

Scriptures the benefit of trusting in Him, and committing our ways to Him, I think He did it in this instance; for had my enemies succeeded, I should have been in hot water all my life by means of their wicked opposition; whereas through their extraordinary defeat, I have a prospect of carrying on the Lord's work through the remainder of my days in peace. Bless the Lord, O my soul; and all that is within me bless His holy name!

"The Bishop found in this complaint no just occasion against me; but still he wanted to proceed against me, and to put down my evening lectures, which, in my reply, I had vindicated beyond all reasonable exception. He therefore wrote privately to the Vice-Chancellor of the University, and desired him to convene the Heads of Houses, and to enquire, whether they approved of the young men coming to my evening lectures (there being no doubt what answer would be given to an enquiry so made), that so he might put down the lectures, and cast the odium on them. And now, my soul, say whether there be not a God that ruleth in the earth?—say whether there be not One who 'doeth according to His will in the armies of heaven and among the inhabitants of the earth, whose counsel shall stand, and who will do all His will?' Yes; I see it on this occasion as clearly, as if I had seen the sun stand still on Gibeon, or the shadow go back on the sun-dial of Abaz.

"The heads were convened, ostensibly to consult respecting the restoration of Mr. D., of College, to his degree, of which he had in conformity with a Grace of the Senate been deprived, though there was no blame but that of a mistake to be imputed to him. They were all met; and without one syllable of the ostensible business being mentioned, the Bishop's letter was produced, and a written answer of disapprobation was produced with it, and they all rose up to sign it. It happened that one Head of a House, a friend of mine, who scarcely ever attends such meetings, was there—there, I had almost said, by miracle—and it being the first that he had heard of any such business, as that which was now brought forward, he observed, 'That he really had never heard of any evils arising from my lectures, nor saw any harm in the young men attending them; that he had always heard of the extreme care which I had invariably taken to prevent evil; and that, though he did not wish to keep others from signing the paper, he could not sign it himself. He thought that the Bishop had written to make enquiries of them; and that it was proper for them to make enquiries, before they returned their answer; at least he felt it incumbent upon him to do so.' The propriety of these observations struck the whole company; and they agreed to meet again the week following to give the result of their enquiries, and they parted without addressing for a moment to the professed occasion for which the meeting had been called. The next week they met again; and the same friend being there, not one word of my business was brought forward: the original business alone of Mr. D.'s was agitated; and thus the cloud which had threatened my ministry (two-thirds of which would have been curtailed) was dispersed, even without my knowing that any such business was in agitation."—Memoirs of the Rev. C. Simeon.

The Berean.

QUEBEC, THURSDAY, JULY 13, 1847.

With deep concern we record the death of Lieut. Lloyd, R. N., Assistant Secretary of the Incorporated Church Society of this Diocese. We mentioned his illness in our last number; he contracted it at the visits which he voluntarily paid to the suffering and dying; and it terminated in his release from all earthly conflicts last Monday morning. Mr. Lloyd had been for some years resident near Sherbrooke, but had removed to Montreal last autumn and assumed duties in connection with the Church Society which opened to him an extensive sphere of usefulness, and a course of duty for which he was highly qualified by zeal for the glory of God and the good of man, as well as by sound judgment and habits of business. God has seen fit to disappoint the hopes of those who looked for great furtherance of the Society's efficiency through means of his labours: He has called the servant to rest whom we thought we required as yet for much labour amongst us on this earthly field of duty. Acknowledging the dispensation as a merciful one towards the departed who is delivered from trial and suffering, it must be our endeavour to believe also in the wisdom of it, as regards the work from which he is taken away, and the family—most of them at this time in England—who will mourn his loss. To all of us, however, this is an affecting call to be found watching when the Lord shall summon us to his presence, as servants who are to give an account of their stewardship.

