

ned with life. He came to us in the full prime and vigor of his powers, with the prospect, humanly speaking, of years of service and usefulness in his adopted country. He received a hearty welcome from the Committee of Wesley College, and well he fulfilled their most sanguine expectations concerning him. He laboured with diligence and with great success for the interests of that institution. Had the Committee searched Europe over for a Head Master, it is not likely they could have found one in all respects more fitting than Dr. Corrigan. Their sorrow for his removal is profound. Masters, parents and pupils appreciated and loved him, and it is not much to say that his name is embalmed in the memory of many a heart.

His abilities and experiences as an educationist led to his appointment as a member of the Royal Commission on Education in Victoria, in September, 1866, where his services were of the highest value. He was appointed a member of the Board of Education in September, 1867, and on the retirement of Sir James Palmer, in October last, was elected by his fellow members Chairman of the Board. Of the important measures, which he was one of the principal causes of introducing, for the better working of the Common Schools, and the valuable services which, in connection with the Board, he rendered to this country, I will not here speak. They are fully recognized by the Board itself, and by the great body of teachers in Victoria. These services will be fittingly described in another article in this publication one to whom they are fully cognizant, and who can adequately relate them.

There can be scarcely any doubt that the work which he imposed upon himself in connection with the Board of Education, superadded to his labours as Head Master of Wesley College, affected his health and shortened his life. For two or three weeks before he was prostrated by his final sickness he complained occasionally of indigestion, but the symptoms appeared to be so trifling as to excite no particular observation. On the occasion of the Public Schools' United Speech-day, on the 19th of last month, with the exception of partial lameness arising from a pain in his right ankle, and a slight cold, he appeared before the large assembly as one in perfect health. Of all the men on that platform, Dr. Corrigan, one might think, appeared to be the most walkily soon to die. On the next day he met the masters at the College; but appeared to be unusually fatigued. On the Wednesday, the 21st of December, he spent from 12 to 4 o'clock p. m. in the office of the Education Board, where he complained of a sense of chilliness, and at length returned to a cab to his own house. On the next day he obtained medical advice, and the disease was soon pronounced to be rheumatic fever. For days no apprehension of his death was entertained, but when the symptoms became more marked additional advice was sought, and eventually a third physician was called into consultation.

After the first few days of his illness, Dr. Corrigan entertained the thought that he should not recover. During the last week delirium generally prevailed, with occasional moments of lucid interval. He stated to me a week before his death, how hard he felt it to fix his thoughts on any subject, but that he was repining on Christ. When I visited him from day to day, his responses were distinct and earnest. To the Rev. J. D. Dore, who saw him on the first Sabbath of his illness, he spoke of the great comfort and delight which he had that morning experienced as he lay in quiet on his bed. He seemed filled and overcome with the presence of God and the consciousness of His favour. The kind friend who sat up with him on the night of the 30th December, states that by his request he read to him the 14th chapter of St. John, and that upon repeating to him the first verse, "Let not your hearts be troubled; ye believe in God, believe also in me," he responded, "Those are precious words indeed." On the Thursday before his death, as Mrs. Corrigan and a friend were watching by his bed, he raised his hands and exclaimed, as if in rapture, "I see it! I see it! These are the golden streets and pearly gates, and Jesus waiting to receive me. O what a glorious throng! This exceeds all I ever heard of heaven! Let me go and join them," with other expressions of the same character. A day or two before his death, Mrs. Corrigan urged him to trust in Jesus, when he replied emphatically, "Trust in Him; yes, I trust Him—but you must do your part, and trust Him, too!" Delirium prevented him from uttering many coherent expressions, but the testimony which he has left is full of comfort to his surviving friends. On Friday night comatose insensibility set in, until at length, at half-past six o'clock on Saturday morning, the 7th of January, his spirit was gently released and passed away to God.

ITALY.

Bishop Ames has appointed Rev. Leory M. Vernon, D. D., to our newly projected mission to Italy. Dr. Vernon will sail shortly, making Geneva his first point but spending some time after his arrival there in prospecting for his future work. When his report shall have been made to the Board at New York they will locate the mission. This is a grand forward movement of our Missionary Society and ought to inspire the Church with fresh zeal in the work. We are on the heels of the retreating papacy, bound to do our part to make that land of sunny skies and vine clad hills, of art and beauty, once more the home of a pure faith, germinant with blessings for the life that now is as well as that which is to come. Dr. Vernon does not go abroad for the first time, but is already quite well travelled. He is a gentleman, of general culture and refined manners, earnest, pious, and excellent powers as a public speaker. We know not how on the whole a better appointment could have been made. When Dr. Elliot was solving the Western he thrilled the whole Church with a plea that he should hear the Man of Sin in his den by sending a missionary to Rome. It seems eminently fitting that Dr. Vernon, son-in-law of the deceased editor, should in person consummate the desire of his noble father-in-law and plant Methodism on the fair soil of Italy. May the spark soon become a flame.—North Western Advocate.

