

evils he had previously spoken of. He hoped that in a few years Physiology would be taught in all schools to all scholars. The whole of the method adopted by society in dealing with the sex instinct is fatally wrong. It is wrong from the very beginning. Children are constantly silenced when they ask about the begetting and the birth of offspring. The question is as natural a one as one about the beats of the heart or the movements of respiration. The one ought to be answered as readily and as clearly as the others. There can never be a time when falsehood should be taught about any function of the body. As our boys and girls grow up, the whole subject of sex relations is made a mystery and a shame. This is the reason why an undue and unhealthy curiosity is begotten in respect to them. The mind becomes excessively concentrated upon them, remains long unsatisfied or incompletely satisfied passing into a morbid condition. The reproductive organs ought to be discussed as frankly, as freely, as the digestive. With false shame and false secrecy goes the unhealthy separation of the sexes, that begins as children quit the nursery, and only ends when the dead men and women are laid in the common earth. Men and women, pure-minded or at least striving after purity, should discuss the sexual question in all its bearings, as free human beings, looking frankly into each others faces. He advised that men and women should have equal educational advantages; should be educated in the same schools and colleges with men; that from infant to adult age the two should be trained side by side. Mr. Ketchum spoke on the evils of coarse jesting and impure conversation. It was the duty of all the members to urge their companions to give up the practice.

Mr. Magee read a letter from one of the members of the guild to a city daily newspaper, drawing attention to the rough play indulged in when tobogganing.

**LORD'S MILLS.**—On Wednesday, 16th, the new church at this place, in the rectory of Augusta, was opened for divine service by the Ven. Archdeacon of Ottawa. The building is of stone, well finished in every particular. The inside is neatly furnished; there is a memorial window in the chancel to the memory of Gerrard Irvine, Esq., given by his son, John Noble, who also gave the land on which the Church is built. It is heated by a furnace built from subscriptions given by friends of the Rector's. The Communion service was the gift of Mrs. Harton Walker, of Toronto; the Communion linen, with the beautiful crimson cloth covering the holy table, on which the sacred monogram is exquisitely worked, was the gift of the Maitland Sunday School and the rector's household. The ladies of Lord's Mills furnished the carpet, matting and lamps.

The clergy present were the Ven. Archdeacon Lander, the rector, rural Dean Lewis, Rev. W. Lewin, B.A., of Prescott, Rev. A. H. Coleman, of North Augusta, and Rev. Dyson Hague, of Brockville. At the morning service, the Archdeacon and clergy having entered, and standing before the congregation, the Archdeacon said: "I open this Church for a house of prayer for ever in the name of the Father, the Son, and the Holy Ghost, to be called 'Christ Church,'" then followed a short appropriate prayer, after which the choir and congregation sang the Doxology. The usual morning service followed—the sermon, very appropriate for the occasion, was preached by the Archdeacon, from Nehemiah, xiii. 14, then Holy Communion was celebrated. Hymns, etc for the occasion were sang by the Maitland choir. The rector, on handing the plates to the Church wardens placed on one a ten dollar bill, the gift of Robert Hervey, Esq., of Maitland.

At the three o'clock service the Rev. W. Lewin preached an excellent sermon, from the text in St. James i. 17, and the Prescott choir took the musical portion of the service. In the evening the Rev. Dyson Hague gave a powerful and earnest discourse, his text St. John, xiv. 6. At every service there were large congregations, in the evening the building was crowded to its utmost capacity, many being obliged to stand. The collections amounted to fifty dollars. The clergy, choirs, and friends from a distance, were hospitably entertained by the church people of Lord's Mills.

