piercing yet kindly gray eyes, would be a man to single out and to study. The new primate was born near the city of Aberdeen, Scotland, in 1832. His father was an advocate, and the future head of the Canadian Church was educated at the schools of the city and at King's College, Aberdeen, the "alma mater" also of John Strachan, the first Bishop of Toronto. He was graduated M.A. from King's College in 1851, with the Simpson and Halton prizes, and in the same year he entered Sidney-Sussex College, Cambridge; the Taylor scholarship was his in the following year, and in 1855, on his graduation as a wrangler, he was elected to a fellowship of his college, a relation he has maintained during all the varying circumstances of almost 80 years of missionary labours in the North-west. Last Friday the venerable prelate received the honorary title of D.C.L. at Trinity, but he has a whole quiverful of this kind of honours: M.A. (Cam.) 1858; D.D., 1865; Hon. LL.D. (Aberdeen), 1865; Hon. D.D. (Dur.), 1888. He was ordained deacon in 1855, and priest in 1856. During his residence at Cambridge he was very active in the work of the university, and was successively vicar of Newington and Medingley; in 1858 he was appointed dean of Sidney-Sussex College; in 1860-61 he was university examiner, and in 1865 Ramsden University preacher.

EARLY LABOURS IN RUPERT'S LAND.

It was on the 24th of June, 1865, that this distinguished young mathematician and preacher was consecrated in Westminster Abbey as the second Lord Bishop of Rupert's Land, in the presence of Archbishop Langley, of Canterbury, and Bishops Tait, of London; Browne, of Ely; Suther, of Aberdeen; and Anderson, Metropolitan of Rupert's Land. His new diocese contained 870,000 square miles; beginning at the height of land near Port Arthur, it extended westward as far as the snow-capped summits of the Rockies; in