

furnished with letters of introduction and commendation from Sir John Colborne himself, who now understood Canadian matters better, and from that patron of learning, the Hon. Peter McGill, the founder of McGill University in Montreal, and others. Mr. Ryerson reached England in December, 1835, and then commenced a long "weary and disheartening effort" to accomplish the task assigned. Any financial aid from the Canadian revenues of the Imperial Government was at first absolutely refused; but a recommendation was sent to the Colonial Legislature asking them to pass a grant. The charter was held in suspense, "and would have failed to pass the great seal had not its promoter been skillful enough to deal with perplexing questions in regard to it as they arose, and had he not been able to prove to the satisfaction of the distinguished law officers of the Crown in England that the principles which the charter embodied were quite in harmony with those that prevailed in Canada and were acknowledged by all parties in England. He was further able to show that the status which the charter accorded to the Methodist body in this country had previously been granted to it, and was so recognized by the Statute law of Upper Canada." The arguments by which all this was accomplished are now for the first time printed at length in Dr. Hodgins' work, and furnish a valuable chapter not only in our educational history but also in that weary conflict by which perfect religious equality before the law was secured for our country. It is of interest to know that a most important step, as Dr. Ryerson at one time stated to the present writer, in this victory for equal rights, was the securing of the charter of Victoria University, which is, we believe, *the first charter ever granted to a dissenting body by the Imperial Government of England* for such a purpose. The old parchment which is treasured in our vaults at Victoria, thus stands as Britain's magna charta of religious equality.

The charter passed the great seal October 12th, 1836, and Mr. Ryerson continued his labors in collecting funds until May, 1837, realizing, over and above the entire expenses of his mission, about £1,000 for the funds of the academy. Meantime, in June, 1836, the academy was opened for pupils, under Rev. Matthew Richy, M.A., as Principal. In June, 1837, Mr. Ryerson returned to his country, now in need of his services in another way, bringing with him an order from Lord Glenelg for a grant of £4,100 to the funds of the new institution, thus completing at every point the full success of his mission.

To Dr. Hodgins, for this full and accurate presentation of historic facts, Victoria University and the Methodist Church are both greatly indebted, and we feel sure that the obligation will be gratefully remembered.

The Sunday Question; or, The Lord's Day, its Sacredness, Permanence and Value, as Shewn by its Origin, History and Use. By S. EDWARD WARREN, C.E. Boston: James H. Earle, Publisher, 178 Washington Street. Price, \$1.50.

This is a useful contribution to the Sunday question which is now, as always, one of the most important subjects before the minds of Christian people. From an answer given to the inquiry, Why ought we to keep the Lord's Day? 1. Because natural religion favors it. 2. Because the Fourth Commandment demands it. 3. Because the Church orders it. 4. Because the New Testament indicates and exemplifies it. These propositions are carefully elaborated by an appeal to the Holy Scriptures, the writings of the Christian Fathers, modern history and the physical, mental and spiritual needs of humanity. The argument is cumulative and convincing.