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THE
Canadian Independent.

VOL. XIX.

TORONTO, APRIL, 1873.

No. 10.

NOTES ON RECENT PUBLIC MOVEMENTS.

TEMPERANCE LEGISLATION.

The most hopeful advocates of prohibitory legislation have been agreeably disappointed by the reception which their cause has met with in the Legislature of Ontario. The House of Assembly was flooded with petitions in favour of the Maine Law (369, with 23,000 signatures), and the members evidently felt the pressure of a strong public opinion behind them; for not only was the matter treated with all possible seriousness and respect, but different speakers vied with one another in their declarations of the need of something being done to stop the ravages of drunkenness.

The Government introduced and carried a bill to establish an Inebriate Asylum (at Hamilton); and Mr. Bethune, M.P.P. for Stormont, was equally successful with a measure for the interdiction of habitual drunkards, by which they will be debarred, like insane persons, from the management of their property, and placed under personal restraint, upon the order of a county judge. The License Act has been so amended as to make the detection and punishment of unlicensed dealers more easy, to provide for detective officers, to increase the penalties for violating the conditions of license, and to tax the trade for the support of the Asylum.

Attorney-General Mowat, however, and the Speaker of the Assembly, concurred in the opinion that it was not competent for the Provincial Legislature to enact a prohibitory law, inasmuch as this was a matter of "trade and commerce," which subjects, by the "British North America Act, 1867," are expressly reserved for the Dominion Parliament. The bill introduced by Dr. John Clarke, of Simcoe, M.P.P. for Norfolk (son of our old friend, Rev. W. Clarke), was, therefore, ruled "out of order," and had to be dropped.

On motion of Mr. Fairbairn, however, member for Peterborough, a memorial was adopted by the Assembly to the Parliament of Canada, reciting the presentation of so large a number of petitions in favour of prohibition, and praying the passage of such a law by the Legislature at Ottawa.

At Ottawa, also, a very large number of petitions has been presented directly

to the Senate and House of Commons, and these have been referred to a Special Committee, in whose hands the matter now lies, to report on as they see fit.

The subject has never previously come before our law-makers in a manner to command such respectful attention on their part. But it will be wise for the friends of prohibition not to be too sanguine of success. It is to be feared that not a few of the speeches delivered on their side have been addressed "to Buncombe," and that the seeming majority in the Legislature may melt away when it comes to passing positive enactments. The entertainments of our mimic courts and high officials are not conducted on temperance principles. The vast and solid weight of the resistance to be offered by the consumers and dealers throughout the land has not yet made itself felt, for they have not hitherto recognized any danger, or put forth their silent power. The details of such a measure, however it may be framed, will always furnish a convenient excuse for voting against it, to those who profess to admit the principle. And even if such a law were passed, the victory would not be won; but the guerilla warfare of detection and punishment would have to be waged in every corner of the land; and it is in that *enforcement* of prohibition that we apprehend the greatest difficulty. Difficult as it will be to get such a law placed on the Statute Book, this, in our judgment, will be the easiest part of the work.

Would it not be wiser to move in the direction of such laws as have been passed in Illinois, Indiana, Ohio, and other States, where, without attempting entire prohibition, the procuring of a licence is made a difficult matter; heavy penalties are inflicted on the unlicensed traffic, without the usual ready ways of escape; the vendor, and the *owner of the property* where the business is carried on, are made liable for heavy damages in case of injury or death to an intoxicated customer; and Sunday sales are entirely forbidden?

SUNDAY WORK ON RAILWAYS.

The memorial of the Canada Presbyterian Church to the several Railway Companies, asking for the entire cessation of traffic on the Lord's day, has been supported by representatives of nearly all the Protestant denominations. What answer has been returned by the several authorities we know not. But one significant fact has been made public. In Toronto, a number of the locomotive engine-drivers addressed a "Round Robin" to the Managing Director of the Grand Trunk, refusing to set out on their trips on future Sundays: and the answer was—Instant apology, or instant dismissal! The great plea set up by such roads as the Great Western and Grand Trunk is that they are parts of the trans-continental lines connecting the Atlantic and the Pacific; and that, as their eastern and western connections work seven days in the week, they must. Although, in Canada, very few of the roads run any passenger trains on the day of rest, the number of persons employed on the numerous freight trains is very considerable, and the system tends powerfully to undermine the public sense of the sacredness of the consecrated time.

ARCHBISHOP LYNCH AND THE TORONTO HOSPITAL.

"His Grace," of Toronto, has been pleased to renew his plausible proposals, of a few years ago, to put the charge of the public hospital into the hands of the Sisters of Charity, by whose superior economy, he alleges, many more free patients will be able to enjoy the benefits of the institution. Every promise is given of abstinence from proselytising, and of the freest access by Protestant ministers and others to inmates of their own faith. The Trustees, however, of course, decline to accept the proposal, in terms very grateful and courteous, but positive and firm. "The public would not be satisfied" with such an arrangement. We should think not!

ORANGE INCORPORATION ACTS.

No question that has come up in the Legislature of Ontario during the present session, has excited a stronger feeling than the proposal to incorporate the Orange Body. Similar measures were several times introduced into the Parliament of the former Province of Canada, but they were always rejected. Under the administration of Messrs. Baldwin and Lafontaine an Act was passed to prohibit all party processions; but it could not be enforced, and was afterwards repealed. It is now urged, that, inasmuch as the existence and public demonstrations of the Order are at least tacitly sanctioned by law, the additional power should be granted to hold property for actual use as lodge-rooms, &c. The Acts (for Eastern and Western Ontario Associations) are passed, but by narrow majorities. The Government made it an open question, the Attorney-General alone voting for these bills, and all his colleagues against them. On the part of many who voted in their favour there was strong deprecation of the importation of these old-world feuds into this new land. For our part, we are no lovers of Orangeism. There seems to be in it often more of personal hatred to Roman Catholics than of religious opposition to Romanism; while, by a strange inconsistency, on great public questions, they are not seldom found rowing in the same boat with these objects of their deadly hostility! However, when Acts of Incorporation are so freely granted to every kind of Catholic organization,—and they are all "secret," so far as public insight and control are concerned,—we do not see why such powers should be refused to this body.

THE NEW BRUNSWICK SCHOOL QUESTION

Is not settled yet, we suppose. The Supreme Court of the Province has unanimously decided in favour of the constitutionality of the law which established a thoroughly public system, and abolished separate schools. The sentiment of the Protestant majority is very united and firm in its support. The Government put a strong utterance to the same effect into the mouth of the Lieutenant-Governor in his opening speech to the Legislature. And there the matter stands, so far. The fine legal question—whether the separate schools previously permitted were so established by law as to come under the protection of the B. N. A. Act of 1867, or were merely temporary arrangements liable to be repealed at any time—was to be referred, we understood, by the Ottawa Government to the Privy Council in England; with what result, we know not. But if our maritime friends find that confederation has deprived them of any liberty they enjoyed while a separate province, it will rouse them to something like rebellion!

GENESIS—II. (*Continued*)

The difficulties which are supposed to meet the modern student in the book of Genesis may be placed under two heads:—those pertaining to the recorded acts of creation and ordination of the course of nature, and those pertaining to the recorded interposition of God in human affairs. Taking then first the recorded act^s of creation and of specific ordination of the course of nature, let us see on what principles and by what methods these may be interpreted so as to accord with sound rational views of things, and, also, be in accord with what would be held to be conclusive in a scientific treatment of a subject. It will suffice if we take in succession the creation of the world, the formation of man and the longevity of the antediluvians. The questions relating to interposition in human affairs may be left to another paper.

I.

THE CREATION OF THE WORLD. This is confined to the first chapter, and therefore evidently is to be regarded as a preliminary record subservient to the history of mankind on the earth. It must be obvious to any one who reflects on the subject that, in whatever way the earth was prepared to receive the human family—whether by a long tedious process of formation and convulsion issuing in a period of comparative rest and beauty, or by a succession of swift acts from the hand of God direct—no man could possibly write an account of it that should be exact in detail. For, to say nothing of the voluminous knowledge required to record the precise history of the geologic eras,—the chemical changes, modifications in the forms and aggregates of matter, and final position of each vapour, plant and animal in the great totality implied in a correct account of a spontaneous creation extending over six literal days,—these alone would occupy in description more than the entire space found in the pages of the Bible. Such a consideration, therefore, excludes the thought that the intention of the writer of Genesis was to give an exact account of what transpired; while the circumstance that anything like a philosophic statement of what took place before man appeared would be of no practical utility to the comparatively untaught Jews in Egypt for whom Moses wrote, lends strength to this conclusion. As a consequence, it is as unphilosophic for the students of palæontology and geology to test the narrative by the light of their respective sciences, as it is for the unwise contemners of science to claim for the productions of Moses the accuracy of a literal statement of fact. It being, then, from the very nature of the case certain that the account in the first chapter is correct and true only approximately, the question of its interpretation is at once removed from those dangerous shoals on which so many have made shipwreck of faith and hope. And when we look elsewhere for a safe ground on which to anchor our religious consistency of belief, we must find the desired safety in the answer to be given to the enquiry, “What was the design of Moses in writing this chapter and what were the capacities of the people to whom the document was in the first instance confided?” There would be an outcry from the entire literary world, were a critic to judge of an introductory chapter in a book designed for moral instruction by a standard applicable only to works bearing exclusively on the information of the intellect in respect to a particular department of science; and equally severe would be the condemnation of the pen that should seek to damage a book intended to meet the mental condition of British peasants, because its style and mode of presenting certain facts did not possess the completeness and precision suited to the members of the Royal Society. Now, when we pay regard to the general tenor of the Bible, and notice how it, from beginning to end, seeks to bring home to the mind and heart of man the thought of

the all comprehending supremacy of God in human affairs we cannot avoid the conclusion that, not intending and not, indeed, being able to present an exact record of what took place before human affairs had an existence, Moses simply designed this introductory portion relating to the creation, to produce the conviction in the minds of the Israelites, that He to whom they rendered obedience and in whose paternal care they trusted had this warrant for His claim on their service and love, that He was the actual Creator of the universe, and not a dependent on a higher power. And, practically considered, no reasonable man can doubt but that the purpose contemplated was most judicious in itself; that the particular method chosen for its realization was most effective; for there is, in the first chapter, just the clear authoritative announcement, the careful connecting of all the leading features of organic and inorganic existence with an independent will, and the graphic intimation of an orderly sequence from a primal condition of confusion to the known freshness and beauty of nature, as would be likely to impress very deeply the uncritical Semitic mind.

That Moses did then depict in colours which were designed to be only approximately correct, the events that took place before human history began, is borne out by the tenor of the references contained in the closing chapters of the Bible, to the process of events that will succeed the termination of man's history on earth. That there is a future beyond the utmost point attainable by man on earth, is as certain as that there was an order of things before he began to perform his part; and that in that future there will be a steady process of events suited to the changed condition of the human spirit, is a necessary corollary of our faith in the ever unfolding wisdom of God. The immediate design of the Bible, is to assist us in spending our life aright while on the earth,—the subsequent history of our existence, being regarded as the natural product of our present conduct—but in order to ensure this, the Bible comes to us as an authority, to make certain the fact of a great hereafter. Just as it was for practical uses important for the ancient Israelites to be assured of the past in its relation to their God as Creator, so is it highly subservient to the right use of our present life, that we be assured of the reality of a future in which God sustains to us a relationship, determined in its nature by the relationship we have cultivated with Him on this side the grave. It may be left to the candour of any man to say whether it would be for our benefit in the struggle with evil, to be informed in detail and with the accuracy demanded by science, of all that lies in that "undiscovered land;" and the slightest reflection must suffice to show that, considering our necessarily material modes of thought, it would be as impossible for us to receive a full and exact statement of what the future life is, and of what order of events its staple of experience will actually consist, as it was impossible for Israel in Egypt, with their untutored notions of "force" and "natural order," to receive an elaborate, exact representation of the events that must have taken place before the creation of man. When, then, we turn to the representation of the future given to us for practical purposes in the New Testament, we find just what such considerations as those now touched upon would lead us to anticipate—namely, a distinct assurance of the certainty of a future life, with such outlines of the events that will make up its grand totality as are suited to our present conceptions. There is a "world to come." What that world is, what its employments, what progression of events will characterize its history, in what new forms the wisdom and goodness of God will become manifest—we are not told exactly; but our inherited and ordinary modes of thought and forms of expression are employed to give to us a representation which is only approximately correct. When we are told of "mansions" in the skies; of the city guarded by "twelve gates" and a "wall of precious stones;" of a "river" springing out from beneath the throne and giving life to the tree which bears "twelve manner of fruits," and even of a solemn tribunal before which each one will be adjudged according to the deeds of the body, we know very well that these statements indicate and are intended to assure us of most momentous realities, while at the same time we know that the realities themselves

embrace and involve far more than the material figures employed in indicating them can possibly convey. Words adapted to our present capacities are not the exact measure of those things which "eye hath not seen nor ear heard." We accept them, nevertheless, as most blessedly true and available for all the purposes of life. Well, then, such being, as we see, the nature of the representations given us in Scripture of things ulterior to the present life of man, is there not good reason for supposing that the same method of making statements approximately correct, was adopted by Moses in his representations of things anterior to the appearance of the human race? The justice of an affirmative answer will be apparent, the more, when it is observed that in the Mosaic account of creation, there is an evident sketching of a natural order from the production of light, through various organic changes, up to the appearance of the highest form of animal existence. It is a singular coincidence, that in this Mosaic tracery from "light" to "life" in its noblest forms, there is substantially the same order as is contended for by the extreme section of evolutionists, who maintain that "heat and light" were the first product of arrested motion in the formation of aggregates of matter, out of the chaotic, universally diffused, "Nebular Mass," and that the highest life in existence, is but the consequence of the action of "force" under these special forms.

