

theme. Such are the ministers the churches must show they want by asking the Lord to send them.

With every expression of good will to the Congregational College of British North America, and fervent desire that the second Sabbath in October may this year be a time of refreshment to the churches, and a day of power in providing temporal and spiritual supplies for our much valued seminary, we conclude by saying to our beloved brethren studying for the ministry, "Love your Master—love your work—love one another," and you will find that God will command the blessing to rest on your service of preparation, and fit you for honour and usefulness in the noblest work which man may perform on earth.

---

### STRAY NOTES ON PASSING EVENTS.

---

THE PRINCE has come and gone. He was permitted to arrive safely in our midst,—his progress from the moment he touched our shores, was through successive scenes of welcome and rejoicing,—and he has taken with him the best wishes and sincerest benedictions of a loyal and loving people. We have honoured him for the sake of his Royal Mother, than whom no sovereign has more worthily or more gracefully wielded the mightiest of earth's sceptres,—for his own sake as our prospective Monarch, and as such a sort of personification and embodiment of that great charter and palladium of human freedom, the British Constitution; and also, as the representative of that circle of princes and princesses, who are growing up like olive plants around our Sovereign's table—the pledge of permanence to the present glorious dynasty of constitutional monarchs,—and an interesting family group, lending one of the highest charms to the palace of royalty.

Passing over much suggested by this memorable visit, we cannot forbear asking, how will the interests of true religion be affected by it? In at least two respects, evil results are to be apprehended. No little countenance and encouragement have been given to Popery. This is every way to be regretted. The Constitution under which our future monarch is to reign, if his life be spared, is a Protestant instrument,—the succession to the throne is absolutely conditioned on the Protestantism of the successor; and many a past bitter experience may teach the British people at home and abroad to be jealous of a system which so far as it gets into the ascendent, is the destruction of our liberties—civil and religious. We cannot in this article review the Orange difficulty in its manifold bearings. Our estimate of Orangeism excites profound regret that such a confederacy should be put prominent either as representatives of Protestantism, or martyrs for it. On far broader grounds, all who are in heart hostile to the supremacy of the Man of Sin, should join in condemnation of the special favour shown to Romanism, and in resistance to that hateful despotism which is worming itself more and more into the councils and decisions of our provincial government.

In another respect, we fear injury to the interests of true religion from the Prince's visit. An impulse has undoubtedly been given to indulgence in ball-room revelry and midnight dissipation. Under colour of honouring the Prince, many have been tempted into scenes of worldly folly, which in ordinary circumstances, they would have scrupled to enter or to sanction. We have seen names on Ball Committees and in lists of attendant patrons and participants, at sight of which our heart has bled. Will not these royal dances inaugurate an era of thoughtless gayety all through the Province,