

In 10th mo., 1802, Friends in East Williamsbury were also granted an indulged meeting.

In 2nd mo., 1809, Uxbridge Friends requested the privilege of holding a meeting for worship on the first day of the week at the house of Charles Chapman, which was granted under the care of a committee.

In 8th mo., 1809, Philadelphia and New York jointly agreed that Friends that constitute the three monthly meetings in this Province should constitute a meeting for discipline, vested with the powers of a quarterly meeting, to be called Canada Half-Yearly Meeting, to be held alternately at West Lake and Yonge Street, and that the monthly meetings here be placed under the care of New York Yearly Meeting, from whom they received one of the books of discipline.

In 11th mo., 1809, Friends at Uxbridge requested the privilege of holding a week-day meeting, which was granted.

In 1st mo., 1810, the committee having the care of the meeting at Queen Street reports that they think it reasonable that a meeting for worship be established there, to be held on the first and third days of the week; likewise that a preparative meeting be established there, to be held jointly between men and women Friends, which was directed to the consideration of the Half-Yearly Meeting.

In 8th mo., 1810, Whitchurch, also Uxbridge Friends, were granted the establishment of preparative meetings under the care of committees.

In 2nd mo., 1811, by an extract from the Half-Yearly Meeting, the preparative meetings established under the care of a committee of the Monthly Meeting were discontinued, but meetings for worship were allowed to be held at Queen Street, Whitchurch and Uxbridge.

In 9th mo., 1811, by consent of the Half-Yearly Meeting, a meeting for

worship, also a preparative meeting, was again established at Queen Street.

In 7th mo., 1812, Pickering Friends were granted an indulgent meeting for worship, to be held in John Haight's house.
C. W.

PEACE.

Ancient history describes the aborigines as sun worshippers, believing that goodness was shed therefrom, that darkness was evil. The unknowable was held in veneration and superstition, courted in preference to personal knowledge. Images and idols were in their course of progress, and out from this into self-torture in many ways. Coming down to a stage of action of meditation and prayer—coming to know salvation as the masses in this day perform devotional services—was attained through the work of ages. While enlightenment has placed us (the so-called Christian world) in the foreground, on the highest plane of intelligence known; yet millions worship differently from this people, the Buddhists alone numbering (it is claimed) more than 475,000,000 worshipping in another manner of faith—perhaps as devout as this people, and no doubt acceptable, with not the advantages that we possess, and rewarded in faith in the fulness that their range of knowledge admits. Progress produces new openings, casting off from time to time the old for new and better garments. Everywhere is progress bringing to view new truths, harmonizing the ways of God's people through direct openings in the fields of endless wisdom. Forever onward and upward is the unchangeable divine code. Hence acceptable worship in the different periods among the devotional classes from one generation to another did not commence at the birth of Jesus or cease at his crucifixion. His example abideth with us in unexcelled purity; yet enlightenment is lifting us on a higher