Obituary.

AMOS B. PATTERSON, ATLESFORD.
"The memory of the just is blessed." Bro. Patterson was born in Horton on the Island in the year 1800, while he was a lad his father removed to Atlesford. Here, when about 29 years of age, he was born again—renewed in the spirit of his mind. Happily conscious of his adoption into the family of God he began to walk with Christ, and in the comfort of the Holy Ghost.

walls. A few years previous the circuit extended westward as far as Digby, Weymouth, and "the neck". The preaching was in the old fashioned school houses or barn-houses. "Mago's" and "Patterson's" were the chief places of concourse in this township. When the preacher came round and the "early-candle-light" service was to be there was no small stir—the people flocked from far and near "to meeting."

Under the ministry of the pious, gentlemanly now sainted—Des Brisay, of blessed memory, Bro. Patterson found mercy. Hence he stood up for Jesus. Others, about the same time, passed from death to life. Dry bones lived in the valley. (There are a great many very dry bones in it now.) The converts, with the scattered Methodist, who saw the grace of God and were glad, were gathered together, and the God-honored institution, peculiar to this people—the class-meeting, was established. Amos Patterson was appointed a leader. Subsequently, he held also, the office of local preacher, trustee, and Circuit Steward—when Atlesford assumed that position—the duties of each were discharged according to his ability, with fidelity to God and to men, until physical infirmity prevented. Bro. P. was one of those naturally mild unobtrusive men who study to be quiet and mind their own business, who yet when fired with holy love to God, cherish and exhibit a calmly fervent zeal for His glory, and labor perseveringly for the advancement of His cause in the Church—especially on a country circuit, where earnest workers are few, and the minister has to toil almost alone in the vineyard.

He ever evinced a spirit altogether alien to the Diotrepes tendencies; and never gave his minister occasion to utter the complaint of the apostle against Demas. His profession and life were of that type, which secured for Demas a good report, and the beloved John's memorial record to his worth, 3rd John.

His endeavors to promote the salvation of souls, by personal effort, and by uniting with the ministers in extra services, were owned of God. He was powerful in exhortation and in prayer. Recognizing his stewardship to the Master, time, influence and money were given towards the advancement of His Kingdom. Those who labored here in former years were more favored than the writer—yet he came to the circuit, Bro. P. was in ill health—suffering rather than doing the will of God—and there were none that made good his place. From the time of his conversion he was diligent in business, fervent in spirit, serving the Lord; and found godliness to be profitable for both worlds.

He was honored of God, and honored of men. Consistent piety always will be. Those who fail of the honor that cometh from above and are lightly esteemed, are the lake, warm professors. His record is on high. His words and deeds, showing forth the value of a true Christianity are embalmed in the memory of many. The announcement of his death, at two services—between the decess and burial—was a most joyful occasion. "The Church has met with a loss." We are ready to cry, "Help the Lord for the goodly man, concerning whom we have heard that he is dead." For nearly three years he was generally kept within the limits of his house and farm. Worldly cares were put aside by a settlement of his temporal affairs. Patience, during protracted suffering, was doing its perfect work. His soul was kept in peace, and hope of heavenly rest. On Sunday, March 19th, he fell asleep in Jesus—closing 42 years of devoted Christian life on earth, to enter the mansions above.

Already he has met among the spirits of just men made perfect, some whom he led to Jesus. Others, to whom he was made a blessing, are following after, hoping to renew the fellowship of earth amid the felicities of heaven. His crown will not be a starless one. Mark the perfect man, and behold the upright; the end of that man is peace. Praise God for such living epistles, and Christian deaths.

Provincial Wesleyan.

WEDNESDAY, APRIL 10, 1871.

THE SPRING QUARTERLY MEETINGS.

The Spring Quarterly Meetings will in a few weeks time be held in every circuit in our Conference. It is reasonable to suppose that very many of our ministers are looking forward to the assembling of that important church court with considerable anxiety. To all of them it will be the last Quarterly Meeting of the current ecclesiastical year; to some of them, it will be the last Meeting of the kind held within the period of their closing three years' incumbency. Naturally the Superintendents of circuits must feel concerned about the probable condition of their respective fields of labour when brought under review at the final circuit business meeting of the Conference year. It is their earnest desire that their circuits may appear to advantage in all respects when surveyed from the stand-point of the Spring Quarterly Meeting. As those Circuits then appear so will they, in the main be reported of at the following District Meeting. All our ministers in full Circuit duty must feel anxious that their circuits at the end of the year may be found in a better position spiritually and financially than ever before. They cannot anticipate a materially different condition of things without much distress of mind. They know that their efficiency as preachers and pastors will be very much estimated according to the results of their labours. And if they shall be compelled to report a diminished membership and an increased deficiency of church funds, they fear that the inference drawn from these facts will not be flattering, and perhaps not just to them, however faithfully they may have laboured throughout the year.

