

JAPAN OPENED TO MISSIONARY EFFORT.—The Rev. Mr. Syle, American missionary in China, in his journal for November, makes this entry: "23d—Received a letter from one of the gentlemen aboard the 'Portsmouth,' just arrived at Hong-Kong from Japan. It is to the effect that after July 4, 1858, there will a possibility of residence for American citizens at Ha-Kodaqi. Other communications have been received to the same effect; but the writers, one and all, lay stress on the necessity of sending prudent men there as missionaries."

MISSION TO JEWS AT GALATZ.—On the 6th July, the Free Presbytery of Edinburgh set apart the Rev. Theodoro Meyer, lately Hebrew Tutor in the New College, as a missionary to the Jews at Galatz, in the Danubian Principalities.

PASTORAL LETTER OF THE POPISH BISHOP OF MONTREAL.—A literary and patriotic society, styled "L'Institut Canadien," possesses in Montreal a miscellaneous library for the use of its members. The Popish Bishop, after various ineffectual attempts to coerce the Institute, has issued a long letter in which he threatens excommunication if the library is not implicitly submitted to him, to be expurgated as he shall see fit. He explains the manner in which heretical books are condemned at Rome, and their names inserted in the "Livre de l'Index"; and claims the most absolute supervision over books possessed, read, or sold in his diocese. The conclusion of the Pastoral is in the following maudlin style:—

"It must be here remarked, that it is not we who pronounce this terrible excommunication, of which it is question, but the Church, whose salutary decrees we make known. But in our tender solicitude, we cry as loudly as possible, that 'there is an awful abyss': to you, then, to keep from it, and woe to those who fall into it.

"O Mary! preserve, through your divine goodness, all and each of your dear children from such a misfortune. To do so, throw the eyes of your mercy on this letter, which we have written under your inspiration. Because you are in the Holy Church of God an ever-burning lamp, *lampas inextinguibilis*. We have written this letter but for the honor of your admirable Son and his divine religion. Now it will bear its fruit if you will be pleased to bless it; and you will bless it without doubt, because you are the sceptre of the orthodox faith, *sceptrum orthodoxæ fidei*. This is what we will not fail asking all the days of our life, and particularly in this fine month of May, just beginning. Please accept as a reparation of all the blasphemies preferred against the true Religion, of which you are the guardian and the mother, all the ardent vows, all the fervent prayers, all the sacred chants of all the souls, during this month, which, for all your devoted servants, is a season of delicious rejoicing, and as the common cement of a happy eternity. Ah! that we were allowed to see you, to love you in that eternity, —the object of all our sighs!

"The present Pastoral Letter shall be read in all the Churches wherein the Divine Service is performed, the first Sunday or Holiday after its reception."

DEAN TRENCH.—The "Theological" Department of King's College, London, has just sustained a severe loss by the secession of Dr. Trench, the Dean of Westminster, who, at the close of the late Easter Term, tendered his resignation of the Chair of Divinity occupied by him. His successor is not yet spoken of.

UNITARIANISM IN ENGLAND.—At the recent gathering of the chiefs and leading supporters of Unitarianism in the metropolis, one fact insisted upon, and pointed out as an advantage and recommendation of modern Unitarianism, was, that "it offered an avenue of escape for members of every religious community, and an asylum for free thought to everybody that was in search of one." And this is now exactly the characteristic of the denomination. Socinians of the Priestley and Belsham stamp are still to be found in its ranks; but these are a minority: and the rest comprise all shades of doubters on the doctrines of Original Sin, the Divinity of Christ, and the Atonement. While the belief of some of the admirers of the amiable Channing diverges but very slightly on those points from the orthodox creed, there are others, still coming under the general name of Unitarians, whose belief in any of the verities of the Christian religion is of the flimsiest kind possible,—they are best described as Freethinkers. The leaders of the body exult in the fact that Unitarianism has no shibboleth, and protest against any particular dogmas being set down by which it may be tried; and when sometimes one of their preachers attempts to state the creed of Unitarianism, it necessarily consists of a vague sentiment, capable of being construed at the pleasure of the hearer. It is at present a loose, unfixed, and shifting thing, proud of its chameleon hue and its Protean powers. But though such pains are thus taken to enlarge the net, and make its mouth wide enough to receive, and its meshes narrow enough to hold all fish