

	<i>No. in</i> 1872.	<i>No. in</i> 1878.
Dalhousie.....	22	22
Campbelton.....	..	20
Bathurst.....	13	11
New Richmond.....
Total.....	35	53
Cape Breton.....	40	30

In March, 1870, our circulation was 1,495; and now it is scarcely 400 more. We are thankful for small mercies, and hope for greater things when adherents of churches shall recognize the absurdity of belonging to a church without knowing what works it is engaged in; of contributing to Foreign Missions, without caring to read the letters of their Missionaries; of being members of a body, without sharing in its common life.

NOTICE.

I have been notified, by Principal Snodgrass, that, at a Meeting of the two Committees on Union of the two churches in the Upper Provinces, some matters under discussion "were disposed of so satisfactorily, that it was resolved to have a Joint Meeting of the four Committees at St. John, New Brunswick, on the 9th April next." I beg leave, therefore, to notify the members of our Committee, of the proposed meeting. The members are: Rev. D. McRae, G. M. Grant, A. McLean, Dr. Brooke, Neil Brodie, Ministers; Senators Robertson, and Holmes; Messrs. J. J. Bremner, William Gordon, A. Kennedy and R. Munro, Elders. As Mr. Thomson is an alternate, I have to request any member who cannot attend to inform me in due time.

ALLAN POLLOCK, *Convener.*

SINCE the meeting of the Ecumenical Council at Rome, which was opened 8th December, 1869, seventy-five who were present have died. Among the seventy-five were eight cardinals.

Articles Contributed.

The Relation of Philosophy to Science.

The above is the title of an inaugural lecture by Professor Watson, who has recently been appointed to the chair of Logic, Metaphysics and Ethics, in Queen's University, Kingston, Canada. This very able lecture, which gives promise of great efficiency in conducting the study of a most important class of subjects in Queen's College, deserves more than a passing notice. Professor Watson's reputation as a critic of Hume's philosophy—a philosophy which has laid the foundation of a wide-spread infidel speculation in modern times, because the philosophy of a man whose acuteness and intrepidity of thought laid bare the gaps that separate the world of matter from the world of spirit, and applied an unsparing metaphysic to those theories with which philosophers had previously aimed to bridge the gulf—preceded him to this country; and a careful perusal of this lecture will show that fame has not exaggerated his merits, but that the newly-appointed Professor is likely to take a high place among our thinkers, and give a high place to the college in whose service he labors. Metaphysics are a branch of study which, in our age and country—when physical studies offer most attractions to youth, because of their bearing upon the production of wealth and material advancement on a vast continent which is opening out its unpeopled solitudes to the plough and the factory—is not likely to attract its due and proper share of attention. Here, above all places, the spiritual is swallowed up in the material. But it is none the less true that, if we are to save our rising country from degradation, and preserve our growing material advancement from future decay, we must sprinkle over the realm of our thought a salt of spiritualism, and table, as ecclesiastics would say, unceasing and courageous protests against prevailing tendencies, fraught with ruin, and against a practical and speculative materialism that degrades a man into a beast—that drives him not from heaven, but from earth, consigns kingly spirits that rise to