II.

THE FORMATION OF MAN.—The origin of man is a question that excites in some minds at the present time considerable interest, and some who love the "old paths" occasionally manifest fears lest the tendency of our modern speculations should be dangerous to the supremacy of the Bible. If the momentous question of a revelation from God to man in the Bible were made to stand or fall with any particular conclusion opposing parties may arrive at, with respect to the interpretation of the statements in Genesis upon the origin of man, then the position would be grave indeed. But if the advocates of the "development" theory, honestly believe that the language of Moses when he speaks of God forming man "of the dust of the ground" was put as it is to suggest a process by which, under the framing action of laws originated by God, there issued in due time from the inorganic matter called "dust" a highly developed creature called "man," then, in that case, they have no need to cut themselves off from the spiritual consolations of faith in a revelation of God's mercy in Christ Jesus: for although we might dispute the accuracy of their interpretation of these words, we can readily concede the honesty of the exegetical error. It were a grievous evil indeed, if Christian controversialists so sharpen up their weapons as to force away from the all-essential truth that God has come near to us in Christ, those who, through undue partiality for purely scientific forms of thought, cannot accept the ordinary view of the origin of man.

The issue raised in the prevailing controversy is plain enough; Did man develop under the action of laws ordained by God out of something else, and that something else out of something inferior still, and so on until we reach the common forms of matter called "earth" or "dust"; or was he created by God directly out of the literal dust of the earth? Those who give heed to the persistency with which the Bible throughout ascribes the existence of man to the direct energy of God cannot hesitate in their reply. The explicit statements of subsequent passages of Scripture, render it morally certain that Moses here describes not what is figuratively or approximately true, but absolutely true. It is possible that in minds of a certain order there may arise a sense of amazement, approaching to incredulity, at the imagined incongruity between the noble nature and destiny of man and the inferior substance out of which he was originally framed; and the feeling may even be blended with a tinge of amusement when thought passes on to the formation of woman out of a human rib. But really there is no solid reason for indulging in any such sentiments. For if it be a question of creation, it must clearly be a creation out of nothing or out of something previously existing. The natural independence and supremacy of the Eternal, of course, renders it

possible for Him to create out of nothing. But if for any reason best known to Himself, He be pleased to employ as the basis of His new creating power some material already in existence, there must be some special motive for the choice of one material rather than another—unless we are so unreflecting as to imagine the All-wise to act without a reason at all. In the case of man who after his creation is to be endowed with the introspective power of looking within himself, and with the retrospective power of looking back on his origin, and whose conduct towards his God is to be largely regulated by the knowledge obtained by the exercise of these powers, it is evident that his formation out of any given material would be determined by the practical bearing a subsequent knowledge of the fact would be likely to have upon his conduct. And, hence, we can see great wisdom and forethought in the declaration that God made man out of the dust of the ground and breathed into him the breath of life; for while this representation points out the twofold nature of man, it also reveals to him that the soul is the higher divine part; and so, by all the solemnity and emphasis of a special revelation, affords him a powerful motive to keep the inferior earthly fabric in holy subjection to the higher, heavenly nature within. Our moral purposes do find strength in the endeavour to keep the body in its proper place in the knowledge that it is of the earth earthy. And by the same method of referring divine choice to ulterior moral practical ends, we see how the unity and sacredness of married life are wonderfully impressed on the heart by the fact that God did in the first instance form Eve out of the very flesh of Adam. Even in these remote ages we are far from being insensible to the influence of these facts upon our private and domestic life. What must have been their helpful influence on the first pair and on their immediate descendants who had to learn the true relationship of the body to the soul and of the wife to the husband, not from learned dissertations on mental and social science, but from the patent facts of their own origin,—it requires no very vivid imagination to conceive.

III.

THE PROVISION FOR SECURING LONGEVITY.—The habit of measuring others by ourselves is more prevalent and more subtle in its influence than is often supposed. It has manifested itself of late years in the strong tendency to estimate former generations, by what is known to exist now; and it is no wonder if this habit of thought should have invaded the antediluvian world, and endeavoured to reduce the age of our venerable progenitors to the standard of our own. It is worthy of notice that the Bible is very consistent with reference to this matter; for while in the days of the Psalmist, it places the age of man at about three or four score in the extreme, yet it will be seen, by comparing the duration of the lives of the antediluvians with that of the lives of Noah's immediate descendants, and these again with that of the lives of the patriarchs and so on till the times of David, that the volume of individual life becomes gradually less as time rolls on till the general standard for all is reached. As to the physical possibility of the human frame, as an organic machine, lasting for eight or nine hundred years, this is a question to be decided not by what our bodies are now after the deteriorating influences of inherited weaknesses and unwholesome habits for thousands of years, but by a consideration of what the body was when fresh from the Creator's hands and the centre of habits conducive to health and strength. The adaptation between the primitive vigour of the body and the appointed duration of man on the earth was fixed, not arbitrarily, but by ulterior considerations respecting what God would have done on the earth soon after its preparation for mankind. On the same rational principles that an engineer forms an engine of substances proportionate to the amount of work to be done in a given time, did the Creator ensure the first men a recuperative power by which they should accomplish a definite work for the benefit of the succeeding ages. We cannot presume to penetrate into the secret counsels of God, but we can see in the importance of a wide spread empty earth being populated as speedily as possible, in the necessity of conserving the traditions of the creation and fall and rising hopes of man among a people who had no literature

nourish their faith ; in the propriety of accumulating the experience of the world's early history, in the growing wisdom of those who had passed through that experience, and in the desirability of the first communities being subjected to the personal influence of a considerable number of men rich in the fruits of toil and domestic care, ample reasons for ensuring to the first generation of men, a longevity which their remoter descendants, inheriting a literature, settled institutions and a religion, would not require. And consequently, these moral considerations taken in conjunction with the physical superiority of the human frame in its primal condition, are sufficient to establish the longevity of the antediluvians on a basis of reason, and thus save us from the unwarranted and illegitimate process of twisting Hebrew figures between critical fingers till there is no sense left in them. The difficulties encompassing any other view of the subject are immensely greater than those involved this representation of the case.

CHARLES CHAPMAN.

Montreal.

THE FAR UNKNOWN.

I'm tired to-night, as the daylight fades
 Into the softest of twilight shades,
 Tired of being alone ;
 Weary of hearing the wind's weird sigh,
 As it sweeps the feathery snowflakes by
 Into the far unknown.

Into the far unknown, how they drift !
 Impelled by a force so sure and swift,
 Each little crystal flake,
 Piling and curling the snow reefs high,
 Tipping and fringing the trees as they fly,
 Each on the others' wake.

My thoughts, like the snowflakes, whirling fast,
 Are ever flitting and flitting past,
 On to the future flown.
 I've a restless longing now to see
 . . . long the path that is leading me
 Into the far unknown.

I stand on the shore of human life,
 Watching the breakers' angry strife,
 As dashing on they roar ;
 The resistless tide comes creeping on,
 Into its gulf I must soon be drawn,
 To watch and wait no more.

Then how will my bark its fierce waves bear ?
 Will it the fate of so many share,
 Now on the billows tossed ?
 Will it dash against some iceberg cold,
 Then shivering sink down into the fold
 Of the sea, and be lost ?

Nay ! I'd but reach the other shore,
 Hoping and trusting all, more and more,
 Blest Saviour, to thy love !
 Oh, guide me across the trackless main ;
 My pathway to Thee is all so plain,
 My help is from above !

I start and shiver,—the wind sweeps by
 In fitful gusts that now seem to cry
 With a dreary aching moan ;
 I turn from the storm and darksome night
 To my cheering hearthfire, warm and bright,
 Leaving the far unknown.

K. S. Q.

Obituary.

MR. JOHN MUSSON, OF QUEBEC.

Another of the old landmarks of Congregationalism in Canada has been removed. The church in Quebec has sustained the loss of its oldest member and office-bearer by the decease of Mr. John Musson, who fell asleep in the Lord on the 8th of March, 1873, aged ninety years, at the residence of his nephew, Mr. Wm. Musson, at Philadelphia, where he had resided for some months. The late Mr. Musson was born at Barrowby, Lincolnshire, England, in 1784. After acquiring a knowledge of the business with Mr. Thomas Woodruffe, chemist and druggist, Lincoln, he established himself in business at Newport, Isle of Wight ; but removed to Canada in 1812. He held for some time a commission in the commissariat department ; and, on retiring from the service, at the end of the war, entered into business at Quebec. Mr. Musson married, in 1829, Miss Woodruffe, the daughter of his earliest employer at Lincoln. Mrs. Musson, who was a very devoted Christian woman, died six years before her husband, leaving one daughter, who was united in marriage to Mr. Wm. C. Richardson, of Quebec. Mr. Musson retired from business a few years ago on a fortune well and honourably earned. During the fifty years he was in business, he secured the universal respect of the community by a pure and blameless life. Mr. Musson was, early in life, identified with the cause of *Congregationalism, and was intelligently and firmly attached to its principles.* He was one of the Trustees of the Palace Street Church, to which he largely contributed ; and every religious and philanthropic effort found in him a cheerful supporter. He lived and died in firm reliance on the atonement of Christ ; and after a very brief illness, passed peacefully to his rest. His funeral was attended by a large concourse of friends and fellow-citizens. On the following Sunday, a funeral sermon was preached in the church where he had so long worshipped. The pulpit and choir were draped in mourning, and a fitting tribute was paid to his memory by his pastor and friend. Mr. Musson left a benefaction of \$400 for the use of the church in Palace Street, Quebec, and a like sum as a mark of his affection for its minister. The ministers of various denominations and agents of religious societies always found a hearty welcome in the home of Mr. Musson, who was of a retiring disposition, and did good very unostentatiously ; but his memory will be cherished by a large circle of acquaintances in various parts of Canada.

H. D. P.

MRS. W. FREELAND, OF BROCKVILLE.

The late Mrs. Freeland was born of pious parents on the 10th of January, 1788, in the parish of Lacrops, near Stirling, Scotland. She seems in early life to have been deeply imbued with reverence for and delight in the exercises of God's worship. Many a time in after life did she speak of the joy she experienced in listening on sacramental occasions to the spirit-stirring appeals of such men as Dr. Balfour, Dr. Henry Belfrage and others.

Coming to Glasgow in 1807, she still continued to worship in the Established Church, crowding with many others to hear that wonderful man, Dr. Chalmers, during his brief ministry in that city. About 1818 or '19 she was induced on several occasions to go to hear Dr. Wardlaw, and was greatly taken with him as a preacher. Hitherto she had known nothing of the Independents, except as the sect everywhere spoken against. Her attachment to Dr. Wardlaw was greatly increased by the kindness of his manner when visiting (at her request) the dying bed of her youngest sister to whom she was devotedly attached.

