

the church placed in the hands of each, and also to be instructed what vestments it is customary to wear. Positive uniformity then does not exist even in the Church herself. And as to the question of liturgical or extemporaneous prayers, it is well known that many Anglican clergymen pray extemporaneously at many of their missions and services, while probably as many dissenters are beginning to long for a liturgy, and memorize and reproduce the collects of our Prayer Book.

The mode of conducting divine worship need not stand in the way. As to the two creeds that also will present no difficulty to the great majority of non-episcopal bodies of the present day. But the real question will be that of the "Historic Episcopate," and God who is working in and through us all will show us a way yet to accommodate this to the feelings of the great majority if not all of those Christian people who really yearn for unity.

And will it ever come? What greater boon could there be to Christian workers of all kinds, especially to missionaries, than a united Christianity? Facilities are offered now in nearly all the great heathen countries of the world for the reception of the Gospel. With the economy of men and means that unity would effect what could the Church of Christ not do at the present time?

"Who is my neighbor?" is the great question of the day. And the Saviour's answer to that question was the parable of the good Samaritan. The man who was wounded and helpless needed a neighbor. The man who helped him was his neighbor. It is significant that the two that passed him by represented the Church of the day,—the Priest and the Levite. The Church passed by on the other side, and it is to be feared that if it were known how many sufferers have been neglected, how many millions have perished in the miseries of heathenism while the Church of the day is wasting its strength in unhappy divisions, Christian people would be appalled. If united, more attention could be paid to the poor of our Christian cities and to those who never go to church. Charities surely should not be dispensed simply by civic institutions,— "undenominational,"—i. e. (too often) non-religious. The mayor of a city is frequently the good Samaritan caring for the defenceless, the sick and the poor, while the Christian Churches pass by on the other side. With a united Church the Church would sway the city in this respect, and have her own institutions where spiritual aid, often entirely neglected or very indifferently attended to, would be given as well as bodily relief and cure.

Will it ever come? Christianity works at a fearful disadvantage against the caviller and the unbeliever, simply because of its divided state. Pray we for Christian union. Surely God's blessing will rest upon our good old Anglican Church in all the efforts she is making to secure it, and He will crown them with success.

OUR PARISHES AND CHURCHES.

No. 24—ST. JAMES', CARLETON PLACE, DIOCESE OF ONTARIO, ONT.*



HE Mississippi River, which meanders through the counties of Lanark and Carleton in this fair province is indeed but an insignificant stream when compared with the great father of waters which drains a continent and divides from each other commonwealths greater in extent than the empires of Europe. Relatively small as it is, however, at the spot where 70 years ago Edmund Morphy halted to create himself a home, it is nearly 300 feet wide. Edmund was accompanied by his three stout sons, men grown, and the quartet felt themselves equal to a hundred acres apiece and consequently 400 acres of forest land were drawn from the Government. At the point in question the waters of the Mississippi, having just emerged from the lake of the same name, drop over a ledge some 20 feet high. Within sound of the descending tide Edmund Morphy fashioned his unpretentious log cabin, and this same pioneer's dwelling may be seen to this day and is seen every day by the stirring inhabitants of Carleton Place. Following the convenient system of early nomenclature the cataract was known as Morphy's Falls, and when later a little community had grown up in the vicinity the title was transferred to it. The Morphys did not appear to have shown any sign that their object in settling near the fall was with a view to the water privilege involved in it. None of them attempted to utilize it, but in the year 1820 a Mr. Coleman bought the privilege of building a mill, but found such difficulties in the way that he did not do so. He, however, sold out his title to Hugh Bolton, and that gentleman erected what was the only grist mill between Perth and Bytown (Ottawa) for many a day. In the same year (1820) two of Mr. Morphy's sons built themselves homes, and Wm. Moore set up his forge, while Robert Barnett started a cooper shop. In 1821 Alex. Morris opened a store and tavern, and started a tannery and potash factory. In 1822 John Loucks opened a general store, and from that date the progress of Morphy's Falls, towards the prosperous position it now occupies, has been at all times perceptible.

In 1830 the name of the settlement was changed to Carleton Place. Railway development has given the place a start, and to-day the population is undoubtedly over 3,500.

It is still a village in name but is entitled to rank as one of the principal central Canadian towns. The Church is strong in influence, and in the number of its members.

Originally Carleton Place was severed from Franktown, one of the thirteen primitive rectories of Upper Canada. Afterwards it became the center of a large Mission, which included Almonte,

*For this brief sketch we are chiefly indebted to the Toronto "Mail" and the Rev. Arthur Jarvis, of Carleton Place.