**KINGSTON.**—The Rev. Mr. Plees, librarian of the Diocese of Ontario, died at his residence, Gordon street, on Tuesday, very suddenly of heart disease, having only been absent from his office on Saturday. Mr. Plees was made a deacon by the Lord Bishop of Toronto, 30th July, 1848, and ordained priest by the same dignitary on the 17th November, 1850. He was appointed to the mission of Mountain in 1848, rector of Kemptville 1851, and Carrying Place in 1861, where he remained until 1870, when he was appointed incumbent of All Saints' Church, Kingston. He left Kingston in January, 1872, to become curate of St. John's Church, Bath, and in 1876 he was appointed to St. George's, Fitzroy Harbor, remaining there until

1879, when he was appointed to St. Paul's, Renfrew. This was his last cure, as owing to ill health he was obliged to resign his charge at that place in 1884. Upon the resignation of the Rev. Mr. Bousfield as librarian, last June, Mr. Plees was appointed to succeed him. Deceased, wherever he was located, was beloved by his people and held in high esteem by the citizens in general. The news of his death will be learned throughout the diocese with deep regret.

The funeral of the late Mr. Plees took place on Wednesday. Service was held in St. Paul's Church. Rev. Messrs. Spencer and Carey officiating. The Rev. Messrs. Stanton, of Deseronto; Anderson, of Tyendinaga, and Cartwright were also present, and the pall-bearers were Rev. Messrs. McMorine, Cook, Jones, Smith, Nimmo and Christie. The funeral was well attended.

**CARLETON PLACE.**—An eight days' mission was preached in St. James' Church in this parish, by the Rev. Rural Dean Sutherland, of St. Mark's, Hamilton. The opening service was held on Wednesday, 9th Feb., and the mission closed on Thursday of the following week. After Litany on Wednesday evening, the Rector, wardens and choir-men went in procession to the west door of the Church, where the missionary-elect was received and welcomed to the Church, the rector taking him by the hand and saying, "Reverend brother, in the name, and on behalf of the congregation of St. James' Church, Carleton Place, I bid you welcome to this house of God, and may His word spoken by thy mouth have such success that it may not be spoken in vain, through Jesus Christ our Lord, Amen." The procession then re-formed and passed up the centre aisle to the choir. The induction of the missionary was then proceeded with, after the following form: Psalm cxxii.; special lesson, Is. xxxv.; Veni Creator (sung kneeling).

The rector then came forward and read a letter conveying the Episcopal authority for holding the mission and confirming the selection of the missionary. After which, turning to Mr. Sutherland, he said: "Do you think, brother, that you are inwardly moved by the Holy Ghost to take upon you this office of mission priest in this parish, for the glory of God and the salvation of souls?" Answer: "I trust so." (The missionary here kneels.) Rector: "Almighty God who hath given you the will to do this thing, grant also unto you strength and power to perform the same, that He may accomplish His work that He hath begun in you, through Jesus Christ our Lord, Amen." Then the rector removed his purple stole and placed it upon the neck of the missionary saying, "Take their authority to execute here the office of mission priest, now committed unto thee, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." After a few collects and a hymn, the missionary ascended the pulpit and delivered his first address, announcing the services for the week, and inviting the parish workers to remain for a short conference after the service was over. The programme for each day (except Sunday) was as follows:—7 30 a.m., Celebration; 9 30 a.m., Matins (after which the missionary received any who desired to consult him in reference to the affairs of their soul—a privilege that many were glad to avail themselves of); 4 00 p.m., Evensong, with an instruction in religion; 7 30 p.m., Mission Sermon; 8 30 p.m. After Meeting, with instruction in Church doctrines, usually followed by a short conference with the parish workers.

This was work enough to make a busy day—at least for the missionary, who in addition to all this, visited a few of the sick folk near the Church, and on different occasions went, at the hour of noon, to one or other of the large factories and workshops in the town and met the hands in one of the rooms, inviting them to the mission.

Sunday was a day of even greater activity. Matins were said at 10 o'clock, and Holy Communion at a distinct service, at 11 a.m. The whole congregation remained during the Celebration, at which about two hundred received. Many old folk that had not been able to come to Church for years were enabled by the kindness of their neighbors, to drive once more to God's house, and there receive with the great congregation the blessed feast which they had long been able to partake of only in their own homes. At 3 p.m. there was a children's service, when nearly 300 children of the Sunday school were present, and listened to an address on the subject, "Children of God." A large number of adults were also present, and found the service not unedifying to say the least of it.