In 1820 she fully identified herself with the church in West George Street under Dr. Wardlaw's pastorate, and what had begun in a personal liking to the Dr. soon ripened into a firm conviction of the scriptural mode of worship and order there maintained, a conviction from which she never swerved during her long after life.

On the 13th Sept., 1824, she was united in marriage to Mr. Wm. Freeland, one of Dr. Wardlaw's deacons, and undertook at the same time (no easy task) the charge of five boys, sons of Mr. F. by a former marriage, every one of whom could testify how well she discharged to them the duties of a mother.

In May, 1827, she accompanied her husband and family to Montreal, and for some time worshipped in the American Presbyterian Church, then under the pastoral care of the saintly Mr. Christmas, to whom and Mrs. Christmas Mrs. F. became strongly attached. There had been during the previous winter a revival of religion in the church, and among the many converts was the then youthful Mr. now Dr. Wilkes, who in the ardour of his first love was foremost in every good word and work. He often visited at Mr. Freeland's house—when a strong attachment was commenced with the family to be severed only by death. Here he was encouraged in his aspirations after the work of the ministry, and when he sailed for Britain carried letters of introduction from Mr. F. to Mr. Ewing and Dr. Wardlaw, under whom he studied divinity.

In May 1831, the family removed to the vicinity of Brockville. Here the want of the religious communion to which they had been accustomed was much felt, and through their exertions with those of other friends, the Rev. J. Drummond came out from England and commenced his ministry in a school-house in Brockville, Sept. 1842. Next year a substantial and commodious building was erected and opened for public worship in November; at the same time a church of some 35 members was formed, of whom a few remain to this present, but by far the greater number have fallen asleep.

Mrs. F. continued in full communion with the church, and through all its vicissitudes and troubles was its staunchest friend and supporter, until about three years ago, when from circumstances that need not be detailed here, she with the rest of the family and some other old members of the church felt compelled to withdraw.

Although strongly attached to her own denomination she was no bigot, as her house and heart were ever open to Christians (ministers especially) of all evangelical denominations, many of whom were among her warmest friends.

She survived her husband many years, three of his five sons, as also her own three, all of whom had grown to manhood. The last of the latter and her first born was Mr. Patrick Freeland, of Toronto, who died in 1866. These successive bereavements together with failing health cast a gloom over her latter years, and she longed to depart to be with Christ, and to join her loved ones in the church triumphant above.

The welcome summons so long looked for came rather suddenly at last. On Monday evening, February 17th, she sat at tea with the family and read her verse in course at worship. Next morning she awoke with a tickling cough which greatly distressed her; in the afternoon it became evident that the end was not far off; her pastor, Rev. Mr. Traver, came to see her in the evening, and she evidently enjoyed his reading the Scriptures and prayer. When asked by him if she felt her Saviour near, she said, "Not so much as I could wish," but added, "He is all I need," which were about the last words she spoke. She lingered in a state of stupour till next afternoon, February 19th, when she quietly "fell asleep," having more than completed her eighty-fifth year.—H. F.

MRS. YEIGH, OF BURFORD, ONT.

Died, at Burford, on the 13th March, Mrs. Yeigh, 69 years of age. The deceased was a member of the Congregational Church at Burford from the time of its organization in 1836, and was distinguished alike for true piety and earnest zeal for the prosperity of Zion. Her heart devised liberal things, and her hands were willing in the cause of the Master. The loss is deeply felt by all those with whom she has been so long associated in word and work, and her children mourn a wise and fondly-devoted mother. The funeral discourse was preached by the Rev. W. Hay from the text, "A mother in Israel," Rev. Mr. Ward and Rev. Mr. Ryan assisting in the service.

MRS. A. FOSTER, OF SCOTLAND, ONT.

Died, at Scotland, on the 19th of March, Jane Lymbourner, wife of Deacon Alonzo Foster, aged 49 years. For twenty years she was a member of the Congregational Church, adorning her profession by a pure Christian life. She will long be missed and mourned by a widespread circle of friends. Through all her long and painful illness she manifested a beautiful spirit of faith and resignation, and so her husband and children grieve not as those who have no hope, for they know that she died trusting in the Saviour. On the occasion of her burial, her pastor, the Rev. William Hay, preached to a large congregation from the words, "Behold I die, but God shall be with you," the Rev. Mr. Griffin assisting in the service.

REV. T. PULLAR.

FUNERAL SERMON BY REV. DR. WILKES.

The church at Hamilton requested Dr. Wilkes, of Montreal, to visit them on 2nd March, and to improve the death of their late pastor. His college duties for the most part prohibit such engagements, but just at this time the presence of Mr. Fenwick, as one of the Lecturers, enabled him to comply without detriment to the students. His discourse at the morning service was upon "My Father's house," after which the communion was observed, the entire service being specially tender and solemn. In the afternoon, the church was over crowded, very many failing to obtain entrance. The devotional parts of the service were solemn and impressive, and the building was draped in mourning. The text chosen was Acts xiii. 36. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." The theme was "Our own generation has strong claims upon us for a deep and earnest interest in its welfare, and that such claims can be met aright only by a service in accordance with the will of God." The reference to the late Rev. Thomas Pullar was as follows:

Our departed friend sought his place in this company of workers and found it. He began quite early in life to preach the Gospel of the grace of God to men wherever he could find them. In the market place, on the village green, as well as in the house of prayer, did he lift up his voice on high for God and truth and for human weal. Having profound convictions concerning the love of God in Christ Jesus our Lord, he urged men to accept the proffered salvation. During his ministry in the mother country he was honoured in a number of places to promote revivals of religion. He was wont to do the work of an Evangelist, as well as that of a pastor, and I believe was honoured by the Master with much success. But we have more to do now with his ministry of 15 years duration in this city, and amongst you his congregation. And I think you will all bear witness that by the grace of God he was enabled with vigour, diligence and faithfulness, to serve his own generation by the will of God. He came to you, a feeble folk worshipping in an inferior edifice, he led you and helped you in the erection of this neat building, which has been gradually filled up until for some time you have talked of enlargement. He has had given him of the Lord many seals to his ministry within this building; while by your co-operation he has led you into entire extinction of debt long since, and into generous responses to appeals from our denominational institutions, and from feeble churches needing aid. Mr. Pullar was ready to work on a catholic basis with all denominations in your city, and was, I learn, behind no one in activity for the general welfare. He did not launch forth as in a skiff upon the broad ocean, but kept loyally on board the bark of this generation, plying well the oars by which it is impelled forward to high and noble issues. The published resolutions and the letter of the Ministerial Association of your city, and articles in your public journals, bear most emphatic testimony to his loving and catholic spirit,—to his readiness for every good work, and to his singularly clear, strong and well furnished mind. He was a great reader of good books on a wide range of subjects, and an independent and fearless thinker. Reverent in the presence of Holy Scripture, and profoundly submissive to its inspired teachings, he formed decided opinions as to what that teaching was, and he maintained them with boldness, and with a logical skill of no mean order. He was ready for work among the sisterhood of churches, and indeed was engaged, amongst his last efforts, in a tour of preaching and speaking on behalf of Missions.

I cannot personally form an estimate of him as a preacher, having listened to him only once, but I know he was a continuous reader and student. He kept himself abreast of his time as to general information, and I have no doubt enriched his discourses with the fruits of this kind of toil; but I am also sure that he made the doctrine of the Cross ever prominent in his preaching: this pulpit gave no uncertain sound in regard to the way of salvation through Him, who is "the way, the truth, and the life;" nor to the duty of all men to walk in that way. He belonged to a denomination in which the right of private judgment is maintained, and in which considerable freedom is exercised in regard to theological opinions *within* the boundaries of the Evangelical Faith; and within those boundaries I imagine he differed somewhat in sentiment from the majority of his brethren, though how and to what extent I never cared to enquire and do not know, but however this may have been, he held firmly cardinal truths and preached with considerable power "the glorious Gospel of the blessed God."

Mr. Pullar was distinguished by pastoral gifts and a most energetic and faithful use of them. In this department he served his generation with constancy. The number of his pastoral visits per month indicated untiring assiduity in this part of a minister's duty. I have incidentally learned that his conversation in them was for the most part full of information and much to edification. I happen to know of the kindness of his heart to such as were in special need of sympathy, manifested in putting himself to much trouble to meet their case of special want. One honours the man who will frequently supply a deaf member of his congregation with an outline of his sermon, and keep such an one informed of every movement in the church that would be of interest. It is a kindly care of Christ's little

ones. His attentions to the sick, the distressed, and the stranger, were remarkable for their amount and their constancy. He not only did not spare himself, but there is now reason to fear that he greatly overtasked his strength. He was especially happy among the young men and maidens, inciting them to self-improvement, aiding them in their inquiries, and leading them in the path of life.

On all these points in the course of your late pastor, you have fuller knowledge than I have. And you naturally mourn that he is to speak to you no more, that he will not again enter your houses, nor again lead you in the work and service of the church. Your loss is great and unlooked for, as you reasonably anticipated a number of years' future service. But he has fallen on sleep and been laid to his fathers. "By the funeral torch which Jesus puts into our hands — this sleep passes before our eye as a gentle repose from labour and strife, calm as the dying lake-wave, soft as the shutting flower; this 'laying to our fathers,' opens to us a passage and a procession which shall bear the departing spirit to the home where it shall recognize a lineage and heraldry of the great and good, and shall be welcomed by them: this *decay and dissolution*, this seeing of corruption, presents to us the first process of a renovation, out of which the wasted body shall emerge a spiritualized creature of splendour and immortality."

Literary Notices.

The *Presbyterian*, organ of "the Kirk" in Canada, announces, as the result of its experiment of a cheap issue, with congregational parcels guaranteed by the Kirk-sessions, an increase in circulation from 1,400 to 9,500, and *no bad debts*, so that the year's transactions have left a handsome profit. Cannot the Congregationalists of Canada sustain their representative periodical in something like the same style? Why should not churches, as churches, especially the larger ones, subscribe for a large parcel, even if they cannot procure individual subscribers for the full number? Connected with it is we would name a plan adopted with great advantage in England, for what is called the "localisation" of the magazine: that is, the stitching up with the body of editorial material, of a certain number of extra pages with announcements, reports, and other matter having exclusive reference to a local church, prepared, of course, by its officers, specially printed at its expense, and circulated freely amongst its members. In this way, besides the denominational intelligence, a great number of local matters could be brought before the whole congregation from month to month, and

interest kept up in all church movements. In some instances, in England, a special cover, with a local name, is provided; in others, a line is added to the regular title, "— Church Edition;" and in others, the extra matter only has the local heading. If Zion Church, Montreal, for instance, would take 400 copies on this basis, each of the Toronto churches 200, and others in like proportion, the *INDEPENDENT* would be greatly advantaged, and we firmly believe it would pay the churches themselves. The number of subscribers would be greatly increased; and any deficiency would be "recouped" by the indirect benefit of such a powerful aid to church work.

The *Advance* has just announced the winners of its liberal prizes for the greatest number of new subscribers, as follows:—one minister receives \$200 cash for 112 subscribers; another, a gold watch or cabinet organ worth \$175, for 35 subscribers; and a private person, a sewing machine, or watch, or a tea-set, value \$50 or \$80, for 32 subscribers. This is good pay for the

canvassers; but rather costly for the paper. Precisely our own experience. Everybody thinks that some one is sure to get more than he can, and, therefore, hardly anybody tries; while at last almost everybody thinks, "Why, I could have done better than that!"

The Tabernacle, its Priests and Services, by William Brown, (Edinburgh: Oliphant) is a handsome octavo volume, pp. 168, containing a very careful description of the "sanctuary" erected by Moses at God's command, and "the ordinances of Divine service" established therein. It is abundantly illustrated, and the author has spared no pains to re-produce "the pattern shown to Moses in the Mount." Together with this minute accuracy in external delineation, the spiritual significance of the whole and each part is set forth, "in relation to Christ and the Church." We have much pleasure in commending this beautiful volume to our readers. There is no better way of studying the Gospel, than through these types and shadows of the Law. They all point to Christ, and are full of Him.