Possibly some ministers embarrassed by too many previous curtailments of their modest stipends, are looking forward with apprehension to the coming Quarterly Meeting, as being likely to render it certain that they will this year also have to face the chronic abomination called a deficiency. Much may be done within the boundaries of the Conference between this and the close of May. Times of refreshing may come from the presence of the Lord. The Great Head of the Church may suddenly appear in many temples in the plenitude of His grace. Many may pass from death unto life; and desert places blessed with a plentiful rain may be clad with verdure, and give promise of soon whitening unto the harvest. Empty church coffers may be replenished by a willing people; and now

drooping ministerial hands may be raised in grateful thanksgiving without writh and doubting. We trust it may be so.

Meanwhile we venture to suggest to the lay readers of the PROVINCIAL WESLEYAN the duty and advantage of their co-operating cordially, liberally and universally to place the Circuits on the best practicable condition at the close of the year which is so near at hand. All our Connexional Funds merit a liberal support, and should be well sustained. But those circuits on which ministers are accustomed from year to year to gather large deficiencies should feel that they are called upon to make strenuous efforts to send their pastor to District Meeting with a clear shawl. We firmly believe that many Circuits could do this, and therefore ought to do it, that have never made a serious attempt to accomplish so desirable a result, regarding it as being quite impracticable. We believe this good object might be achieved in many cases in which it is not, without sacrifices being made by anybody. What is wanted is a moderate advance in the amount of their subscriptions and other contributions, by all the friends of the cause in the respective Circuits. Such an advance would in many instances appear to work wonders. Such an advance is the proper way of dealing with an established deficiency on a Circuit. It is one that might so easily be adopted if people would take the right view of the matter, and would press so lightly on the resources of each person that we have often felt assured that it was not promptly resorted to on Circuits having a continually recurring hiatus between income and expenditure—or between what their ministers had the right to expect and the misfortune only to get. Yet, we think that to a large extent the absence of progressive action in this matter is due rather to a want of information, and thought than to a habit of calculated or natural liberality.

J. R. N.
C. D. B.—In the third paragraph of J. R. N.'s article last week referring to the crucifixion, for "mystery of ministry" read "mystery of the Trinity."

THE ONLY WAY.

We are constantly exercising the right of choice in connection with almost all matters that have to do with the present life. As our designs assume form and just proportions, different means for their accomplishment are suggested to us, and we are called upon to make a selection of that which we deem to be the most intelligent and most judicious. We are surrounded with the greatest advantages, of which best accords with our views or predilections. Are we anticipating a voyage across the Atlantic, we may determine to start from Halifax or Boston or any of the seaboard Cities of the continent, we may fix upon a steamer or a sailing ship, of this or that line, of greater or less capacity and speed, as our mode of conveyance. Is it our intention to visit a neighboring town or village we may go by this or that road, in carriage, on horseback or on foot, as suits our fancy or convenience. But as pilgrims wending our way to the City of inheritance, as souls burdened with a sense of sin and weighed down with the consciousness of guilt, yearning to be relieved from our burden and saved from our sins, no choice is left us. Revelation knows only one way cast up for the redeemed to walk upon—one foundation for our trembling feet to rest upon—one name given under heaven by which we may be saved.

The moral history of the human race has been a history of repeated efforts to discover some means whereby the sense of Divine displeasure may be removed, and the soul after the death of the body obtain and enjoy felicity. To this end the feudal cruelties of Paganism have been practiced. To this end elaborate forms of superstition have been originated, believed, and obeyed. To this end system after system has been devised, and adopted, and rejected, and rapidly decayed. Every living, dead, or dying form of heathenism, with all the multiplied forms of sacrifice and propitiation—a trumpet-tongued proof of the universal conviction of human guilt, and the need of an atonement. Indeed, were sinfulness and consequent liability to punishment, the existence of preparatory offerings among all peoples and in all ages, would be demonstration sure of the facts that are set before us in the Word of God. But through what idolatrous system has peace brought through to the troubled heart? By what bloody and cruel sacrifice? Through what pagan, semi-Christian or infidelistic medium has the vision and hope of eternity been rendered cloudless and joyous?