The Editor of the Southern Churchman, in allusion to a very improper attack upon him which had been published by a contemporary paper, claiming to be "religious," is led to make the following valuable remarks: "We let the article alluded to pass without review, and we see no reason to regret our course. We refer to it now only to say, that it was, like many other things from the same quarter, no favourable specimen of the Christian tone and spirit of our journals; and that it would be well for religious editors to keep in mind that the tone of their journals has a power, as well as the express statements which they contain; and that the public at large notices and feels the former, quite as much as the latter. "In speaking thus we do not wish to be understood as claiming by any means to be faultless ourselves. By mere oversight we have admitted into our columns what ought not to have been inserted, and, perhaps, from our own pen some things may have fallen which ought to have been withheld; but our effort and desire have ever been to give no offence in word, or to allow others to do it, through our instrumentality. The effect we are aware has often been to subtract from the life and animation of our paper; but it is for serious Christians to determine whether such life is not diseased, such animation is not the result of improper stimulus; and whether, in the long run, the moderation of health and the calm spirit of universal charity is not infinitely preferable.

INNOVATIONS IN PUBLIC WORSHIP in the Chapel of St. John, Toronoham, Diocese of Exeter.—The circumstance that certain novel ornaments had

been introduced into this place of worship, and that the Bishop's disapprobation had been expressed, has been mentioned in the columns of the BEREAN. The Bishop directed a Commission of Inquiry, composed of several Clergymen, in accordance with statute 3 & 4 Vict. c. 56, before whom the Rev. W. G. P. Smith, Minister of the Chapel, by counsel, endeavoured to establish the legality of the course which he had adopted in placing on the communion table, prepared for the administration of the Lord's Supper, on Easleyday last, two glass vases containing flowers, and a cross about two feet high, decked with flowers. The Commissioners, however, did not admit his plea, and reported, that there was sufficient prima facie ground for instituting proceedings against the accused. Such being their decision, Mr. Smith at once admitted the facts upon which the charges against him were founded, and consented that the Bishop should pronounce, without any further proceedings, such sentence as His Lordship saw fit.

Sentence was, accordingly, pronounced on the 23th of May last: it forms a long document, from which we extract the matters of most general interest. The Bishop, in the early part of the sentence, remarks that Mr. Smith had, in his own right, nothing whatever to do with the ordering of the ornaments or furniture of the church. This is a matter which belongs to the churchwardens, where there are such officers—and where there are none, as in this Chapel of St. John's, to those to whom it may have been, by proper authority, confided.—To the minister's opinion, indeed, and to his wishes, in all lawful things, great deference ought to be, and doubtless will always be, shewn. But, if he assume a right, which does not belong to him; if he permit himself to step beyond the line of his own duty, and to intrude on the province of others—it becomes him to be cautious, to the utmost, against venturing on any act which, in itself, is even questionable.

"Now, would it be lawful for any persons, whomsoever, even for those officers to whose care the ornaments of the church are especially committed; would it be lawful for them, to deck the Lord's table, in preparation for the Holy Communion, with vases containing flowers, and with a cross placed on the table for the occasion? Certainly not; unless there be an express or implied direction so to do. It is not enough that there be no express prohibition. The very nature of the case, the general requisition of uniformity, and the positive enactment, 'that no form or order of Common Prayer, administration of Sacraments, Rites or Ceremonies, shall be openly used, other than that is prescribed and appointed to be used,'—all alike lead to the same conclusion, that it is not lawful for any person whomsoever, to introduce novel ornaments, at his own discretion. In truth, where would the claims of such discretion end?"

"If one person may, at his pleasure, decorate the Lord's table with a cross, another may equally claim to set a crucifix upon it—whilst a third might think it necessary to erect some symbol of the Puritan doctrine or feeling to mark his reprobation of his Romanizing neighbour."

The Bishop proceeds to the investigation of the question whether the ornaments introduced by the Clergyman were in use, by the authority of Parliament, in the 2nd year of the reign of King Edward the sixth, and therefore authorized by the direction found in the Prayer Book, just preceding "the order for Morning Prayer."—It leads him to the conclusion that "solid grounds of piety, as well as of prudence," guided our Reformers to reject this emblem "from forming any part of the decoration of the holy table." Having noticed the omission of any mention of the cross in the Royal injunctions set forth in the 2nd year of King Edward VI., the Bishop further remarks: "if any doubt could remain, it would be removed by another passage of those injunctions, in which, there being an express condemnation, of 'whosoever doth superstitiously abuse ceremonies to the great peril and danger of his soul's health,' one of the instances specified is 'making of crosses of wood upon Palm Sunday, in time of reading the Passion—a time, when, if ever, the exhibition of a cross should seem peculiarly appropriate.

