

thousand Pauls to preach the mysteries of the Gospel. It is impossible for any man to preach these mysteries and not preach against the sect tendencies of the day. Much of our Christianity has fallen in fragments—no, not fragments, for those might be gathered, repaired and put together again—but in ruins. If the Gospel has any right to a hearing it must be dogmatic or nothing. It must offer truth to the human mind and heart by authority, or it is nothing. When reason can follow it, it will be in accord with reason, but when it branches off reason must yield to the guidance of faith, which is the substance of things hoped for. Now, partly on the ground of reason and partly on the ground of faith, the Gospel demands belief in a person. This is the great question of the day. But just this is an offense to what is called the 'liberal and advanced thought of the times.' It is the fashion of the hour to sneer at dogmas and disparage all truths uttered in the form of 'Credo—I believe.' And with this fashion as an essential goes the general disregard of moral and spiritual truths. The age is becoming materialistic, and the tendency is to revive the old forms of pagan pleasure worship, and to plunge the world back into that gulf of sensuality from which it was rescued eighteen hundred years ago by the cross. Oh let us cling to the catholic fulness of the love of God and to God's truth in all its dogmatic preciseness. We, as ministers, are compassed about with sore temptations. We are tempted to please rather than offend men; tempted to float with the current; tempted to preach morality rather than religion. Already these temptations have told sadly upon the morale of some of us. Not a few pulpits in the land have yielded. Say not coldly and harshly, brethren of the laity, that we should easily rise superior to these temptations. It is a trial at this day as it was in Paul's day to preach the mysteries of the Gospel, and those who surmount it find too often a martyrdom—the martyrdom of cold looks and desertion. Let the clergy and laity unite in going before God to ask that his ministers may be given the boldness to preach the precious mysteries of the Gospel, and that their hearers may be given the grace to receive the same, believing that it is a message from God and not the delivery of man."

## BOOK NOTICES.

**THE ENGLISH REFORMATION;** its principles and blessings. A sermon preached by the Rev. Isaac Brock, M.A., *Queen's College, Oxford*, in St. Peter's Church, Sherbrooke, Sunday evening, November 17th, 1878. Being the 320th Anniversary of the Accession of Queen Elizabeth. T. J. Tuck; J. R. McBain, Sherbrooke, P. Q., 1878.

This excellent sermon contains a short and succinct account of the principles and blessings of the English Reformation, which will be found exceedingly valuable to many of our people who may have misunderstood the essential principles on which the Reformation was conducted in England. In reference to the fact that the sermon contains no allusion to the great German Reformer, Martin Luther, Mr. Brock remarks in a note:—"The reason of such an omission is obvious; the subject considered was the *English* Reformation; which was conducted on essentially different principles, from the German and Swiss Reformations, and was only indirectly affected by the great Revolution, which took place in the sixteenth century in Germany and Switzerland."

**THE AMERICAN ANTIQUARIAN.**—A quarterly journal of early American History, Ethnology, and Archaeology. Edited by Rev. S. D. Peet, Cor.,

Sec. American Anthropological Association, &c., large, 800 pp. 62, \$2 per annum. Cleveland, Brooks Schinkel & Co.

We welcome this magazine which, as devoted to one of the most interesting branches of study will doubtless be found useful to ethnological and anthropological students. On this continent is material for many a volume of information as valuable as any that has appeared in the pages of the Paris or London journals devoted to the *de facto* science of man. As the only publication of its kind on this continent, it should meet with a liberal support.

**THE SERMONIZER.**—A monthly magazine of Homiletical Literature, large 8vo pp. 16: 50 cents per annum. Rev. J. C. Hornberger, Editor and publisher, Lebanon, Pa. This magazine, of which eight numbers have been published, is well got up and has many sermonic helps. The editorial article "*Speak well of your brethren in the ministry.*" contains sound advice.

## Diocesan Intelligence.

## NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

DEAR SIR,—Will you kindly acknowledge the following donations, with the thanks of the incumbent, for the Five Island's Church Fund, Miss S. C. Cochrane, Maitland, \$1.00; Dr. Chandler Crane, \$1.00, and accompanying list. All donations for the foregoing work offered on the Lord's Table the Sunday after receipt. The help of our Brothers and Sisters in the Lord much needed.

Yours faithfully,

FREDK. J. H. AXFORD,

Incumbent.

Mrs. Wm. T. Pipes, Amherst, N.S., 50c; Mrs. J. J. Kerr, \$1.00; T. Dunlap, Esq., Amherst, N.S., E. B. Blenkhorn, each 25c. *From Amherst:* W. J. Moran, Mrs. Barnes, A. H. Parker, D. J. Chapman, J. M. Hay, J. R. Lamy, J. Moffatt, J. M. Townsend, A. R. Dickey, D. W. Douglas, R. C. Fuller, J. W. Drake, C. E. Ratchford, C. R. Smith, W. Inglis Moffatt, each 50c; Mr. George Townsend, Mrs. C. E. Ratchford, Miss Yates, each \$1.00. *Collected by Mrs. Helen G. Stubbs:* Miss L. Milner, Sackville, N.B., 50c; Col. C. J. Stewart, Amherst, N.S., 1.00; W. C. Cogswell, Esq., Sackville, N.B. (2nd), \$5.00; A. Kinder 25c; J. S. Smith, \$1.00. Total, \$20.25.

## ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**GEROW GORE.**—*St. Mark's*—On Sunday, December 15th, this church was re-opened for divine service, after having undergone a thorough internal repairing. The whole church is replastered and painted, and a neat vestry provided near the chancel, with other improvements. The cost, which has not been very great, has been all contributed by the congregation without any debt being made. The re-opening services were conducted by the Rev. John Halliwell, Incumbent.

**MISSION BOARD.**—A regular meeting of the Mission Board was held at the Secretary's office on the 11th. Present: The Rev. Dr. Boswell in the chair; Ven. Archdeacon Parnell, Revs. W. Lewin (Prescott), G. W. White (Iroquois), J. J. Bogart (Napawee); Messrs. Dr. Henderson, Q.C., R. T. Walkem, S. Keefer (Brockville), D. Collins, (Maitland), James Shannon, E. Rose, and R. V. Rogers, Lay Secretary. The meeting was opened with prayer. The minutes of the previous meeting were read and adopted.

The Secretary read the report of the Mission Fund as follows:

Kingston, Dec. 1st, 1878.

To the Chairman, Mission Board:

DEAR SIR,—I beg to report the state of the Mission Fund to be as follows:

By Collections ..... \$191 20  
To paid grants for quarter...\$2,206 70

" Rev. J. H. Simpson's pension .....	50 00
" Share Secretary's salary. ....	40 00
" Archdeacon Parnell .....	25 00
	<hr/> 2,321 70

Debit Balance.....	\$2,130 50
" (Sept. 1st) .....	3,283 12

Debit Balance.....	\$5,413 62
--------------------	------------

T. A. PARNELL,  
Clerical Secretary.

**OUTFITS.**—The following resolution was passed: "That owing to the low state of the Mission Fund, the Board are unable to pay the usual grant for outfits at present."

**Communication.**—The Secretary read a communication from the Rev. Charles Forest, enclosing the following resolution: "That in order to the more effectually carrying out of Canon 16, His Lordship the Bishop be respectfully requested to sub-divide existing Archdeaconries into smaller sections, and to appoint over these officers whose special duty it shall be to watch over and to promote the objects aimed at in said Canon, to wit: 1st. More liberal support to the Mission Fund of the Diocese. 2nd. Adequate and regular payment of the missionaries' stipends. And that a report of their action be made to the Chairman of the Mission Board on or before the 30th April in each year."

Mr. Forest, in the communication accompanying the resolution, commended the scheme to the judgment of the Board, on the following grounds: 1st. It is not revolutionary. It disturbs no part of our existing machinery. It will entail no extra expense. 2nd. It may be used by the Mission Board for the securing of reliable data as to the actual position and needs of the missions of the diocese, and thereby enable the Board to dispense more satisfactorily the funds at its command. 3rd. Within a small district or section it would be in the power of any officer put in charge at any time to render assistance to his brother clergy in forwarding either or both the interests indicated by the resolution. This might be effected either by holding public meetings, or by visiting (if so desired by the clergyman) defaulting parishioners to stir them up to the discharge of their duty. 4th. This proposition restricts action to the two, and two only, points mentioned, and while it might strengthen, could not possibly conflict with any machinery now in use.

The communication brought up the whole subject of the contributions to the Mission Fund, and the consideration of the best means to increase them, as well as the contemplated revision of Canon 16, which had been referred to a sub-committee which was not prepared to report. The discussion took a wide range, but ultimately the committee to revise the canon was re-appointed and directed to report at the next meeting in May. The Board then adjourned. —*News.*

**CARLETON PLACE, Dec 18th.**—A very pleasing incident in connection with the church took place this evening. After the usual service in the church the members of the choir met at the parsonage for practice, at the conclusion of which Mr. L. J. McArton, our highly esteemed organist, was presented with an address and a handsome purse containing \$26.50.

The following is a copy of the address:—To Mr. W. J. McArton, organist of St. James' Church Carleton Place.

DEAR SIR,—On behalf of the congregation of St. James' Church, Carleton Place, we would beg your acceptance of the accompanying purse.

Small though our offering be, and utterly inadequate of itself to convey any impression of the high esteem in which we hold your services, we trust you will regard it as a voluntary and affectionate testimonial to the worth of one who has so ably and so unweariedly conducted our musical services in the house of God, and elsewhere when required.

Knowing as we do, that these services have been rendered, sometimes at personal inconvenience, but always cheerfully, our gratitude assumes more than a mere passing tribute of esteem. Praying that you may long be spared, with renewed health and strength, to preside at the service of praise you love so well, and that all the