The *Congregational Quarterly*, for January, 1873, came to hand early in March! It was delayed in order to complete the statistical tables, which are marked by all of Dr. Quint's ever-growing accuracy. This number, containing full statistics of Congregational churches throughout the United States, can be had separately for one dollar. It is invaluable for reference. The total number of churches in the Union is reported as 3,263; of ministers 3,201. The membership is nearly 319,000. The Canadian statistics are added, but unfortunately the chairman and secretaries for 1871-72 are given, instead of those for 1872-3. This number has an interesting sketch, with illustrations, of the now completed "Congregational House."

Among the American hymn and tune books mentioned in this Department in March, mention should have been made of *The Tribute of Praise*, issued by the Congregational Publishing Society, Boston. The musical part of the work

has been edited by Dr. Eben Tourjee, a German Professor of music, who has been conducting "Praise Meetings" in and around Boston with great success, and awakened a wide enthusiasm in favour of congregations praising God with their own voices. This book consists of three parts, namely, the grave old church hymns—a number of the "popular" pieces for Sunday schools and prayer meetings—and more difficult compositions for choirs. It is cheaper than most of such works.

Adam, Stevenson & Co., announce the early publication of some new works that will have a large sale. 1. A memorial volume of *Lectures and Sermons*, by Rev. Dr. Punshon, with steel portrait, \$2. 2. *Caliban: the Missing Link*, a criticism of Shakespeare's *Tempest* and Browning's *Caliban*, with reference to the evolution of Life theory, by Prof. Daniel Wilson, LL.D., \$1.50. 3. *Earl Dufferin's Letters from High Latitudes*, second and popular Canadian Edition, with portrait, 75c. 4. *Toronto of Old*; by Rev. Dr. Scadding, illustrated, \$3.50. Besides these, the same firm are issuing Canadian editions of Goldwin Smith's *Lectures on the study of History*, 75cts., and of Talmage's *Sermons delivered in Brooklyn Tabernacle*, \$1.50. It is a most gratifying sign of the progress of the country that the publishing business is extending so rapidly, and that works of such high character as the above bear a Canadian *imprimatur*.

A new edition of Rawlinson's valuable *Historical Illustrations of the Old Testament* is in course of preparation by Prof. H. B. Hackett, with additional notes and literary references, to be published by H. A. Young, Boston.

Two new books on the *Epistle to the Hebrews* have recently been issued. One by the late Rev. George Steward, of Newcastle, a strong, original thinker, of whom wise men speak with reverential admiration, on the "Argument" of the Epistle. The other by Dr. W. S. Plummer of Baltimore, is a "Commentary." The writer is a Southern Old School Presbyterian, dogmatic, laborious, eloquent, earnest, not throwing

much new light on the book, but putting old beliefs in a strong way.

The votaries of church music of a high class for congregational use, and we know we number many such among our readers—will be glad to have their attention called to *The Hymnary, a Book of Church Song*. (London; Novello, Ewer, & Co.) in which the hymns and tunes are printed together, in the style now happily become so common. The hymns which have a pretty "High" flavor, number 650. The tunes are edited by Mr. Barnby, one of the most enthusiastic leaders of choral singing in England. They are culled from various quarters, with a large infusion of new compositions by living writers.

Principal Tulloch, one of the "Broad Church," leaders in the Church of Scotland, is the author of *National Theology and Christian Philosophy in England in the Seventeenth Century*. (Edinburgh: Blackwood & Sons, 2 vols.) He has chosen for his delineations the character and opinions of those who went midway between the violent extremes of that stormy time, the Anglicans on the one hand and the Puritans on the other; including such names as Falkland, John Hales, Chillingworth, Jeremy Taylor, Stillfleet, Whichcote, John Smith, Cudworth, Henry More, Culverwell, and so on. Such a line of research was needful. Comprehension of that most germinant period of English history, and it has been pursued by Dr. Tulloch with eminent ability and fairness.

The first four volumes of McClintock and Strong's *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, comprising letters A—J, have been published. Price per volume, cloth, \$5; sheep, \$6; half morocco, \$8. No work of the kind has attempted so much, and it is admirably got up.

Dr. Charles Hodge's *Systematic Theology* is now completed by the publication of the third volume, we need not say a word to indicate to theologians the value of this latest, ablest, fullest, fairest, and devoutest exhibition of that type of doctrine held by the learned author,

who has been the embodiment of "Princeton theology," for half a century. The American edition costs \$14; the English reprint by Nisbet, about \$9; a fourth volume, containing Index and References, is to be prepared by the author's son.

In a publication called *The Interpreter*, now appearing in parts, (London: Passmore & Alabaster,) Mr. Spurgeon furnishes a scheme for reading the entire Bible in one year, designed especially for use in family worship. The selections do not embrace every verse of Scripture, but enough to give the essentials of each incident without all the details. Parallel and illustrative passages are connected with the main text. Appended to each reading are some of those pithy expository remarks for which, in the pulpit, the author obtains higher praise than even for his sermons. Appropriate hymns are added; but, on principle, no prayers. Doubtless there will be found here a great aid to domestic devotion.

Under the title of *The Origin and History of the New Testament*, (London: Hodder & Stoughton,) by Jas. Martin, B.A., there is given a compendious account, written by a scholar for "popular" use, of the Book of the New Covenant, excellently suited to those who have not means to procure, or leisure to read, more elaborate works.

Who wants a first-class *Historical Atlas of Ancient Geography, Biblical and Classical*? Such an one is in course of publication, under the charge of that universal editor, Dr. William Smith, (who does a great deal of his work by literary "fags," who are anonymous,) and Mr. Grove. The first part has appeared, (London: John Murray,) containing eight maps, namely: 1, The Holy Land, Northern Division; 2, Historical Maps of the Holy Land; 3, Greek and Phœnician Colonies; 4, Gallia; 5, Italia Superior; Italia Inferior; 7, Greece after the Doric migration; 8, Greece at the time of the Persian War. There will be five quarterly parts, price only seven dollars a part! There's a chance for poor ministers!

Official.

CONGREGATIONAL COLLEGE. — DR. WILKES' AND DR. CORNISH'S APPOINTMENTS.—Last year those places were omitted which Dr. Cornish had visited the year before. In the following programme the names of places visited last year are not inserted. Subject to local modifications, I propose to preach and speak of the College at:—

Kingston, Sunday.....	May 11th
Bowmanville.....	" 12th
Albion.....	" 13th
Alton.....	" 14th
South Caledon.....	" 15th
Georgetown.....	" 16th
Toronto, Sunday.....	" 18th
Guelph.....	" 19th
Scotland.....	" 20th
Burford.....	" 21st
Turnberry and Hawick.....	" 22nd & 23rd
London, Sunday.....	" 25th
Warwick.....	" 26th
Forest.....	" 27th & 28th
Sarnia.....	" 29th
Amherstburg.....	" 30th
Embrow, Sunday.....	June 1st

Though I do not collect money, I shall be happy to receive such as may be handed to me for the funds of the College, whether for the general expenditure or the Endowment Fund.

Dr. Cornish will also visit as follows,

it being understood that these are appointments to be filled, unless he hears to the contrary from the parties on the spot at as early a date as is practicable for them:—

Sherbrooke, Sunday.....	April 13th
Ottawa, Sunday.....	May 4th
Vankleek Hill.....	" 6th
Indian Lands.....	" 7th
Martintown.....	" 8th
Cowansville and Brigham.....	" 11th
Brome.....	" 12th
Fitch Bay.....	" 13th
Waterville.....	" 14th
Danville.....	" 15th
Granby and South Ridge.....	" 18th
Waterloo.....	" 20th
Abbotsford or Mawcook.....	" 21st

HENRY WILKES.

Montreal, March 18th, 1873.

WIDOWS AND ORPHAN'S FUND.

Received from—

Zion Church, Montreal, additional.....	\$5 20
Widow's mite—Listowell.....	1 00
Frome Church.....	3 50

J. C. BARTON,

Treasurer.

Montreal, 20th March, 1873.

News of the Churches.

THE INDIAN MISSION.—Rev. William Clarke has accepted of the appointment as temporary collecting agent for this Society, and is now busily engaged in the work, meeting with his usual good success. He has in addition to the work in Ontario undertaken to visit three churches in Quebec that have not otherwise contributed.

The Rev. Charles Chapman, of Zion Church, Montreal, has forwarded a

draft for \$111.10 on account of the Society, with the assurance that even more will be done.

Steps have been taken by the Board of Directors to secure a permanent agent and missionary for the Society, but with what result is not yet known. Full particulars will be given hereafter. The idea is to place a responsible white missionary in the field, who shall have a general oversight of the mission stations,

and spend the summer in mission-work—a Congregational Bishop of the Algoma District; and that he shall spend the winter in visiting the churches to disseminate information and take up funds for the missionary enterprise.

Miss Baylis has been engaged to spend the next summer at Spanish River; and the native Indian missionaries now in the field are to continue their work for another year.

The ladies of the Congregational Churches of Toronto have been employed during the present winter in making of articles of clothing for the Indian children in Miss Baylis' mission school.

THE WESTERN ASSOCIATION met in the Congregational Church, Scotland, March 4th, at 3.30 p.m. The ministerial members present were, Revs. W. H. Allworth, Paris; John Wood, Brantford; Wm. Hay, Scotland; J. I. Hindley, B.A., Southwold; R. W. Wallace, B.A., London; Enoch Barker, Fergus; William Manchee, Guelph, and J. A. R. Dickson, Toronto. The delegates present were, Charles Whitlaw, Esq., Paris; Robert Blyth, Douglas; Samuel Hodgskin, Guelph; Theophilus Allen, London; Laurence Daniels, Burford; Robert Eadie and Marcus Malcolm, Scotland. The Revs. H. Wilkes, D.D., LL.D., F. H. Marling, George Anderson, George Needham and Mr. Edwin Rose, were invited to sit as honorary members.

The Rev. W. H. Allworth, read a review of "Paul of Tarsus." The following resolution was moved by Rev. Wm. Hay and seconded by the Rev. W. H. Allworth:

Whereas, it has pleased the great Head of the Church to remove from our midst our beloved brother, the Rev. Thomas Pullar, late pastor of the Congregational Church at Hamilton, who departed this life, after a brief illness, on the 19th of February; therefore, *Resolved*, That in his death we deplore the loss of a good minister of Jesus Christ, and a devoted and useful member of this Association, whose labors in love and wisdom in counsel, whose kindness of disposition and beautiful character, shall ever be held by us in grateful remembrance. That, while we

deeply deplore his loss, we cannot but rejoice that he now rests from his labors in the presence of that Saviour he loved to preach and whose doctrines he adorned by his life. That we deeply sympathize with the Church and congregation, who have been deprived of the services of so able and successful a pastor, and also with his widow and children in this time of their sad bereavement, and commit them to the care of Him who is the widow's God and the father of the fatherless."

Before passing the resolution, the Revs. W. H. Allworth, Jno. Wood, J. A. R. Dickson and Dr. Wilkes spoke in terms of high appreciation of our brother, the late Rev. Thomas Pullar. The Rev. Dr. Wilkes commended the family and church to God, the resolution being passed unanimously by a standing vote.

At 7:30, The Association assembled in the Church. The Rev. Dr. Wilkes of Montreal preached a sermon which was as water to the thirsty soul, from the words "My Father's House," John xiv. 2. The Rev. George Anderson, of Suspension Bridge, conducted the introductory services. After the public service the Lord's Supper was observed, the pastor, Rev. Wm. Hay, presiding; the Rev. F. H. Marling assisting. The evening service throughout was solemn and impressive, and thoroughly enjoyed by all.

On the second day, Wednesday, March 5th. The Association met at 9 a. m., and after an hour spent in devotional exercises, the minutes of the previous day were read and confirmed. The Rev. Wm. Manchee, pastor-elect of Guelph, was proposed for membership and elected. The Rev. Enoch Barker read a paper on "The Final State of the Wicked," which was discussed till 11:30. The following arrangements were made for next meeting, to be held on the second Tuesday of September, place not determined on.

Preacher,—

Rev. W. Hay; alternate, Rev. George Needham.

