

thren—the residence of brother James D. Stephens, who from the beginning has been at pains to keep up the meetings there, and by whose countenance, with the valuable co-operation of father James Hood—a truly Christian patriarch—the meetings of the few brethren have been sustained. Father Hood was a Scotch Baptist, and was a member of that connexion in the city of Glasgow when the whole Brotherhood were agitated and finally fractured into two bodies upon the communion question—upon the question whether the Weekly Supper should be observed in the absence of Elders. The Brethren in Nottawasaga speak much in his praise, and justly so, from all that we observed or learned.

In said vicinity we remained several days, speaking publicly only on three several occasions. These were when the Brethren met to break bread, then on Lord's day evening, and afterwards on Monday evening, 14th and 15th of March. We spoke in a School House about a mile north from brother Stephen's house. The roads were breaking up—the weather unfavourable—the mind of the community distracted by other objects and interests—and we concluded to move upward and westward. We left Nottawasaga separately; one leaving on Wednesday the 17th, the other on Friday the 19th. We were kindly received by the Brethren of St. Vincent, and on the evening of the 19th commenced a series of meetings.

JAMES BLACK,  
D. OLIPHANT.

*St. Vincent, 22d March.*

✍ A travelling editor and an industrious printer, can, unitedly, be made to appear as singular as comic Almanac makers. Our No. 2 contained some specimens of rebellion against Grammar and good sense which we are seriously thinking of handing down in a new form to our children's children through the power of the Daguerreotype art, provided we can find an artist who will undertake the business. \* \* \* \* \* A very full edition of major and minor inaccuracies are to be found in our last No., which must be charged to any one the charity of the reader pleases. We have arranged to secure the services of a gentleman in our absence to correct the press, so that one apostle will not be put for the whole twelve, as on page 40, nor such a term as 'disturbing' be manufactured from the word *distrusting*, as on page 41, nor the term *teaching* be transformed into something as base as 'treachery,' as on page 47. We apologize, too, for the appearance of the article on the subject of the Sabbath, since our notice in No. 1 relative to such communications clearly intimated that they would be withheld. It was published by mistake, without our authority. Any respectably written letter, on the Sabbath or on any other religious topic, not making allusions as specified in our January No., will be cordially received from any and every quarter whatever.

*St. Vincent, March, 1852.*

D. O.

For "was certain speculations," page 47, No 2, read *were certain speculations.*