"In the injunctions of Archbishop Grindal in 1571, most particular directions were given to the churchwardens as to the furniture, and other things, which they were to provide, especially for the communion-table, but no cross is in the number. There is, however, in another part, a direction both to the churchwardens, and to the minister, to see that all crosses are utterly defaced, broken, and destroyed, within the province of York.

"Five years afterwards, in 1576, when he had become Archbishop of Canterbury, in the articles to be inquired of within this province, is specially included the following—'whether crosses, and such other relics and monuments of superstition be utterly defaced, broken, and destroyed.' Now, without claiming for these, his injunctions and articles, the authority of law, and without deferring largely to his judgment, we must at least see in them, conclusive evidence, in the absence of everything to the contrary, that what an Archbishop, first of York, and then of Canterbury, thus peremptorily ordered to be destroyed, could not have been among the ornaments, which, only twelve years before, and under the same sovereign, that sovereign Queen Elizabeth, were ordered by statute to be retained and be in use; because they 'were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.' "The truth is, that, however venerable, significant, and affecting, the material image of the cross, in itself, is; the gross abuses, which had prevailed respecting it, not only rendered the use of it in Divine service utterly intolerable, but caused, as is notorious, very strong and lasting prejudices to prevail against even the transient image of it made in the air, after the undisputed usage of ancient Christian antiquity. And even these prejudices were wisely yielded to by our Reformers, so far as could with propriety be done; for they rejected the practice of making the transient image on every occasion but one—that of marking the forehead of the newly baptized with the sign of the cross—an occasion on which it could not be forborne, consistently with the duty of a sound branch of the Catholic Church."

Friendly though we ourselves be to the use of the transient sign of the cross in baptism, we must, for the sake of our sister Church in the United States, hope that it is not quite so serious a violation of "the duty of a sound branch of the Catholic Church" to forbear the use of the cross on that occasion; seeing that, in the Prayer Book of that Church, there is found a rubric to this effect: "If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet in that case, the Minister may omit that part of the above which follows, the Immersion, or the pouring of water on the Infant." Those who framed and adopted this rubric seem certainly not to have considered the matter in the light in which it appears to the Bishop of Exeter.

There is a passage in the document before us, which applies an expression, commonly and correctly, we believe, quoted as the Reformer Luther's, in a manner which we do not remember ever to have met with, and which we can hardly wish to see adopted in preference to that use to which we have hitherto found it exclusively consecrated.

"If I have said more than the particular occasion may seem to demand, it is because I feel the necessity of opposing myself openly and firmly to every unauthorized innovation, from whatever quarter, in our form of Common Prayer; especially in that most sacred portion of it, the administration of the sacraments of the Lord—for, be it never forgotten by us, that 'the due use of the sacraments'—in other words, the reverent observance of them, and not this only, but also a thankful sense of the saving grace conferred in them, and a firm adherence to the true Catholic faith respecting them, in its purity at once, and its integrity—is by our Church itself declared to be essential to a true Church—it is, indeed, 'Articulus stantis vel cadentis Ecclesie.' "

The article of "a standing or falling Church," in Luther's estimation, was that of JUSTIFICATION BY FAITH, a doctrine adopted by the Church of England in the eleventh of her xxxix Articles, and described as "most wholesome" and "very full of comfort;" and in setting forth what is essential to a true Church, which is done in the nineteenth Article, our Reformers placed in the foreground faith ("a congregation of faithful men"), the preaching of "the pure Word of God" next; and lastly the "due" ministering of "the Sacraments, according to Christ's ordinance in all those things that of necessity are requisite to the same." We must frankly confess that the Church seems to us here to give a prominence to the preaching of God's pure Word which is withheld from it in the Bishop's statement; while the Bishop introduces among essentials a sense of saving grace conferred in the sacraments, of which the Article says nothing.