It may be asked, are we from our position and surroundings competent to decide upon the inability of what we call, false religious forms and faith, to accomplish their design, in causing satisfaction and peace of mind in time, and creating bright hopes for the future. We may not be impartial judges. We may not be able, from our individual experience to deliver our decisions *ex cathedra*. It is true that millions have lived and died hugging heavy forms of superstition to their hearts, without a visible sign that they were other than satisfied with their creed. So it is also true that thousands and not millions in Christian lands have lived and died without any indication of repentance, without any knowledge of forgiveness, at least seemingly satisfied with their condition. How shall we test this matter? Let the truths of the Gospel come into contact and collision with any form of paganism, and watch the result. There may be enmity on the part of those who like Demetrius of Ephesus make a gain of their gods; there may be slings on the part of the masses, but the heaven will work and at last the whole will be leavened. Divine truth as it reveals one only Saviour, is applied as a lever to the false gods and idols, battlements and foundation sites into hopeless confusion. Were we permitted to unravel the heart secrets of those who are bound up in gross superstitions, or in bombastic pride flout their unbelief, we could not fail to see the gnawing worm of a guilty conscience unstayd by superstition, unremoved by the fountain of life and water, battling with hands, and eyes dimmed by the tears of that "sorrow which needeth not to be repented of" turn to Him "upon whom is laid the iniquity of us all;" let the hands grasp the cross; let the eyes rest upon the victim and joy shall come in the morning, for the sins that were as scarlet have become as wool; and they that were "red like crimson" are "whiter than snow." It is not only the dwellers in the lands developed in the shadow of a spiritual mid-

night, nor those who casting aside all creeds become separatists in everything but the visible, that hew out for themselves broken cisterns, make to themselves a refuge of lies, and strive to force an entrance into God's sheepfold by climbing up some other way. There is a dead-end formalism, with the name but lacking the power of godliness, that is continually flaunting its elaborate ritualism and obedience to church requirements and dogmas, as if the peace of God was to be gained by genealogies, pardon purchased by the mortification of the flesh, and sin covered by clouds of perfume of incense from golden censers. There is a proud phariseism forever wanting itself in its adherence to the demands of the moral law, and boasting of its good Samaritan charity, crying Lord! Lord! at every road crossing and street corner, but always forgetting that "by the deeds of the law," be it ritual or moral, "shall no flesh be justified before God." Such are fools and not wise. Wells are there without water. The foundation upon which they build is sand, and their superstructure wood, hay and stubble. Their refuge of lies will, one day, be destroyed, their covenant with hell diannulled they must one day awake to the realization of the utter futility of their exertions, either as lost spirits in hell or as contrite souls seeking for "the Lamb of God which taketh away the sins of the world." Yonder hanging on the "shameful tree" is the only sacrifice for sin. He who offers that sacrifice bears the name Jesus for "He shall save his people from their sins."

J. G. A.

Circuit Intelligence.

CATALINA CIRCUIT, NEWFOUNDLAND.

Happy had it been for the Church of Christ at large, had it been maintained in its primitive spirit to the present day! The objects for which they were associated were all so holy, so just, and so good that we cannot conceive of any relation in the society of men on earth, possessing such strength and tenderness, and many real attractions. Christians of that "golden age," not only rejoiced at the prosperity of their own Church, but their "joy in the Lord" abounded when they heard of the goodness of God to other churches. If this be our privilege, in a general sense, it is allowable most assuredly, when it relates to the progress of the work of God in connection with his own beloved Christian Church; inasmuch as the Scriptures do not forbid our looking "the things of others," and weeping or rejoicing as circumstances demand; because of our relation to each other, as members of a particular church of Christ. It has gladdened our hearts frequently, in perusing (of late especially) our very valuable Provincial Wesleyan, to witness the spiritual prosperity from so many Circuits within the bounds of our Conference. We are also happy in being able, through the mercy of God, to communicate that, in this little corner of the Lord's great harvest-field, thirty precious souls have been saved, through faith in the "Son of God," during the past few years. We rejoice exceedingly in our friends in Bonaville, where, for the past two months, the "Spirit of God" has been mightily working upon the hearts of very many. With them it was "as the sound of a mighty rushing wind" filling all the place, bowing down the old and the young, like willows before the gale. With us the work, though comparatively new, has been going on, in "still small voices" of love, whispering in tenderness to earnest seekers after salvation. "I suffered this for you." As regards the work upon the adjoining station, it is very extensive; and never shall we forget the scene presented to us whilst, on one occasion, we were engaged, as was "Aaron and Hur" in relation to Moses, in staying up the hands of the Brother now in charge of the Bonaville Circuit. (For help in battle-time for Christ is ever acceptable to soul-saving ministers of the Gospel.) There were before us on that occasion, and frequently since, between three and four hundred men, kneeling at the feet of Jesus, and scores of them crying aloud, "What can I do to be saved?" Jesus saved my soul. The response on our part was an echo of the apostle's midnight sermon, preached to the trembling Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." And O! how true the saying of one of our old, "None but Jesus can do helpless sinners good;" such has been experienced by hundreds, and in the compass of this wonderful outpouring of the Divine Spirit, who are now able to testify to the wondering world around them, that "Jesus has power on earth to forgive sins." Their new church is progressing rapidly, for warm hearts make willing hands, either for doing or giving. The earthly temple, raised by human hands, entire, devoid of living stones, hewn out of the quarry of human depravity; and are being polished by the great Master Builder above, in order to the hastening of that glorious period, when the top stone of the Heavenly building shall be brought on with shouts of joy, both by angels and a redeemed Church.