Essayists,—

Rev. Wm Manchee,—*The Second Death.*

Rev. Wm. Claris,—*The Offices of Christ.*

Rev. George Needham,—*The Jewish Tabernacle.*

Rev. J. M. Smith,—*The Doctrine of Regeneration.*

Rev. J. A. R. Dickson,—*The Preaching of the Great Revivals.*

Review—

Rev. George Anderson,—*Beecher's Yale Lectures.*

Applications were made for the Association's meeting by London, Guelph, Garafraxa and Douglas. A committee was appointed to arrange about the place for next meeting. The morning session was closed by prayer.

At 3 o'clock p. m., the Association convened publicly, (a private session of over an hour having been held for the despatch of special business,) and after prayer the Rev. Enoch Barker opened up the question of "The Proper Work of the Association," by the following resolution—"That our Association be sub-divided into sections for the purpose of a more careful oversight of the several churches within the bounds of these sections and likewise for the purpose of making aggressive missionary efforts." Carried.

It was moved, seconded and carried, that a committee be appointed to determine the sections of the District. The chairman then nominated Messrs. Wood, Hindley and Barker. This Committee reported, "We recommend that the districts be sub-divided into three sections to be called respectively the London, Brantford and Guelph sections these sections to inclose the following Counties :

London Section,—Essex, Kent, Lambton, Middlesex and Elgin.

Brantford Section,—Brant, Oxford, Norfolk, and Wentworth.

Guelph Section,—Huron, Bruce, Grey, Wellington, Perth and Waterloo.

It was then moved, seconded and carried, that the Rev. E. Barker be secretary for Guelph section, Rev. J. Salmon, B. A., for London section, and Rev. W. H. Allworth for Brantford section.

The following telegram was sent to the Brant Sunday School Convention,

at St. George, Ont. "Dear Brethren, The Western Congregational Association here in session send greeting. Unable to be with you, we are present in spirit. Our work is one. May the Good Shepherd fill all our hearts with his own love for the young. Wm. Hay, Chairman."

The Secretary made a statement of the condition of the Treasury, accounting for the monies received and disbursed since 1869 and the balance on hand. The statement was on motion adopted, and the balance left in the treasurer's hands subject to the direction of the Association. It was moved and carried that the Secretary's expenses be paid. The following resolution was passed: "That forasmuch as missionary meetings have very much failed in the past to secure all the objects for which they are ostensibly held, we recommend to the annual meeting of the Cong. Miss. Soc. that they be discontinued, and that instead thereof each church be requested, in addition to the usual missionary services, to hold a monthly missionary prayer-meeting, at which a collection shall be taken up for missionary objects, and adopt such other means as in their judgment shall be best adapted to secure the end in view."

At 7:30 p. m., a public meeting was held, when, after opening exercises of prayer and praise, addresses were delivered by Mr. Edwin Rose, on 'The Bible,' Rev. Geo. Anderson, "The Church's need of revival," Rev. J. I. Hindley on "Selfishness," Rev. W. H. Allworth on "The Necessity of Active Service," Rev. E. Barker on "Strengthen the Things that Remain," Rev. J. Wood on "The Home," Rev. Wm. Manchee on "Our Glorious Work," and the Rev. J. A. R. Dickson on "The Love of Jesus." A large and efficient choir sang many beautiful pieces of music with good taste and effect throughout the evening. After a collection was taken up, and votes of thanks passed to the choir and the friends who entertained the brethren with the greatest possible kindness, the Association adjourned to meet on the second Tuesday of September next in a place to be chosen.

JAMES A. R. DICKSON,
Sec-Treasurer.

THE VACANCIES.—The following churches are without pastors. In Ontario: Brockville; Cold Springs; Douglas and North Garafraxa; Hamilton; Listowel; Markham and Unionville; Martintown and Roxborough; Oro, Rugby and Vespra; Speedside (Eramosa); besides some others temporarily supplied, and some that have almost given up hope. In Quebec: Abbotsford; Brome and Waterloo; Franklin; Inverness; Melbourne and Durham; besides others as above. In Nova Scotia, Chebogue, Halifax, Liverpool, Maitland and Noel, Margaree. The College vacation, which begins this month, will enable some of these to command supply; the three students who now finish their course, Messrs. Griffith, Allworth and E. D. Silcox, will, we trust, be speedily settled. Other vacancies will no doubt be filled by removals of pastors. With such a list as the above, does any one ask, "Why should our ministers go to the States?" *Answer*, in many cases, They can't live on the small salaries given here.

HAMILTON.—In answer to our enquiries a correspondent writes: "At the last monthly meeting, (held on 2nd March,) the deacons, with the concurrence of various members with whom they had consulted, unanimously recommended that the choice of a new pastor should not be hastily proceeded with, but that the church should take time to consider well; and that in the meantime the services of some of our young men about completing their college course should be procured as a temporary supply for the pulpit for the space of three or four months.

This proposal was cordially received and approved of by the church; and in accordance with it Mr. John Allworth, B.A.,—son of the pastor of the church at Paris—has been corresponded with, and is expected to commence an engagement for three months as a temporary supply on the first of May. At present we are obtaining occasional supplies from week to week, and have as yet no definite arrangements beyond the current month."

GUELPH.—The Rev. William Manhee has accepted a unanimous and very cordial invitation to the pastorate of Guelph church, which he will assume after the first Sabbath in April. The official relation of the Rev. W. F. Clarke has been extended to the time just mentioned, that he may then have the joy of welcoming to the fellowship of the church as precious fruit of his labour, several young members. It is a great alleviation of the inevitable sorrows of separation between pastor and people, when such a state of cordiality exists as is indicated above and expressed in the resolution by which the church accepted Mr. Clarke's resignation, viz. :—

"*Resolved*: That this church accepts the resignation of their Pastor, as presented by him at the annual meeting, and requests that it may not take effect until the close of the ensuing month of February. In so doing they would heartily express to him their unabated esteem and regard, their gratitude to the Church's Head for all His mercies bestowed through him, and their regret that concurring circumstances call for a dissolution of their relation to him as the people of his charge." On Tuesday evening, February 11th, a Tea Social was held in the basement of the church, having the three-fold character of a remembrance of the dedication of the edifice, a celebration of the extinction of the debt on the same, and a valedictory festival to the retiring pastor. The various congregations of the town were well represented in the audience, while their ministers in succession expressed in warm terms their fraternal regard to Mr. Clarke, and their regret at the prospect of a cessation of his ministry in the locality. Mr. Clarke, in his address to the meeting, detailed some of the causes which led to the contemplated separation, and expressed his satisfaction at the indications which he saw, in the general acceptance of Mr. Manhee, that his place was likely to be at once and worthily filled, and the church spared the adversities of a protracted vacancy of the pastorate.

STRATFORD.—Rev. W. H. Heu de Bourck has taken in hand the erection of a new brick church, to cost \$7,000 or

\$8,000, and proposes to undertake a collecting tour on this behalf during the coming summer. We expect to furnish fuller particulars of the movement next month.

MISSIONARY MEETING W. D.—Better late than never. If the deputation failed us in October last, it did not prevent us from holding missionary meetings in March. Our excellent Brother, Rev. Enoch Barker, of Fergus, informed me that he was willing to come over and help us, so we arranged to have meeting at Molesworth, Wroxeter, Turnberry, and Listowel.

March 11th, drove to *Molesworth*, caught in a furious snow storm. No meeting announced; went on to *Listowel*; met Mr. Barker; announced for a meeting on Friday 14th, at 7 p.m.

12th, *Wroxeter*. Small attendance; no collection taken up, as our friends had lately been raising supplies for us, by subscription, in *Wroxeter*.

13th, at *Turnberry*, we had a fine congregation. Accidentally, this appointment fell on the evening on which there had been a Soiree appointed to be held. On the platform, we had the pleasure to welcome Rev. G. Brown, C.P., of *Wroxeter*, Rev. Mr. McKenzie, N. C. M.; Rev. E. Barker, and a young man supplying at *Listowel*; house full. Mr. James Gemmill's choir gave us good vocal music, and Miss Mary Gemmill, at the melodeon, gave great satisfaction. On the whole, it was one of the best meetings of the kind.

14th, *Listowel*, a real good meeting. Good attendance, fair speaking and a creditable collection. We had Mr. G. S. Climie, of Mount Pleasant, Wallace, in the chair. He still hopes, almost against hope, that this church will rise again; but often sighs in the language of the prophet—Ah, Lord God; by whom shall Jacob arise, for he is small? Besides the ordinary causes of hindrance, common to all churches, this particular church, has had great difficulties thrown in its way by two extreme sects, Materialists and Plymouth *Botherism*. Were joy in having formed the acquaintance of Mr. Barker, who endeared himself to all, by his mild, gentle, affectionate bearing. His visit will do us good. The contribu-

tions, when made up, will be respectable though a little short of last year. Our people need to be indoctrinated, into systematic giving; after all that is the only scriptural plan. Once adopt that and all pecuniary requirements could be joyfully met.

THE SOIREE.—Mrs J. Gemmill, Mrs G. Muir, Mrs Wm. Aikins, and other ladies, in *Turnberry*, determined to hold a Soiree, the proceeds of which were to be presented to the Pastor S. Snider, at much cost of time and effort, they accomplished the work to the satisfaction of all right-minded people, for on no former occasion have there been assembled more genial hearts, Congregational, Wesleyan, Presbyterian, New Connexion or whatever else, all met as in a family reunion; the choir "beat all" we ever heard in *Turnberry*; then the speaking, lively, pointed, instructive. But no heart beat quicker than his for whose benefit all this stir was made. The amount realized was promptly paid over to the Pastor, by the three good sisters above named, and amounted, with a trifle received outside the Soiree, to fifty dollars.

At my station on the Elora Road, Mr. Hugh Eaglesham and some friends joined together, and bought an excellent buffalo robe, nicely lined, and presented it to "the Pastor." These with ten thousands of kindly attentions from all the people, are not spoken of "because I desire a gift; but because I desire fruit that may abound to their account."

S. SNIDER.

DOUGLAS AND NORTH GARAFRAXA.—The social held in honour of Rev. R. F own before his departure from our midst came off at Douglas on the 24th December, 1872, and was a complete success. The church was well filled by an audience comprising all the different denominations, who manifested the greatest desire for the welfare of the departing minister. The ministers of the different denominations bore testimony to the energy, zeal and kindness of Mr. Brown's disposition, and expressed regret at losing one who had worked so harmoniously and lovingly with them. After spending a pleasant evening, marred only by the thought that it might be the last we would spend with Mr.

Brown upon earth, the meeting dispersed about 10 p. m.

The North Church, Garafraxa,—Tea meeting held Dec. 27th., in honour of Rev. R. Brown, was a perfect success, both as regards numbers and the interest manifested in Mr. Brown. Mr. Williamson occupied the Chair, the Revs. Mr. Tyndal, M. E. Church, and E. Barker, of Fergus, and Mr. Cremer were present and addressed the meeting. Mr. Brown replied in a very feeling manner, and his address was received with profound attention. Mr. Brown evidently leaves behind him many well-wishers in North Garafraxa.

Mr. Brown's friends in Douglas and vicinity, not satisfied to allow him to depart without giving him some token to remember them by, bought a very handsome cruet stand and one dozen knives, and, providing themselves with the essentials for a good tea, repaired to his residence as a surprise party, on the 6th of January. The evening was spent very pleasantly. There are few such evenings in a lifetime. After committing each other to the care of their Heavenly Father in prayer, the friends took their departure.—G. CLYNE.

WARWICK, FOREST, &c.—The wide field hitherto occupied by Rev. J. Salmon, B. A., is expected to be shortly divided. Having prospered greatly under his labours, and being supplied with three or four new church buildings and a parsonage, it needs an additional minister.

MR. EDWIN ROSE, an "Evangelist" on the Home Missionary Society's plan, lately arrived from England, is preaching in the field lately vacated by Rev. R. Brown, in Douglas and North Garafraxa.

CHURCHILL, ONT.—The friends of the Rev. J. Unsworth, on the 26th ult., presented him with a purse of thirty-four dollars, as a small token of the respect and confidence in which he is held by the flock to whom he has ministered over twenty years.