His Lordship having stated the grounds upon which he forms his judgment of the Clergyman's innovations, pronounced sentence as follows: "In conclusion, as there is no ground on which the act, admitted by Mr. Smith, can be deemed lawful, it is my duty to adjudge that he be admonished, and I do now admonish him, not again to offend in the like manner, and I further order that he pay the costs of these proceedings."

HARVEST HOME, A GOOD EXAMPLE FOR ENGLAND FROM GERMANY.—"Stuttgart, and I may add, Wurttemberg, is blessed in a still higher sense. Bible, Missionary, Tract, Jewish, and other Christian and benevolent Societies and Institutions, are in full and active operation. The word of God is preached by many of its ministers in purity. Several of the churches are so crowded, that you must come half an hour before their commencement if you wish to meet with a seat. I preached last Sunday week, in the parish church of Saint Leonard, to a devoutly attentive congregation of 2,000 people. When, at Stuttgart and in other provincial towns of the kingdom, the first waggons laden with the corn sheaves of this year's produce were brought in, thousands of the inhabitants met them in solemn procession. The waggons were placed before the church; hundreds, yea thousands, crowded them; hymns of thanksgiving and praise were sung; heart stirring addresses delivered by the clergy; and many a tear of grateful emotion was shed for the merciful deliverance vouchsafed by the God of all grace from a season of scarcity and want, and for having begun to crown the year with His goodness. The harvest proves most bountiful: in many parts of Wurttemberg the wheat, rye, and barley, have already been secured in excellent condition; the vineyards are a full month in advance, promising a most abundant vintage of the very best kind, provided this beautiful weather should mercifully be continued."—Letter by the Rev. Dr. Strickhoff, of the Lutheran Chapel, Savoy, London, 1816.

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

The recent Anniversary of this Society having given us an opportunity of collecting a few materials of general interest from the Report which was submitted to the meeting, we now lay them before our readers, in anticipation of the time when that interesting document shall have been carried through the Press. The following is the

STATE OF THE FUNDS. Balance in the Bank of Montreal, 1st July 1846. £346 3 4; Do. do. Quebec Bank, do. 78 17 6; £425 0 11

Received by the Treasurer in Montreal, since the 1st July 1846 (including a remittance from Quebec on account of the Widows' and Orphans' Fund) 703 4 7; Received by the Treasurer in Quebec (exclusive of the amount remitted for investment in Montreal, for the Widows and Orphans' Fund) 420 15 4; £1563 0 10 1/2

Expenditure consisting of grants made by the Central Board, Salaries &c. Paid at Montreal. £455 3 10; Paid at Quebec 124 17 9; £580 1 7

Invested on account of the Widows and Orphans' Fund, in Bank Stock. £225 0 0; Do. in Savings' Bank 63 5 7; 288 5 7

Invested, for general purposes, in the Quebec Bank. £410 0 0; Do. Bank of Montreal 55 10 0; 465 10 0

Balance in hand of Treasurer at Montreal. £255 8 7; Do. due to Treasurer at Quebec 26 4 10 1/2; 229 3 8 1/2

£1563 0 10 1/2. The amount contributed to the District and Parochial Branches, during the past year, so far as they have reported, is £236 2 6 1/2, particulars of which amount with the sums collected after sermons on behalf of the Orphans and Widows' Fund, and on Quinquagesima Sunday for the general purposes of the Society, will be given in the report. The whole amount stands thus: £326 2 6 1/2. Amount to District and Parochial Branches. £326 2 6 1/2. Amount received by the Treasurers of the Society. 1137 19 11 1/2

Amount placed in the Provident and Savings' Bank by the Treasurer of the Trinity Church Travelling and Missionary Association. 135 0 0

Deduct the sum remitted from the District Branches to the Society's Treasurer. 11599 2 6; 115 16 10

Income of the Society and its District Associations for the year. £1483 5 8

In addition to which amount, it has to be stated, as on former occasions, that for local Church purposes, contemplated by the Society, the sum of £1092 8 9, has been contributed in different parts of the Diocese, and wholly appropriated by the contributors. This is only a part of what is given for Local Church purposes in the Diocese; but the Report can state only what is reported to the Secretary. This amount (it may be explained) is not classed with what is contributed to the Society, because of the second clause of the 8th Article of the general By-Laws which admits of only one half of what is subscribed being applied by the subscribers to any special object. But, these sums being given for objects which the Society designs to promote, it is considered they should be referred to, in the Annual Report.

