

and a great reformation of manners was in a short time effected among them. It was astonishing to witness the progress of the youth in learning to read and write in their own language. All the young men from 20 to 30 years of age regularly attended the school, and would leave a frolic rather than lose a lesson. From this time success appeared to attend the labors of all missionaries sent to these Children of the Forest.

Shortly before the Revolutionary War, the Rev. John Stuart was ordained specially for the Mission at the Mohawk River, and became a warm friend of the principal Chief of the Tribe, Captain Joseph Brant, who was an ally of the British Forces, and distinguished not only for his bravery and tact in leading his warriors through these troublesome times, but also for his firm attachment to the Church. The Mohawks, after the War, left their fields and possessions, and following the example of their pale-faced brethren who sympathized with Great Britain, fled to Canada, under the leadership of Captains Brant (Tyendinaga) and John (Deseronto), accompanied by the Missionary, the Rev. Mr. Stuart, thus becoming U. E. Loyalists. After remaining at Cataragui (Kingston) some little time, the Band separated; those following the fortunes of Captain Brant proceeded up Lake Ontario and thence to Brantford, and a smaller number, under Captain John, embarked in their canoes, and, slowly wending their way up the Bay of Quinté, eventually reached the spot on which they are now settled, in May, 1784. It is with the followers of Captain John (Deseronto) we wish to close our sketch.

When the separation took place at Kingston, the greatest earthly treasure the Tribe possessed, viz., the double massive Communion Service given by Queen Anne, was divided, and each party took its proportion. On landing, immediately opposite where the Mohawk parsonage now stands, they erected a platform of substantial oak timbers, on which they put up a flag-staff, and as soon as practicable hoisted the Union Jack. Their next work was to select a site for a Church and graveyard; they immediately built a small chapel, in which the service of the Church was said in the Mohawk language every Sunday, by a licensed Native Catechist. Periodical visits were made by their former missionary, the Rev. John Stuart, who settled in Kingston, and afterwards by his son, the Rev. G. Okill Stuart, for the administration of the Sacraments, until the appointment of a resident missionary, the Rev. Saltern Givins, in 1832.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

The Bishop of Ohio, in the *Standard of the Cross*, quotes with approval the following portion of the Bishop of Liverpool's recent charge:—

BROAD CHURCHISM.—Another black cloud is the growth and progress in our midst of a party of churchmen who seem anxious to throw overboard all creeds, articles, and fixed principles, and, under the specious names of free "thought," "liberality," and "broader views of truth," to do away with the distinctive doctrines of Christianity. I believe the danger from this quarter to be very great. If the old dogmatic paths about inspiration, the atonement, the work of the Holy Ghost, and the world to come, are once forsaken, it is difficult to see what backbone, or nerve, or life, or power is left to the Gospel which our forefathers handed down to us. To the grand old doctrines I have just named we are undoubtedly indebted for any good which Christianity has done in the world, and I have yet to learn that the modern broad principles which are so loudly cried up in this day have ever done any evangelizing work either at home or abroad, or have produced any real solid good result in any town or country on earth. But it is vain to shut our eyes to the fact that the leaven of the Sadducees is silently working among us, as

well as the leaven of the Pharisees, and that we all need to be on our guard.

The *North East* (Portland, Maine) thus contrasts the two modes of making collections:—

If there is a fund to be raised in the parish, or a charity to be encouraged, or a stipulated collection to be made, one way is for a committee to go over the large territory, of the parish, with weary feet from door to door, and after failures here and there from the absence of the persons, and after the labor of repeated visits to collect the little sums, leaving on the persons contributing the feeling of having been dunned, rather than the joyous feeling of having made a cheerful Christian gift. Another way of doing the same thing is for each person to be his own committee, and to bring his offering or stipulated sum voluntarily and without any intervening agency—do it scrupulously as a Christian act—and enjoying the consciousness of having done a right thing and of having done it voluntarily. There is an amazing difference in the two ways, both in respect to the economy of labor and in respect to the spirit that is cultivated in the contributors. Inasmuch as the spirit with which one does any Christian service is of more account than the service itself, it is obvious that the best way of doing it is that which fosters and encourages the best spirit.

