

CURE OF INEBRIATES.

Among the means adopted for reforming those who have become so thoroughly under the influence of intoxicating drinks that the power of exercising the will is almost or entirely gone, a plan has been adopted, in some parts, of bringing inebriates under the influences of a treatment which may by God's grace have a tendency to work a salutary change. In carrying out a scheme for this purpose, an institution has just been brought under our notice which is of general interest and therefore of great importance. It is called the *St. George's Church Temperance Home*, and has originated in connexion with the *St. George's Church Temperance Society*, Montreal. The Home is pleasantly situated on the banks of the *St. Lawrence*, not far from the *Lachine Rapids*; and from the information that has reached us, we should imagine the entire arrangements are admirably adapted to promote the objects aimed at.

The objects are stated to be to strengthen the constitution, and develop the moral powers, in cases where the desire for stimulants has gained such power over a man as to render him incapable of withstanding the ordinary temptations of society, and where consequently it has been found (humanly speaking) impossible to effect a cure unless the tempted one can be placed under suitable care and influences. Every weakening influence is removed, needful remedies are provided for the body, proper diet, exercise, favorable occupation, and cheerful arrangements. Good advice is given, suitable reading is furnished, and the earnest expression of all the energies of the mind and heart in prayer is urged.

The Home was established May 1st 1875, and it is said that it has been very successful. Its affairs are under the supervision of a Board of Directors composed of gentlemen of practical experience in such matters; while all details in the treatment of patients and domestic economy are left entirely with the manager and his wife. An almost absolute privacy is secured, so that the directors do not know the names of the patients; and in making official visits do not seek to see, or make the acquaintance of any inmate.

The municipality in which *St. Pierre* is situated grants no licenses for the sale of liquor. The *Rev. Jas. Carmichael* visits the Home ministerially. Full particulars may be obtained by addressing;—*George Stanton, M.D., Manager, Point St. Charles, near Montreal.*

We are glad this Institution has been brought under our notice, and desire to impress our readers with the necessity of making themselves thoroughly acquainted with the formation and progress of so important a movement. Works of mercy and charity, with organizations like this we now notice, are essential to the completeness of the church, while our branch thereof has been by no means, too active in operations of a similar character. Dr.

Bovell, when Secretary to the Diocesan Synod of Toronto, on two or three different occasions, advocated the establishment of an Asylum for inebriates, but we are not aware that any action was taken in the matter. We believe the *St. George's Church Temperance Home* near Montreal, to be worthy the patronage and support of those who wish well to the cause of humanity. We are quite sure that its progress will be attentively watched by the friends and the foes of the Temperance movement, as well as by the friends and foes of the Church.

CHURCH PROGRESS IN ENGLAND.

From a return, the substance of which is printed in the *London Times*, of the churches, including Cathedrals in every Diocese in England except *Peterborough* and *Gloucester*, which has been built or restored at a cost exceeding £500, since the year 1840. The return omits the two dioceses referred to, and it also omits all sums under £500. But incomplete as it is, it exhibits a total sum expended on churches within the last twenty-five years of over twenty-four millions. It is believed that the two omitted dioceses would raise the amount to at least *twenty-six million pounds sterling!* The *Times* remarks in reference to this return, that "it is not the balance-sheet of a sect, it is the budget of a great national institution." In the face of facts like this, it is asked, what becomes of the argument that the Church is unpopular with the bulk of the people? that it is a dead and effete institution only to be revived by being set free from the state and deprived of its endowments? The *Pall Mall Gazette* wishes to know, since when have people taken to subscribe, in every nook and corner of the country, to the support of unpopular institutions, or thought that £26,000,000 in the course of a generation was not too much to pay for the decoration of a corpse? The truth is—and not only this return but a host of other evidences proves it for those who are not blinded by sectarian animosities—that all the talk about the dislike of the people for the Church of England and their resentment of its privileges as an establishment, is merely the fictitious stock in trade of agitation. And we may ask, do any of the sects think it would be an honest thing to confiscate their meeting houses, and deprive them of the endowments which may have been voluntarily given them? In a general estimate of the subject, the historical fact must not be forgotten that the endowments of the Church in England (including tithes and everything else) were not conferred by the state, but were given by the people. All the state has had to do with the matter has been to confirm to the Church, from time to time, some of her rights and property, and to confiscate the rest for the purpose of distributing it among its creatures. In return for these kindly offices, the state claims the right to interfere in all ecclesiastical matters.

THE NEW TERRITORY.

The north-western portions of British Territory on this continent are of so much general interest to us in a religious point of view that no change in their political character should pass by unobserved or unnoticed. Another division of what has been termed "the great Lone Land," is about to be made in the formation of a new territory there. On the west it is to be bounded by *Manitoba* and the chain of lakes lying at the north of that Province; on the east by the western boundary of *Ontario*, when that shall have been sufficiently defined; on the south by the International boundary line, and on the north, to the limits of Canada. The new district is to be called "Kewatin" or the North Land. It appears from various accounts that settlers are rapidly finding their way into this region, inhospitable and unattractive as we have no doubt many of our readers will believe it to be. The main body of the population however, at present, are Indians—another fact, which should impress upon us the necessity of extending our missionary operations in this direction.

It is believed that the new territory will probably, in course of time, become incorporated with *Manitoba*, which is considered to be unnecessarily and absurdly small. That, however, is a point which is of small importance in reference to our present object, which is to call attention to the fact that if the church is making rapid progress in the British Dominions of North America, the settlement of the country is making a progress still greater. Fresh fields are opening out much faster than we can occupy them at our present rate of movement. And then another principle of colonization forcibly impresses itself upon our minds. As the white population increases among the native races, the Indians pale away before the advance of a higher civilization; or it may be before the progress of vices which white men introduce. From whatever cause it may arise, however, the fact is incontestable that the native races in the course of time, become extinct in the presence of European life. Nor can we attribute this, in so high a degree, to the principle of amalgamation, as some would have us believe. Doubtless to a considerable extent, in some places, assimilation of races takes place very largely, while in other instances, the race itself and all its connections become utterly and entirely effaced. And do not these facts loudly urge us to be up and doing, to work with all our might for the evangelization of the Indian population whose lands we are seizing, whom we are depriving of their usual modes of subsistence, while our own people are most surely introducing among them all the vices which attach themselves to civilized life? Surely we can do no less than to bring the saving Truth of the Gospel of the Son of God in so large a measure among these heathens that it will suffice to counter-

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