Yours truly,
A PROBABATOR.

March 1st, 1871.

NAPAN CIRCUIT.—From Bro. A. S. Tuttle, 8th of April, "A very gracious revival of religion is in progress at the Joggins Mines. Already twenty have connected themselves with us in Church fellowship. These, we trust, are but the first fruits of an abundant harvest of souls."

Miscellaneous.

YOUNG PEOPLE'S WESLEYAN INSTITUTE, WINDSOR, N. S.

ANNUAL REPORT.

The members of the above organization, with a number of invited guests, met in the Basement of the Methodist Church on Monday evening, 10th inst., to close the exercises for the present season. The occasion was eminently social. Every delicacy of the table was provided by the Ladies' members, and about seven o'clock the company sat down to an excellent Tea. Music followed, when the President, Jno. Sterling, Esq., called the meeting to order, and after a speech which combined much good sense with many happy allusions to the Winter's enjoyment, introduced the programme for the night. The Secretary's Report was surprising no doubt to many who were present. It appeared that *Nine Essays* had been delivered during the season, besides readings and recitations by different members. If one might judge by the single Essay read on this occasion, and the Recitations and Readings delivered, the course must have been characterized by no little mental and

eloquatory talent. The subjects treated upon in the *Essays* were reported to have been as follows:—Woman's Sphere—The Sabbath—Man's Ambition—Employment in the Future State—Ability of the Mind to discover God—Woman's Claims to Social and Professional Privileges—Novels—Art in relation to Religion, and The Beauties of Creation. The second, third and fifth of these, as they are given in order, were by Ladies, the admission of which sex to membership forms in our opinion the chief secret of the Institute's success. The membership is nearly fifty persons, thirty of whom are females. In the discussions upon subjects before the Bible Class every alternate Monday evening, after an Analysis had been read by some Member, it was seen that the criticisms and suggestions of the Ladies were quite as just, and sometimes more discriminating, than those from the other sex. Their services in affording a constant variety of Music and preparing an occasional banquet for the Institute, were gratefully acknowledged.

Four Lectures were delivered before the Institute, in public meetings, during the Winter. Rev. J. A. Rogers opened the course with an eloquent address on "Moral Warfare." Rev. J. A. Clarke, A. M., delivered a searching and instructive Essay on the subject of the comparative claims to respect of Mind and Money. Rev. A. S. DesBrisay repeated his celebrated oration on "Broken Columns"; and Rev. Mr. Sargent made his debate before the public, with no little promise of future success, on the "Heroes of the Reformation." The annual conference of the Institute was conducted as being in a very satisfactory state. After paying working expenses and rendering the spacious Vestry exceedingly comfortable for the weekly meetings, a considerable sum was still left in the hands of the Treasurer. The proceedings were closed by one of those *surprises* which christian benevolence has in these days adopted as one of its most beautiful modes of contribution. A young Queen, who slept in infantile unconsciousness of all the proceedings, was made the recipient of gifts which for number, variety and excellence, were in every way worthy the donors and the occasion. It was a modest and graceful way of teaching, and prompting to greater solicitude in behalf of a people like us, and kind and considerate, the paternal, Pastoral heart. We have never had a more severe strain on nerve and brain than during the past winter, full as it has been of sickness at home and in the congregation, and continuous as it has been in its demands for thought by which to warn, exhort and instruct the multitudes willing to be laborers in the noble cause when God and our people are with us. A. W. N.

FIRST ANNUAL REPORT OF THE UNION TEMPERANCE ASSOCIATION OF HALIFAX.

The Managing Committee of the above named Association respectfully submit their report for the past year.