TORONTO, BOND STREET.—The anniversary services was held on Sunday, February 9th, when Dr. Purshon

preached in the morning a noble discourse from 2nd Timothy, i. 7., "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." The heads of the sermon were (1) the bravery; (2) the affectionateness, and (3) the reasonableness of the Christian character. The evening sermon was preached by Rev. A. H. Munro. At the annual meeting of the church held on the 23rd January, the usual reports were presented from all the departments of the church's work. The additions to the membership had been 24. Sunday schools were growing; Pastor's Bible class met every Monday, from September to July; "Christian Literature Committee" had done good service, at small outlay. Church income for ordinary expenses, \$2,500. Collected for other church objects and denominational purposes, over \$1,000. This church publishes an annual "Directory" of names, date of reception, and addresses of members, with church announcements. The congregation has considerably increased this winter; nearly all the sittings are taken up.

NORTHERN CHURCH, TORONTO.—On Friday, the 14th March, we held our annual meeting for the presentation of reports from the several departments of our work. After the preliminaries of tea and social converse, our pastor, the Rev. J. A. R. Dickson, called upon the Church Secretary, who read a sketch of the history of the church from its formation in December, 1867. His report stated that 165 had been received to fellowship, 145 of whom are still on the membership roll; 52 having been added during the nearly two years of Mr. Dickson's pastorate; 4 had been removed by death, and 16 by letters of transfer to other churches. The pastor read a full and interesting account of his labours, in which he expressed his thankfulness to God for the measure of success that had been vouchsafed, and for the promise of a richer and more abundant blessing in the future. He referred with satisfaction to the peace and readiness to co-operate in every good work which characterized the church, and prayed that all might "cul-

tivate those heavenly principles which distinguish us from the world, and which bestow upon us, at the same time, peace and power." From the reports of Mr. W. W. Copp, Church Treasurer, and Mr. Hague, Treasurer of the Building Fund, our financial prospects are encouraging. Mr. Clark, while, acknowledging the goodness of God to the Sabbath-school, referred to the fact that the teachers are praying for, and expecting, a present blessing in the conversion of their scholars. If the state of funds permits, the school accommodation will be considerably increased in the ensuing summer. Messrs. G. Goulding and John Binsted, are doing nobly in their respective spheres in Chestnut Street and William Street, Yorkville. The school at Yorkville which commenced with 7 scholars and 6 teachers, has now an average attendance of 40 scholars. The Sabbath evening services in connection with both of these enterprises are well sustained. Our lady friends have been busy in promoting and successfully carrying through a bazaar, which yielded the handsome sum of \$257.37 as a donation to the Building Fund. About twenty reports were read, setting forth the work, in which, as a church, we are engaged or associated. The meeting which was, in every sense, most profitable and enjoyable, was closed at half-past ten, by the pastor pronouncing the Benediction.—T. E.

UNION MEETING OF S. S. TEACHERS.

—At the invitation of Mr. H. J. Clark, Superintendent, and the Teachers of the Northern Church S. S., Toronto, about 120 workers in the six congregational schools of the city, met in the school-room adjoining the church on the evening of Friday, 21st March. After having partaken of the viands of a well furnished table, Mr. Clark called upon the Rev. J. A. R. Dickson, who read a portion of scripture and offered prayer. The Rev. F. H. Marling delivered a very interesting and practical address upon the subject of "The Teacher in his study." The Rev. S. N. Jackson, M.D., spoke earnestly upon "The Teacher in his class." Mr Joseph Robinson, in a few suggestive sentences, on "School Finance," urged that the church

should assume the responsibility of supplying the school with funds. Mr. J. J. Woodhouse read extracts from his essay on "How to retain senior scholars in our schools." Appropriate Sunday school pieces were sung during the evening, Miss Hattie Williamson presiding at the pianoforte. An interval for ice cream between the addresses was a very agreeable item in the evening's programme. Mr. Ashdown made a few remarks expressive of the gratification of the guests at the hospitality of the hosts, and his surprise that such meetings had not been thought of before. The singing of the doxology closed the proceedings.—T. E.

COBourg.—Mr. Joseph Griffith, of Congregational College, Montreal, has accepted a unanimous call to the pastorate of the church in this place. He will begin his ministry on the first Sabbath in May.

BELLEVILLE.—Considerable improvements have been made during the past months in the church edifice. The building being a lofty one, it was thought that a new ceiling, considerably lower than the original design, would improve its acoustic qualities. Consequently, though at no small effort, the work has been pushed forward; and it is expected that the church will be re-opened on the last Sabbath of March. The ceiling will now be slightly arched at the sides, springing from a neat cornice about 18 inches above the tops of the windows, leaving a straight surface of about 27 feet wide in the centre of the building which is 36 feet wide. Carved moulded braces, resting on corbels, will project through the plastering under each principal rafter. The angles at each end of the building will be relieved by the same moulded brace and corbel. The pews have been remodelled, and will be furnished with book racks. The changes will give quite a new appearance to the interior of the building, and will conduce largely to comfort and neatness.

OTTAWA.—On Thursday, 20th March, the Congregational Church held their last "Social" for the winter season, and when

the members and friends were most bountifully supplied with tea and coffee by Mrs. Watson, Mrs. Hill and Miss Singleton, and afterwards were favoured by several pieces of music by Mr. Marley, the well-known violinist, and Miss Champness on the piano, also by Mr. Gowan and Mr. Mercer. The church choir joined in a well executed glee. A pleasant evening was passed by the numerous company assembled on the occasion. Rev. J. G. Sanderson, Pastor, led the arrangements of the evening, as chairman, with that Christian cordiality and freedom, which, irrespective of his ministerial duties, have secured for him already the warm attachment of all his people and of many friends. The church took the opportunity of presenting to Mrs. Stiff, who has acted on Sundays for a long time as organist, a very handsome Silver Tea Service, as a small acknowledgment of her valuable services. Under the influence of the new pastor, the church is already shewing evident signs of progress and prosperity in an increasing membership, a great improvement as to funds, and a larger attendance at the various services.

ZION CHURCH SABBATH SCHOOL, MONTREAL.—The scholars of this school were on the evening of the 7th March last, entertained in a manner somewhat novel, but, nevertheless, as interesting as it was unusual. They spent, in fact, "an evening with the missionaries." After singing and prayer, three or four little girls sang a solo and chorus, and were succeeded by a bright lad with a recitation of "The Slave's Dream." After some further musical exercises, &c., the gas was turned off, and a series of magic lantern views were exhibited, the distinguishing characteristic of which was that they were especially prepared for the occasion by Notman, the eminent photographer, from wood-cuts in the *London Missionary News*, *Good Words*, &c. The views represented the natives, gods, festivals, temples, &c., &c., of Greenland, Africa, India, China, Japan, Madagascar, &c, mission stations, native huts, effects of slave trade, &c., &c. As the slides were successively exhibited, the superintendent of the school briefly explained them, narrating here and

there anecdotes and incidents in connection with the missionaries' work. The concluding scene was full-sized likenesses of the worthy pastors of the church, Revs. Dr. Wilkes, and Mr. Chapman, whose appearance on the canvass was hailed with shouts of pleasure, followed by the chant "How beautiful upon the mountains," sung by three of the scholars. Each scholar on leaving the room was handed a quarter pound box of sweets, the gift of a few friends.

GRANBY, P. Q.—One of the members writes as follows: "On the retirement of our late pastor, Rev. J. Howell, from the charge here, the committee appointed to provide supply for the pulpit resolved that the wisest course would be to take ample time before inviting any one to the pastorate, with a view of having 'The right man in the right place;' while they would in the meantime, if possible, have no break in the regular Sabbath ministrations of the Word. Through the Rev. Dr. Wilkes, an arrangement was made for a student from the Congregational College to supply our pulpit during the vacation of 1872. In accordance with this arrangement, Mr. D. D. Nighswander, who had just completed his theological course, arrived here about May 1st, and preached with general acceptance during the summer. In August, he was invited to continue his labours until January 1st, to which he at once gave his assent. On the 7th December a church meeting was convened, to give the members an opportunity of taking action in reference to the future and permanent supply of the pulpit; when it was resolved without dissent, 'That Mr. D. D. Nighswander be invited to the pastorate.'" Mr. N. having previously signified his wish to attend the lectures at College in Montreal during the winter, the church cordially acquiesced in his wish, simply requiring that he should see that the pulpit should be regularly supplied on the Sabbath. I suppose it is Mr. N's intention, soon after the close of the present College Session, to be ordained to the sacred ministry, and to be installed pastor over the Granby Church. Spiritually, there is not much over which we can rejoice. The S. S. keeps up its for-

mer average attendance. A very interesting young ladies' Bible Class is taught by Mr. Nighswander, one of whom stands proposed for membership, and there are others in whom, I believe, he hopes a work of grace has begun. May the connection about to be formed, be owned of the Great Head of the Church. May it be long, peaceful and happy; resulting in much glory to God in the salvation of many souls.

REV. J. SHIPPERLEY, of Abbotsford, P. Q., has accepted a cordial and unanimous invitation to the pastorate of the church at Pleasant River, Nova Scotia.

REV. H. J. COLWELL, late of Waterloo, P. Q., has accepted a call from the Congregational Church in Randolph, Vermont, and will commence his labours there on the 13th April. On the 17th of December last, the people of his late charge gave him a donation of the value of \$25.

REV. J. ELLIOT, of Halifax, N. S., we learn, is about to bring his family to Eastern Ontario, the region of his former residence.

REV. JAMES HAY, we understand, has proceeded to Nova Scotia, where there are several vacant churches, one of which, we trust, may secure his services.

OUR FRIENDS ABROAD.—Rev. E. Ebbs will close his labours with the Appleton Church, Wisconsin, April 13th, completing his engagement for a six months' supply.—Rev. G. A. Rawson, of Churchville, N. Y., was the recipient of \$140 from his people on the 30th January.—In the *Congregational Quarterly* for January, we find some of the following addresses given of other ex-Canadian ministers, and have added others, as far as known. But, as the list is compiled from materials several months old, it may not be perfectly correct. In some cases, too, identity of name may have misled us. But we doubt not many will be interested in this information.

Joseph Anderson, South Haven, Michigan; Timothy Atkinson, Norton, Massachusetts; R. G. Baird, Armada,

Michigan; Thomas Bayne, New Hampton, Iowa; J. V. Bryning, Atchison, Kansas; Archibald Burpee, Housatonic, Massachusetts; David Connell, Westfield, Vermont; John Gray, Lyndon, Illinois; Robert Hay, Somonauk; Illinois; Ludwick Kribs, Dakota; Henry Lancashire, Saratoga, New York; Norman McLeod, Salt Lake City, Utah; James Nall, Detroit, Michigan; George Ritchie, Lyndon, Illinois; John Rogers, Derby, Vermont; G. Strassenburgh, (has left Madrid) New York.

THE CENSUS OF 1871.—The tardy publication of the first volume (of five) of the returns obtained by the census enumerators two years ago, puts us in possession of the official figures as to the religions of the people of the Dominion; though, it must always be understood that there is a good deal of inaccuracy in such statements. For instance, in our own case, many persons, regularly attending and supporting Congregational services, hesitate to return themselves and their families as "Congregationalists," unless they are in *full membership* with a church. The population of Ontario is given as 1,620,851; of Quebec, 1,191,516; of New Brunswick, 285,594; and of Nova Scotia, 387,800; total for the four Provinces, (British Columbia and Manitoba not being then in the Dominion,)—3,485,761. It is a striking fact that of these no less than 2,892,358, that is, 4 out of every 5, were *natives* of Canada.

Of the three millions and a half, 20 returned themselves as Atheists; 409 as Deists; 5,416 as of no religion; and 17,055 made no return under this head.

The Roman Catholics are credited with 1,492,029 of the population of the four Provinces, being more than one-third of the whole. In Quebec, they number 1,019,850, out of 1,191,516, or nearly 6 out of every 7 inhabitants. In Ontario, there are 274,162, less than 1 in 6.

Of the Protestant bodies, the Methodists rank next in number, if we add the various sections together, being 567,091, of whom 378,543 were Wesleyans. In 1851, the Wesleyans composed one-tenth of the population of Ontario; in 1861, more than a seventh; and in

1871, they had advanced to more than one-sixth.

The Presbyterian family, in all its branches, is given as numbering 544,998, rather less than one sixth of the whole population. In Ontario, they are more than one-fifth.