At 4 p.m. there was a sermon for men only, the subject being 'purity.' About 350 men were present, and after the service the pledge of the "White Cross League" was circulated for signature; 117 gave in their names and, at a subsequent meeting to organize a branch of the League, the Rev. Arthur Jarvis, rector, was elected president; F. D. Robertson, M.D., and Mr. M. W. Britton, lay reader, vice-presidents, and Mr. H. Morgan, secretary-treasurer. The mission sermon was preached after evensong.

On Thursday the mission closed. The services during the day were as usual, except that a special sermon was preached to women, after evensong at 4 o'clock. About 300 were present at this service. The closing services were conducted in the following manner. After the mission sermon at 7 30 p.m., there were distributed amongst the congregation what are known as "resolution papers." A form containing a list of all the classes and parochial organizations, such as guilds and unions. Those present were asked to put a mark opposite the class, &c., they wished to join; and also to indicate in the same way any good resolution they wished to make; a list of these with blank spaces for other resolutions being appended. These were signed and returned to the missionary, who handed them over to the rector to be tabulated for future references.

After this the solemn ceremony of renewing the vows of Holy Baptism was joined in by all present, and the missionary formally resigned into the hands of the rector, the office with which he had been invested. The rector, now, on behalf of the congregation, thanked the missionary for his efforts to promote our spiritual welfare, and then called all present to express their thankfulness to Almighty God for this season of spiritual refreshment by singing the Doxology. This was done heartily, after which the missionary knelt to receive the rector's benediction. When the blessing had been pronounced on the congregation, all came forward in order to receive an illuminated card as a "memorial of the mission," and to bid the missionary good-bye. Evidences were not wanting to show the depth of feeling that many entertained for one whom we had already begun to look upon as an old friend, though now and throughout the mission the emotional side was, after the manner of Church people, kept in the background. As to more permanent results none can speak yet—perhaps much of the good effected will be known only in that day when the secrets of all hearts shall be disclosed; but there are already manifest indications of deeper earnestness on the part of the congregation, and a disposition to engage with greater zeal in the work of the Church.

The addresses delivered by the missionary, were, during the early part of the mission, of a stirring and rather impassioned character, some passages bordering upon the dramatic. But as the work went on, he seemed to settle down to a more earnest and sober pleading, as with men whom he had roused to a sense of the importance of things eternal. His strong point, however, seemed to be his 'instructions.' They were not sermons, but very unconventional addresses in which there was the strongest 'meat' and the most uncompromising Church teaching, without any occasion of offence for even the most timid conscience.

The congregations throughout were good, notwithstanding the bad weather on some evenings. Extra seats had frequently to be provided, although the Church has a seating capacity of 500.

## TORONTO.

**TORONTO CHURCH SUNDAY SCHOOL ASSOCIATION.**—The regular monthly meeting of this Association was held on Thursday, February 10th, in the Chapel of Holy Trinity Church, Toronto. The chair was taken by the Rev. T. W. Paterson, M.A., of Christ Church, Deer Park, until the arrival of the rector, the Rev. John Pearson, Clerical Vice-President of the Association.

Geo. M. Evans, M.A., Superintendent of St. Philip's Sunday school, commenced the proceedings by giving a very interesting Model Lesson on the subject of "The Institute Leaflet" for Sunday, Feb. 13th—"The passage of the Red Sea," at the conclusion of which he and the Rev. T. W. Paterson answered several questions upon the lesson propounded by the Teachers present.

The minutes of the last meeting were then read and confirmed, after which a report was presented from the Treasurer of the Association, Mr. J. O. Wedd, showing that only 6 out of the 35 Sunday schools belonging to the Association had so far paid in their annual subscription to the funds of the Association. The names of the defaulting Schools are, for the present, withheld.

Alex. Marling, M.A., of the Education Department, then read a very interesting and practical paper on "Religious Teaching and Influence in the Public Schools." Our space does not permit us to reproduce this paper in full, but the following extracts from it may be interesting.

After pointing out the necessity of education in Christian morals and doctrine as an essential element in the formation of character, the essayist went on to say, "Now with all due allowance for the proportion of children who come to you from Christian homes, is it not your experience that in the majority of cases, it is from you—namely the Clergy and Sunday School Teachers, and not from the parents, that anything like definite religious instruction is received? If this