This being the first report, it may be interesting to the meeting and to the friends of Temperance generally to have some information in reference to the origin of the Association. For some time previous to its organization many tried friends of Temperance deemed it expedient, if possible, to unite the efforts of Temperance men in an organization for the more general diffusion of the principal of Total Abstinence from all intoxicating drinks, as they felt persuaded that a very large class of our fellow citizens who are suffering from the vice of intemperance, could not be influenced by the societies then in operation, and that a more general Association was needed for city mission work.

At a meeting on the 14th March, 1870, composed of representatives from the Sons of Temperance, Good Templars, and the various Church Societies, Mr. E. Jost kindly offered the free use of the Barrack Street Mission House for Public Temperance Meetings; and at the same time the City Street Mission House was offered in the same way by Mr. Adam Logan. These offers were gratefully accepted, and a subsequent meeting on the 25th of the same month, the Society was duly organized, a Code of Laws adopted, and the Officers for the year elected. In reviewing the operations of the Association for the past year, we cannot but feel grateful to "the Giver of all good for the measure of success which has attended the efforts of our friends, both in the advancement of the objects contemplated in the organization of the Society." The difficulties connected with its operations may be estimated when the vast amount of intemperance prevailing among the class of our citizens whom it seeks to influence, is considered, and this is more plainly demonstrated when we state for the year ending 15th March, 1871, there was granted in the city no less than 265 licenses for the sale of intoxicating drinks, 33 of this number being in Albermarle and Barrack Streets. In reference to the special work accomplished by the Association during the year, the committee respectfully refer to the following extracts from the reports of two of the Missionaries:—Mr. Richard Owen and Mr. Adam Logan; and these Missionaries with Mr. Robert Logan and Mr. Major Theakston, the other Missionaries have rendered invaluable assistance to the Committee in their work; and it is with much pleasure that we refer this meeting to these reports.

Mr. Richard Owen says, I beg to state that the Union Temperance Association has been the means of doing much good. During the past year numbers have pledged themselves at the public meetings of the Society, to abstain from all that intoxicates. Several young men have also called at the house at other times to sign the pledge, and good many sailors on their coming into the city have availed themselves of the pledge in this way. The meetings have been regularly held in the Barrack Street Church on the first Tuesday on each month and the attendance fair; one hundred and three (103) have taken the pledge, mostly at these public meetings, and a goodly company has been present. In some cases a very early information of some who were absolute drunkards and who were consequently very low, have become respectable members of society. In short the success of the past year is sufficient to stimulate all the friends of Temperance and religion to assist in the good work.

Mr. Adam Logan says, the meetings of the Union Temperance Association in the City St. Helena have been held regularly each month, during the year, and the interest manifested is quite encouraging. The average attendance has been about one hundred. The addresses delivered were fair; 85 have taken the pledge. A few have violated it; one man has broken and renewed his pledge twice, and is now doing well. Another man who had spent a fortune by his continued drinking habits for many years, took the pledge last April, for the first

time in his life and has continued a sober man. The Committee in closing this Report feel that the Association has not received that sympathy from those who are known to be the tried friends of the cause, which its importance demands, and would express a hope that in the future their influence and assistance may be given in advancing the cause of all mankind.

Finally, the thanks of the Association are due to several of the Temperance Organizations which have kindly rendered pecuniary assistance to enable the Committee to meet the expense necessary to carry on its operations. Further assistance as much needed and will be thankfully received. Thanks are also due to the several clergymen and others who have kindly favored us with addresses at the several public meetings; and last but not least, we have much pleasure in rendering thanks to "the Proprietors of the City newspapers" for inserting gratuitously notices for public meetings and information concerning the working of the Association.

The following members of the Committee for the next year commencing with this meeting are recommended for officers of the Society for the year:
President.—Thomas Hutchings.
Vice Presidents.—David Elliot, G. T. Naufla.
Secy and Treasurer.—F. A. Hennigar.
Signed on behalf of the managing Com.—THOMAS HUTCHINGS, President.
F. A. HENNINGAR, Secretary.

THE PRESBYTERIAN YEAR.

From the Presbyterian Witness.