The Church of England counts 494,049 adherents. In Quebec, it is the strongest Protestant body. In Ontario, it has lost ground a little, relatively.

The Baptists have multiplied considerably, though not absolutely numerous. Their whole number is 239,343, of whom 165,238 are of the "Regular" (Calvinistic and Close Communion) type, 11,445 Tunkers, and 60,507 of "Free Will." The latter body is comparatively strong in Nova Scotia and New Brunswick. In Ontario, the whole number of Baptists, of all kinds, was, in 1851, 45,353; in 1861, 61,559; and in 1871, 80,000, of whom 62,945 were "Regulars."

The Congregationalists are given as 21,829 in all, distributed as follows,—12,858 in Ontario, 5,240 in Quebec, 1,193 in New Brunswick, and 2,538 in Nova Scotia. These figures are small, it is true. They do not indicate the real position of the body, or the influence exercised by it. It *weighs* more than it *numbers*. Still, the numbers ought to be far greater than they are. We lose hundreds yearly by their removal to places where there is no Congregational Church; and hundreds more by that overstrained liberality which leads them to attach too little value to our distinctive principles, a liberality that is reciprocated in scarcely any other quarter.

ONTARIO SABBATH SCHOOL MISSIONARY UNION.—This Society, organized for the purpose of forming new Sabbath Schools in destitute places, west of Kingston, has recently appointed Mr. Christopher Crassweller, of Ashdown P. O., Rosseau, Muskoka District, as its Agent. He has entered on his duties, and in his first report returned *ten* schools as organized in the Muskoka region. He finds the names of "McKillican" and "Maguire" held in loving remembrance by the settlers. Mr. Crassweller has had much experience of S. S. work in Eng-

land. He is a member of the Bond Street Congregational Church, Toronto, and is believed to be "the right man in the right place" for the arduous work in which he is now engaged. The Treasury of the Union needs replenishing. Contributions from schools or individuals will be gladly received by Rev. W. Millard, Secretary, Toronto. Used library books and periodicals, sent to the same address, will be very acceptable.

Y. M. C. A.—The "Grand Union Bazaar," held by the ladies of Toronto, for the furnishing of the Young Men's Christian Association Building, opened on Wednesday, March 5th, and closed on Saturday. It was, in every sense, a splendid success. In the first place, the ladies of the various Protestant churches, almost without exception, and including some who rarely take part in such movements, entered into this undertaking, many of them earnestly from the beginning, and others being swept into the rising tide of general enthusiasm. Then, the meetings of the general committee, consisting of three representatives from each church, (held in the Bond Street Congregational lecture-room,) were largely attended, and characterised by an excellent spirit of Christian co-operation, together with no small share of executive ability. Next, the committee was very fortunate in its officers, who were women of business and earnest in the cause, being ably supported also by the President, Vice-presidents and Secretary of the Association. Moreover, the work of the Association itself has been so well done, that it has touched young men throughout the whole community, and awakened the liveliest sympathy on the part of their mothers, sisters and other lady friends. The hall, during the days of sale, was the general resort of the citizens, and at night crowded to excess. The arrangements were excellently conceived and carried out, and the best spirit pervaded the band of workers in the cause. The pecuniary result, from admissions, sales and refreshments was fully \$7,000, enough to furnish the building handsomely, and leave a liberal margin for the debt.

PRESBYTERIAN UNION.—On the 26th of December the Committee of Synod on Union held a meeting in St. Paul's Church, Montreal, and thereafter, by previous arrangement, had a conference with the Committee of the General Assembly of the Canada Presbyterian Church. The several matters remitted by their supreme Church Courts were fully considered at the conference, and such satisfactory results were attained as to make it appear that there is now no serious obstacle to the consummation of the pending negotiations. So satisfied were the members of both Committees of this being the case, that it was resolved to hold a joint meeting of the Committees of the four negotiating Churches at St. John, New Brunswick, in the month of April next, in the hope that they may then agree upon a document containing terms of union for the acceptance and final action of the supreme Church Courts, at their meetings next summer.—*Presbyterian.*

A GREAT ABUSE.—The friends of Denominational Colleges have often pointed to the States as affording the most convincing proof of the necessity of such institutions. There, they have cried, are people untrammelled by an Established Church, and yet they seem instinctively to betake themselves to Denominational Institutions for higher education, rather than have them the common property and under the common control of all the sections of the State. The cry comes now from that same country against the wretched policy which has, in this respect, been followed. The *New York Independent*, in a recent strong and outspoken article, says that this undue multiplying of "colleges" and "universities," to the extent of, we suppose, about three hundred, is exercising a most injurious influence. By the excessive competition thus engendered, the standard of culture is lowered, the churches are oppressed with never ending schemes for college building and endowing, while the professors are over-worked and under-paid, and all is in danger of getting into confusion. The *Independent* cries out for a non-denominational system.

It says that surely "Presbyterians, Baptists, Methodists and Episcopalians ought to be able to study chemistry, geology, mathematics, languages or history together, without wrangling about beliefs. They can further education by working hand in hand; but they only hinder it by striving to labour apart. Cannon balls are much more effective than handfulls of small shot." This seems reasonable enough, and yet it is excessively difficult to get people to believe it. The absurd multiplying of colleges will no doubt eventually cure itself, but what an amount of suffering and loss to the cause of Christ may be incurred before that takes place. The Christian people in the States are no doubt very liberal with their money, but what can be done when single denominations have as many as eight or ten colleges in single States? Let us in Canada take warning and guard against the same mistake. To be sure we are not in great danger, for while in general secular education is pursued at the same seats of learning by the studious youth of the different denominations, there appears a considerable amount of backwardness on the part of many to provide the requisite means for giving even a thorough theological training to the future pastors of the churches. When wealthy denominations find themselves unable to equip and maintain in reputable order and efficiency a simple theological training institution, there will not be much immediate danger of an undue multiplication of Denominational Colleges for instruction in the ordinary secular branches of a liberal education.—*Brit. Am. Presbyterian.*

MINISTERS' SALARIES.—The new pastor of the Bond Street Baptist Church, Toronto, Rev. John H. Castle, D. D., is to receive a salary of \$3,000. Dr. Topp, of Knox's Church, has the same amount. Mr. Andrews, Cooke's and Gould Street Presbyterian each give \$2,000. A correspondent of the *B. A. Presbyterian*, speaking of the salaries of the Professors of Knox College, says that "A man cannot live comfortably in Toronto and educate his family under \$2,000 a year."

British and Foreign Record.

THE IRISH UNIVERSITY BILL.—All our readers have heard by this time of Mr. Gladstone's long-incubated scheme for settling the "Irish difficulty" in relation to higher education. It was a bold and ingenious attempt at harmonizing the discordant elements of the population of the Emerald Isle, and especially of its churches, so as to escape the evils of state support of denominational education on the one hand, and of leaving any portion of the people without the rewards of scholarship on the other. But it seems to have been an endeavour to compass the impossible—to square the circle. The Romanists demand a denominational system pure and simple, from top to bottom, from the primary school to the university, largely if not entirely supported by the Government, but managed wholly by the bishops and priests. They may accept less than this as a necessary compromise for a time, an instalment account, but the original demand is never so renounced that it cannot be renewed at a convenient season. Mr. Gladstone's measure was repudiated by the bishops unless certain modifications in their favour could be made. And on the other hand, Irish Protestants and English Conservatives, with not a few Liberals, argued that it had gone too far already in the ultramontane direction. The combination of these interests in the House of Commons defeated the bill. Mr. Gladstone has returned to power, as Mr. Disraeli could not form a government, but will hardly attempt to press the measure through the present Parliament.

One of the most interesting of recent denominational events "on the other side," is the dedication of the "Congregational House," Boston, which took place on the 12th of February. After many years of weary waiting and tedious collecting, the impertunity of Secretary Langworthy and his associates in the "American Congregational Association" has been crowned with success, in the

acquisition, by purchase, of two large and massive granite buildings, in a very central situation, (corner of Beacon and Somerset Streets), which have been so blended into one, enlarged and improved, as to make a very valuable property. In this fire-proof accommodation is provided for the Congregational Library, which is already an exceedingly valuable collection of devotional and other literature, and the offices of the chief societies of the body are concentrated into one focus, to wit, the American Board, the American Missionary Association, the Congregational Publishing Society, the American Congregational Union, the Massachusetts Home Missionary Society, the Boston City Missionary Society, and the *Congregationalist* Newspaper. A large room, "Pilgrim Hall," is provided for public meetings. In short, this will form the Congregational head-quarters for the Eastern States. The cost of the property, in its present state, is about \$400,000, and for the debt above the subscriptions previously secured, the annual rental of stores and offices (\$25,000) will provide interest and sinking fund. The building once paid for, the societies will be lodged at a much lower rate. Canadian Congregationalists visiting "the Hub," will find this a most convenient house of call.

DR. WALLACE'S APPOINTMENT.—The appointment by the Government to the Chair of Church History in the University of Edinburgh, of Rev. Dr. Wallace, a very advanced broad churchman, has called forth a strong opposition, which, however, has not prevented his regular installation. Dr. Wallace is said to deny the historical reality of the Resurrection of our Lord, and he advocates freedom of inquiry to such an extent as to exalt human reason above Divine revelation. The opponents of his promotion, however, have put themselves at a great disadvantage by leaving him unmolested in the pastorate of Grey Friars' Church, where as high orthodoxy should have been required as in a professorate. The

motion to inquire into the *fama* against him was seconded by Dr. Wallace himself, who boldly claims that the standards of the Church of Scotland allow him all the liberty he claims. It would be a strange result if these venerable safeguards should be found so loose as this.

BRITISH WORKMAN PUBLIC-HOUSES.—

There is another movement yet in its infancy in London, which we trust is to grow and accomplish great good—the British Workman Public-House *without drink*. It was originated five years ago by Mrs. Hind Smith in Leeds where now there are sixteen of these houses all flourishing, and some self-supporting; and it has spread so that in different parts of the country upwards of a hundred have been already opened. In London, as yet, there would appear to be only six, situated in Shoreditch, Stoke Newington, Shadwell, Lower Norwood, Clerkenwell, and Linchouse. In these houses, which are made as attractive as possible, no intoxicating drink of any kind is sold, or on any pretext whatever is brought into them. Smoking is allowed in a room specially set apart as a smoking-room, tea, coffee, and other refreshments are provided by the managers at their own risk and for their own profit; the whole being under the supervision and control of a committee. There should be two well-warmed and well-lighted rooms supplied with daily and weekly papers and periodicals, and, if possible, a library; and all local clubs and voluntary associations are encouraged to hold their meetings in these houses. There can be no doubt in the minds of those who have examined into the matter, that every ordinary public-house makes its own circle of drunkards, who but for it might never have fallen into the sin. The men go to the public-house at first not so much for the sake of the drink as for the sake of a comfortable room, and companionship, and to escape the discomforts of their own home, generally a single, and often squalid and ill-furnished, room. No wonder that the public-house is attractive to many a hard-working man, seeing what his own home is. Now in the

present condition of the house accommodation of many of the labouring classes, the public-house meets an urgent want. But care should be taken not to foster a love for club life, or to destroy the home life. And for this purpose it were well if in every case, under judicious arrangements, these houses were made the means of promoting religious life. Thus, at the "Edinburgh Castle," lately bought by Mr. Barnardo, along with its large music hall, and which he has turned into a Coffee Palace, while the hall is used nightly for the preaching of the gospel; upwards of 1500 have taken the temperance pledge.—*Brit. Messenger*.

ROME.—The Rev. G. D. Cullen, a retired Congregational Minister of Edinburgh, well known for his active efforts in every good work, writes a letter to the *Scottish Cong. Mag.* from Rome; from which we extract the following. It is dated 4th January:

"Our American brethren are this season making great efforts here. They have their Episcopal Church without the gate. Then Mr. Van Meter, who has done much for primary education in New York, has come to Rome to promote education on a large scale. * * It is understood he has large means put at his disposal, and he has opened a spacious house where committees meet, and a devotional conversazione open to all Christian friends, is held on Lord's day evening.