The *London Guardian*, in a review of the episcopate of the late Bishop Jackson, says:—

The touching words with which the Bishop of London ended his charge a few weeks back have found an unexpected fulfillment. He asked that when death overtook him he might have the testimony of his conscience that he had left his Diocese at peace, and before the Christmas season then approaching has ended, he has been called to make trial of the consolation which he hoped to enjoy. The greater part of Bishop Jackson's fifteen years' episcopate was not marked by any striking acts of ecclesiastical statesmanship, but the single-minded courage with which he gave himself to carry out the truce proclaimed by Archbishop Tait will long be remembered. Without the co-operation of the Bishop of London the Archbishop's wishes must have remained barren, and he was suddenly called on to change his whole bearing towards a party with which he had no sympathy beyond that which had slowly been aroused in him by the spectacle of hard work and much endurance. It was a great demand greatly met, and it constitutes Bishop Jackson's claim to a high place in the ranks of those who have worthily filled the great office from which he has suddenly and peacefully passed away.

The *North-East* has an excellent article on the supply of men for the ministry, from which we make the following extract:—

The old year just passed showed a large gain for the Church in every way but in the number of those who were willing to give themselves to the work of her ministry.

It seems hard to inspire young men with the wish to serve in the ministry of God's Church. Worldly motives are allowed great weight when the decision is being made as to what profession or business a man shall choose. The question should not be in what way can I gain most money, or make myself most prominent among my fellow-men, but in what way can I as a Christian best fulfil my Christian obligations, especially to call me? What does God seem to require of me? What man may know and feel that, till he has vowed the sacred ministry, or has taken some plainer intimation of God's will, it will not be best for him to think of devoting his life to such a work; but let him then leave the subject; let him consult those in authority to advise him; let him consider the

vast importance and blessedness of the work; let him look at the multitude of souls going astray because there is no one to lead them along the right path; let him offer himself to God in a lowly and reverent and self-denying spirit, and see if in some way or other the divine will will not be revealed to him, and the way be made clear by which he may attain to so great an honor.

Book Notices, Reviews, &c.

THE AMERICAN CHURCH REVIEW.—The American Church Review Association, New York. \$3 per annum.

The January number of this leading Church quarterly is to hand. Amongst the ten articles which form its contents, we notice a most interesting paper upon *The Relation of English to American Church Law*, by the Rev. Dr. Wilson, in another by the Rev. Geo. C. Foley, M. A., on *Herbert Spencer's Plea for Religion*, and a third on *The Outlook of Toleration*, by the Rev. John Johnston, M. A. The question of alterations in an *Enrichment of the Prayer Book* is evidently still a *live* one across the border, as no less than three papers on this subject are given,—each of them able and worthy of careful perusal.

THE CHURCH ECLECTIC: E. & J. B. Young & Co., and Pott & Co., New York, (for February) comes to us early and full of excellent articles. We note amongst many others an interesting and able sermon on "The American Succession," by the Rev. W. J. Seabury, D.D., Rector of the Church of the Annunciation, N. Y., pointing out the union of the divergent lives of the English and Scottish Church in the Episcopate of the Church in America, through the consecration of Bishop Claggett, of Maryland, in 1792.

Editorial Notes.

FORTY YEARS OF CHURCH WORK.—We have received a very interesting account, under the above title, of an interview had with the Lord Bishop of Fredericton (Metropolitan), in which he gives to the public many interesting details of his work in connection with the Province of New Brunswick for the past 40 years. His Lordship, a few weeks ago, attained his eightieth birthday, and was the recipient of numerous sincere congratulations from all parts of the Dominion as well as from England. We intend giving this account in full in our next issue, and will hope to follow it later on by like particulars from other members of the Episcopate. The history of the work of the almost equally venerable and beloved Bishop of Nova Scotia would also afford that would interest all Churchman.

THE NEWS FROM EGYPT.—The news of the fall of Khartoum has fallen upon the public, who were eagerly expecting to hear of the heroic Gordon from the perilous and fearful odds. While we write, the fate of this brave soldier and Christian gentleman is involved in uncertainty, and thousands of prayers are arising for his safety. It is doubtful, as yet, what effect this unlooked-for disaster will have upon the Egyptian policy of the Imperial Government; it appears to us, however, that one of two courses must be pursued without delay, either to send such large reinforcements to the aid of Lord Wolseley as may enable him to put down the rebellion and establish a stable government under the protection of the British Crown, or to retreat from a position which is becoming more dangerous every day.