The Presbyterian year is drawing towards its close. Within the next three months all the great anniversaries will take place; the work of the now current year will be reviewed and summed up and the operations of the succeeding twelve months will be forecast. The first anniversary of importance will be held in England. The Presbyterian Synod there meet early in April. The English Synod is well equipped for work, is rapidly growing, and is destined to make its mark on the country. It includes several very able men, whose fame is in all the churches. The next large Synodical meeting will be held in Edinburgh, by the ministers and elders of the United Presbyterian Church. We need hardly say that this is one of the most hard working, faithful and enterprising branches of the Presbyterian family. The proceedings of the Synod always show a great deal of life and earnestness. The Home and Foreign fields are alike under deep obligations to the United Presbyterians. In India especially a noble work has been accomplished in the last two years. The subject of union will be discussed by the coming Synod, and brought, no doubt, to a satisfactory conclusion. The Reformed Presbyterian Synod will be held about the same time. Union is a subject of vital importance to this body, and they are prepared to deal with it in a liberal and Christian spirit. Their proceedings are of greater interest to us on account of their being associated with us in the New Hebrides Mission. The Assemblies of the Established and Free Churches meet in Edinburgh towards the end of May. In the Establishment the project to abolish patronage will probably come under discussion. The Free Church will devote most of her attention to the all-absorbing subject of union. The Anti-Union minority is as earnest and energetic as ever; and the problem before the Assembly will be whether the Union can be consummated in the face of an opposition so formidable. Happily the work of the church is going on with unabated success notwithstanding the union controversy.

Coming to America we find the great Presbyterian Assembly arranging to meet early in May. It is hoped that the committee in charge of the Memorial Fund will be able by the first of May to report that the sum of Five Millions of Dollars has been secured. Only a small proportion now remains to be made up; and no doubt is entertained regarding the success of the movement. The mission field now in charge of the Assembly is vast and most interesting in a historical point of view, including as it does a greater part of the "Lands of the Bible." The minor Presbyterian bodies meet about the same time as the General Assembly—that is early in May. The Canada Assembly will meet early in June. The question of union will come up for discussion in this Assembly as in so many other bodies. Missions, home and foreign, will also command a large share of attention.

In the Maritime Provinces the Synodical meeting on the last week of June. So that the congregations have three months yet in which to make up the work for the year. We are not sure that a satisfactory account can be given of all this church's work, but still there will be not a little to be thankful for. Our delegates to the Convention at Montreal will be able to report favorably of the proposed union. One Missionary has been sent to the Foreign field and several are preparing to go. A work of grace of uncommon extent and power has prevailed in Cape Breton. Reviving influences have also been experienced in other parts of the provinces. Much vigour has been displayed by some of our Presbyteries—especially by the Presbytery of St. John which deserves honorable mention. Great peace has prevailed among our congregations and between us and other sections of the Christian church. Speaking more particularly of the "Presbyterian Church of the Lower Provinces," we note that many congregations have yet to make collections and forward them to the Treasurer before the first of June. The Statistics of the year 1870 are to be published in the June Record, and they must therefore be in the printer's hands early in May. We have reserved to be the last-mentioned of the church in Ireland, whose Assembly meets in June. This church is deserving of special sympathy and admiration. She has been thrown upon her own resources, and she has without a murmur accepted her position. She has appealed successfully to the warm hearts of the christian people, and she finds herself enabled to do all her work with redoubled energy. Looking over the Presbyterian field as a whole we see life and energy; we see sound doctrine and purity of discipline; we see an earnest effort after unity of spirit and of organization, and most cheering of all, we witness noble efforts to send the Gospel to heathen lands, and to point the standard of the cross in the desolate places of nominally Christian communities.

AN AMERICAN VIEW OF EMIGRATION HERE AND TO THE STATES.

We lately gave the American official return from the States, which showed that the total number of Canadians who went to the United States to settle in 1870 was 249, so that we need not trouble ourselves with considering the question raised by Horace

Greely as to whether it is the protective tariff producing high wages that leads to the large influx of Canadians into the United States or not. Mr. Henry D. Lloyd, of the Free Trade League, New York, however having been troubled by this statement of Mr. Greely's, wrote to Mr. John Stiles, Washington, for some statistics and information, in order to show that the immigration to the States was due rather to the natural superiority of the States over Canada. Mr. Stiles, however, cannot assist Mr. Lloyd; he at once confesses the superiority on the other side. He says, in the correspondence published in the *New York Tribune*:

"We cannot lay claim to 'natural superiority' over the British American Colonies. It is true the Province of Quebec has a long, cold winter, but not more so than some of our own States. Agricultural returns are abundant, and always sure. It has a most excellent soil, abundant hydraulic power, and valuable minerals. The Province of Ontario has a short winter, a mild climate, and a rich soil; from which wheat equal to our Genesee Valley wheat is raised. We purchase about a million of dollars' worth of Ontario wheat annually, to manufacture into the highest grades of family flour. As an agricultural country, Ontario is superior to all of the New England States, and is probably not excelled in any part of the North American continent. Newfoundland is less fertile, but produces very good crops of grain and vegetables. Its mines of copper and other minerals are valuable, and its seal and cod fisheries are probably the best upon the continent. Prince Edward Island is free from rocks, and every acre of it is available for agricultural purposes, as every fertile soil. In quality and quantity it crops of potatoes, oats, barley, &c., are not excelled. Superior fishing grounds around the Island. The resources of New Brunswick are varied and valuable, embracing superior soil, magnificent rivers, abundant water-power, coal of superior quality—some of the best yet discovered for generating gas. It has a vast amount of superior timber for ship and house building, and its coasts and rivers yield large quantities of fish, including the finest salmon, shad and trout, in their season. Nova Scotia is equally valuable for the various productions of its mines, soil, sea and forests: Permit me to quote from a pamphlet written by the late Hon. Robert F. Walker when upon his death bed, who, by the way, was always a consistent advocate of Free Trade. From this contrast, we must admit that, so far as Nova Scotia and Massachusetts are concerned the natural 'superiority' is against us; He says:

"Let us contrast some of the natural advantages of Massachusetts and Nova Scotia: Area of Massachusetts, 7,800 square miles; Nova Scotia, 18,700. Massachusetts, shore line 764 miles; Nova Scotia, 1,500 miles. Massachusetts—coal none; Nova Scotia—coal most abundant, Massachusetts—copper, none; Nova Scotia—copper, considerable. Massachusetts—gypsum, none; Nova Scotia—gypsum, abundant. Massachusetts—freestone, limestone, granite, marble, &c., comparatively none; Nova Scotia—very abundant. Massachusetts—iron, scarcely any; Nova Scotia, very abundant. Massachusetts—gold, none; Nova Scotia, very considerable. Massachusetts—silver, argentiferous galena, antimony, mercury, arsenic, cobalt, nickel, bismuth, lead, zinc, platinum, sulphur, manganese, borax, salt, magnesia, alum, precious stones, cabinet minerals, &c., comparatively none; Nova Scotia—all found, and some in considerable quantities. Massachusetts—lumber and timber none; Nova Scotia, very considerable. Massachusetts—fisheries, none scarcely on her own shores; Nova Scotia, large and valuable. Massachusetts—hydraulic power, considerable; Nova Scotia, very much greater. Massachusetts—soil, sterile; Nova Scotia, fertile. Massachusetts—average distance of lands from navigation, 60 miles; Nova Scotia, 10 miles. Such is a brief summary of one of the greatest contrasts in natural advantages, that perhaps ever existed, between two neighboring States. If we extend our examination to the North West and Pacific Coast, similar results present themselves. The Red River and Saskatchewan territories embrace an area large enough for four or five large States, of superior prairie and upland soil, with a good supply of coal and gold, and equal agricultural purposes to Northern Michigan, Milwaukee and Minnesota. Beyond the Rocky Mountains to British Columbia, abounding with gold, and containing the best and most abundant coal mines yet found on the Pacific Slope. It has a superior soil, a magnificent climate and an abundance of fish. That colony is in every respect a 'natural superiority,' fully comparable with California and Oregon, and the Territory of Washington."

"With these facts before us, we must admit that nature has done us much for the Colonies as for the States, scattering everywhere, with lavish hand, and without partiality, those sources of wealth which are given only by the hand of nature, and which, by intelligence, to make them contribute to our comfort, and the means of increasing the individual and aggregate wealth."

He goes on to argue that the progress of the States, which he wrongly assumes to be greater in proportion than that of Canada, is due to protection. This of course, is wrong. Our progress is due to the progress and their most material advance was in the days of free trade. The greater emigration to the States was caused, no doubt, by the wiser system of attracting emigration pursued by the States, as can be clearly proved by the impetus given to Canadian emigration last year by even the biggest half measures which we have at last extorted from the government. A more liberal emigration policy in this country, in a couple of years, would settle beyond peradventure the doubts of Lloyd, the misstatements of Greely, and the bad logic of Stiles.—Toronto Globe.

DENOMINATIONAL COMITY.

[From The Presbyterian, Philadelphia.] We have remarked before in these columns that there is more substantial harmony of feeling and operation between the Methodist and Presbyterian than between any other two denominations. Therefore we can especially rejoice in each other's work, and we shall not be jealous of the numerical superiority of our brethren. Therefore, too, we may emphasize another fact. The various branches of the two denominations united present communion rolls of over 3,000,000 names. Add to these the children that they have in their Sabbath-schools and the families which the communion has more or less directly under their influence, and it will be seen that a power they are in the land. Let us earnestly work, not against but with each other in such a way as to make that power more effectively felt on Romanism-in-fidelity, and immorality.

WESTERN NEW YORK REVIVALS.

[From The Buffalo Christian Advocate.] We have read of many powerful revivals, published in the papers occurring in all parts of the Church. There have been seasons of great