There is another American movement headed by Mr. Waite, who has rented a house in which he preaches to the Union Church, just formed "of all denominations," and in connection with the New York Young Men's Association. It is doubtful what this may grow to, but in the mean time it is satisfactory to see young men from the United States, and from our own country, resident in Rome, coming together for mutual improvement in the good ways of the Lord. The place of worship connected with the Church of England is also without the walls, but convenient for the English visitors; and the regular congregation, I hear, is very large. Another Episcopal congregation has been formed by the Rev. T. Hamil-

ton, who is very decidedly Evangelical. He has purchased a site in the City, where a new place of worship is in process of erection. I visited the site, and looking at the very great depth to which it is necessary to go in laying the foundation, I understood what I had been told, "no one likes to build in Rome," and saw how very expensive it must be to provide new churches for Protestants. There is no city I should think on the face of the earth where there is such a superabundance of churches and religious houses as this, but as yet there is no prospect of them being available, and all property is at an exorbitant price. Several Protestant churches and societies, English and American, have funds and would furnish more to secure suitable buildings for the permanent work of Evangelization, but cannot come to terms

with present proprietors. I should except the Methodists, who, under Mr. Pi-gott, have I believe early obtained very eligible premises.

The Bible Society formed in Rome some months ago at a public meeting which attracted multitudes, has printed and sold a large impression of the New Testament, and proposes if helped by friends abroad to print the whole Bible next year. It is very desirable that they should be encouraged in this noble work—a strange thing in Rome—and I should like our Scotch National Society saw their way to aid it. There is a committee here in connection with the Tract Society, and at their meeting yesterday I found them taking steps for the support of an Italian Journal, that will spread Evangelical instruction and intelligence.

Home and School.

NEED OF ME.

One thought sublimely sweet,
Where'er my wanderings be,
One star to guide my feet:
The Lord hath need of me.

When friends are cold or far,
Whate'er of life betide,
Thou art my guiding star,
In Thee I still abide.

When tears on some sad face
In lonely vale I see,
The Lord is in that place,—
Some soul hath need of me.

Across the solemn tide
The Father's mansions be;
On earth I must abide;
The Lord hath need of me.

My longing soul, when thrilled
By some sweet-sounding chord,
Or with deep sorrow filled,
To dwell with Christ, my Lord.

A voice serenely sweet
Through silence comes to me;
"Here at my bleeding feet
I still have need of Thee."

Dear Lord, I work and wait,
Where'er Thy footsteps be;
When at Thy pearly gate,
Still, Lord, have need of me.

UNIFORM LESSONS, 1874.—The Committee appointed by the National Sunday School Convention on the preparation of a seven years' series of international S. S. lessons, supplemented by two from the Dominion of Canada, met Feb. 19, at Niagara. Three sessions were held, and twelve solid hours spent together in earnest discussion over several schemes proposed for 1874. The English brethren, who hope with the opening of another year to secure a general adoption of the series in Great Britain, sent over a scheme in outline. As the result of prayerful deliberation, it was agreed to assign in 1874 (the second in the seven years' course) the remainder of the Pentateuch, after Genesis, and what is peculiar in Mark's presentation on the life of our Lord. The Committee who appear to have duly felt the extreme delicacy and difficulty of their task, desire, on the part of Sunday School workers generally, a careful consideration of the series, and a frank expression, through the papers, or by correspondence with members of the Committee, as to how the plan works thus far, or what improvements may be suggested in the series for years to come. The specific passages se-

lected for the lessons for next year will no doubt soon be published.—*Advance.*

A STORY FOR BOYS.

George walked thoughtfully up the street on his way home from Sunday school. The lesson about Daniel in the den of lions had impressed him very much. He remembered how fierce the lions looked when he went to the menagerie last summer, and how frightened he felt when they growled. What a great and good man Daniel must have been, to be willing to be thrown in among hungry lions rather than give up praying to his God for thirty days, he thought.

"Papa," said he that evening, as they sat by the fire-light waiting for the supper bell to ring, "Don't you think Daniel was a very good man?"

"Yes, my son," answered his father, smiling down upon the earnest face, "I think he was very good, and I hope my boy will grow up to be just such a man."

"Why papa," said George in great surprise. "do you think there are many men now as great as Daniel was?"

"I have no doubt there are a great many," answered his father.

Georgie sighed and looked into the fire. "I don't think it ever could be," he said at length, "I should be so afraid of the lions."

"It is not likely that God will ever try you in the same way He did Daniel," said his father; "but whatever trials He does send you, I think He will give you the same Christian courage He did to him."

There was not more time for conversation, and Georgie could not help thinking that Daniel had more courage than anybody would be likely to have now-a-days.

The next day, as Georgie raced and frolicked with the boys on the way home from school, you would suppose he had forgotten all about the lions.

"I say, boys," said Guy Lewis, as they came around the corner, "let's go a skating. Jim says it's splendid down on the back pond."

"Hurrah, I say," shouted Georgie, who loved to skate better than anything;

and "Hurrah," they all screamed, as they went tearing down the street.

"Hold on boys," cried Archie Gale, who had fallen a little behind the rest. "I've got ten cents to get some peanuts. Let's go into 'Old Royal's' and get warm. And any fellow that's got some cents can contribute, and we'll have a jolly treat before we go down." His suggestion was received with loud applause, and a stampede was made at once for "Old Royals," who kept the "corner grocery," the like of which is to be found in almost every village. There was always a bright fire and much good cheer, which made it an inviting place to boys, whose ears and toes were always cold going to and from school, and they liked nothing better than to go in and hear some funny story while they warmed themselves by the fire. Georgie did not often go in, for he had heard his father say that Mr. Royal did about as much harm as one Sunday school could do good. but to-day he rushed in with the rest of the boys.

"Weli, boys, what's up?" said Mr. Royal, pleasantly.

"We're going skating," said Archie, "and we want some peanuts."

"Ha, ha, ha," laughed Mr. Royal. "Want some peanuts to go a skating on! Come to the fire and warm you. It's an awful raw wind to-day."

"Yes," said Archie, as the boys clustered about the fire, "we are going to have a contribution of all the cents in our pockets, and get a parcel of peanuts."

"Peanuts," said Mr. Royal, rubbing his hands. "Every man to his own liking; but if I was going skating this cold day, I'd have something that would keep me warm."

"What?" asked half a dozen boys in a breath.

"I'd have a little hot cider," answered Mr. Royal, "I've got a barrel that's prime—make you skate like lightning."

"Is it new?" asked one of the boys, who had signed the pledge a few weeks before, and though nothing was said about hard cider in particular, he knew what it meant.

"Got the sparkles a little," said Mr. Royal; "but it wont hurt you. Get your cents out, and I'll heat it up, and

you'll think it's just squeezed out of the apples."

"Good for you," said Archie, while several boys clapped their hands. "Get out your chink."

Georgie had already taken seven cents out of his pocket, five that his mother had given him that morning for bringing a basket of shavings, and two that had been in his pocket several days. He thought the peanuts a good idea; but when the cider was mentioned he hesitated, for he had signed the pledge too, and, looking at the cents rather doubtfully, he put his hand slowly back into his pocket. He wished heartily that he had not come into the store, for Archie was the largest boy in the class, and one that all the boys stood in some fear of.

"Where's your's?" said Archie, coming up to Georgie in his collecting tour around the fire. "I saw it in your hand."

"I don't want any cider," said Georgie.

"Why not?" asked Archie, rather crossly.

The boys all stopped talking and looked at Georgie, and Mr. Royal stopped and looked around, as he was walking by with a pitcher in his hand. Two or three men who were in the back part of the store came up to see what was the matter.

"Come, hurry up," said Archie, as Georgie hesitated a little. "We won't have any stinky fellow on the ice with us, will we, boys?"

"I would be ashamed to hold on to my cents that way," said one of the boys.

"So would I," "and I," echoed two or three.

"Never mind, boy," said a rather good natured looking man, patting Georgie on the shoulder; "hold on by your money as long as you can; you'll lose it soon enough in here;" and the men all laughed in a way Georgie did not understand.

"It isn't that," said Georgie, flushing a little, but looking very resolute. "I was going to give my cents towards the peanuts; but I belong to the temperance society, and I shan't drink old cider, nor buy it either."

"You needn't try to humbug me that

way," said Archie, very angrily, at the same time giving him a violent push towards the door. "You can go home as soon as you've a mind to, and if you come near the pond you'll see a snow ball in your eye."

The truth was Archie had signed the pledge too, but was trying very hard to forget it; and Georgie's reminding him of it made him very angry.

Georgie looked rather sober as he went out of the door, for he was sorry to lose the skating. "I don't care," he thought as he started down the hill, "I'd rather not skate for six weeks than tell a lie; and if I break the pledge it is telling a lie of the worst kind," and he whistled cheerily as he set out for home.

That evening, as he was giving his father his usual account of what he had done at school that day, he told him of his disappointment about skating, and how glad he was when he did not break his pledge.

"My dear Georgie," said his father, after he had heard his story, "I don't think Daniel would have done any better."

"Why, papa, what do you mean?" said Georgie, very much astonished.

"I mean," said his father, that it was the same spirit that made you stick to your pledge to-day, that made Daniel kneel down and pray three times a day after the king's decree. It may take as much courage for my little boy to stand by the flag of the cross in his every day life at school," he continued, "as it did for Daniel to pray by his window. It is the every day life, my son; a man's or a boy's every day life that makes him great. Daniel's every day life in the palace at Babylon made him a greater hero than his being thrown into the lions' den.—*Congregationalist.*

THE HOUSE THAT JACK BUILT.

This nursery rhyme so familiar to our childhood's years is another illustration of the truth of Solomon's axiom there is nothing new under the sun. The original is in the Chaldee language, and was a hymn sung at the feast of the passover by the Jews as commemorative of the principal events of their history

It is found in *Sepher Haggadah* fol. 23. The subjoined is a translation which I found in an old magazine, and the accompanying interpretation is that of P. N. Leberecht of Leipsic, 1731 :—

- I. A kid, a kid, my father bought
For two pieces of money.
A kid, a kid.
- II. Then came *the cat* and ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.
- III. Then came *the dog* and bit the c.
That ate the kid
That my father bought
For two pieces of money.
A kid, a kid.
- IV. Then came *the staff* and beat the dog
That bit the cat, that ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.
- V. Then came *the fire* and burned the staff
That beat the dog, that bite the cat,
That ate the kid that my father bought,
For two pieces of money.
A kid, a kid.
- VI. Then came *the water* and quenched the
fire,
That burned the staff, that beat the dog,
That bit the cat, that ate the kid,
That my father bought,
For two pieces of money.
A kid, a kid.
- VII. Then came *the ox* and drank the water,
That quenched the fire that burned the
staff.
That beat the dog, that bit the cat,
That ate the kid, that my father
bought
For two pieces of money.
A kid, a kid.
- VIII. Then came *the butcher* and slew the ox,
That drank the water, that quenched
the fire. &c. &c.,
- IX. Then came *the angel of death* and killed
the butcher,
That slew the ox, that drank the water
&c., &c.,
- X. Then came *the Holy One* blessed be he
And killed the angel of death, that
killed the butcher. &c. &c.,

The following is the interpretation :—

- I. The kid, which is one of the purest of animals, denotes the Hebrews. The father by whom it is purchased, is Jehovah, who represents himself as sustaining this relation to the Hebrew nation.

The two pieces of money signify Moses and Aaron, though whose mediation the Hebrews were brought of Egypt :—

II. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity.

III. The dog is symbolical of the Babylonians.

IV. The staff signifies the Persians.

V. The fire indicates the Grecian empire under Alexander the Great.

VI. The water betokens the Romans or the fourth of the great monarchies to whose dominion the Jews were subjected.

VII. The ox is symbolical of the Saracens, who subdued Palestine, and brought it under the caliphate.

VIII. The butcher denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.

IX. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.

X. The Holy One will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land and live under the government of their long-expected Messiah.

T. T. J.

EDITORIAL POSTSCRIPT.—We expect to receive from the Secretaries of our various organisations, in time for publication in the Magazine for May, complete official notices of the annual meetings to be held in Brantford, commencing on Wednesday, the 4th of June.

Correspondents will please take note of the facts, that one-half of the May number "lies over" in type, and that four pages of that for June are occupied by title, index and preface.

The account of the donation to Rev. W. M. Peacock, (\$190,) at Vankleek Hill, on the 24th March, will be inserted in full next month.