Income of the Society and District Associations. £1483 5 8; Contributed for local Church purposes, and so limited by the Donors. 1092 8 9; Total for Church objects in the Diocese during the past year. £2575 14 5

INVESTMENTS.—During the year, an additional sum from the general fund of the Society, of £465 10 0, has been invested in Quebec and Montreal Bank Stock—making the whole sum now invested in those securities, for the general objects of the Society £1050 0 0. In the last year's report, at page 16, the sum of £700, was wrongly printed as £600.

A further sum of £225 0 0, has been invested in Montreal Bank Stock, and also £63 5 7, in the Provident & Savings' Bank. These amounts consisted of the collections made in the several Churches and Missionary Stations of the Diocese after Sermons preached in accordance with a standing rule of the Central Board, and by virtue of a circular letter issued by the Lord Bishop, together with a Life Subscription of £12 10 0, so applied by the Donor. The whole sum now invested, on behalf of Widows and Orphans, is £565 15 7.

The Nicolet Parochial Endowment Fund now amounts to £250 0 0, in Quebec Bank Stock, with a small additional sum in hand to the credit of the fund, of £3 19 6.

EDUCATION.—The subject of Education in Day and Sunday Schools has received attention during the past year. A Sub-Committee of the Board was appointed in October, to enquire into the state of education in the Diocese, and to suggest in what way the Society could (to use the words of the 3th Resolution of the last Annual Meeting) provide for the suitable education of the poorer members of the Church. As a preliminary measure, the Committee prepared a series of questions, which were transmitted to the Clergy of the Diocese by His Lordship the Bishop, to elicit from them the actual state of education in both day and Sunday schools in their respective localities; with the difficulties that existed in improving it, and to have the benefit of their opinion, how far additional or differently constituted schools were needed. The information received is, on the whole, not so full or definite as could have been desired; but still much that is valuable has been obtained, by means of which it is hoped that something may be done, conducive to the educational interests and the further religious instruction of the youth of the Diocese.

TRAVELLING MISSIONARIES.

In July last, the Rev. A. W. Mountain was appointed, by the Bishop, Travelling Missionary for the District of Quebec, and proceeded to take charge of the Quarantine Station at Grosse Isle. Besides performing the important ministerial duties which devolved on him at the island, he occasionally travelled to settlements in the vicinity, devoid of regular ministrations of the Church, where he officiated. His journal is in the office of the Society. He retired in October last, his services being otherwise required by the Bishop. In May, His Lordship appointed the Rev. Charles Forest, Travelling Missionary—who proceeded to Grosse Isle. Aid when we consider the scenes of misery that have been witnessed during this summer, we cannot but rejoice, that the Society has been privileged to supply a little help, by its faithful Missionary, to alleviate the sorrows of some of the afflicted, to tell of a Saviour's love, and direct the prayer of faith of many a dying stranger, and to perform the last sad rite of Christian burial, where, but for his presence, the dust must have been returned to the earth, without a solemn word to soothe the breast and raise the soul to God.

But the ministerial duties required at Grosse Isle exceeding altogether the power of any one Clergyman to fulfil, other Clergymen from the city and neighbourhood of Quebec have proceeded from time to time to take part in the onerous duties.

The District of Montreal has been, we regret to say, throughout the year, without a Travelling Missionary. But it is with much satisfaction we announce that there is a probability of the settlement, at no very distant day, of two Travelling Missionaries in that District. One of the congregations in Montreal has exemplarily charged itself with providing wholly for the second Missionary, to visit the numerous destitute parts of that section of the Diocese.

The LORD BISHOP OF MONTREAL proceeded to Montreal on Thursday last, to preside at the Meeting of the Central Board of the Incorporated Church Society; His Lordship went on to Coteau du Lac, where he held a Confirmation on Sunday last; he returned to town last Thursday.

The Rev. E. C. Parkin proceeded to Grosse Isle last Friday, to relieve the Rev. R. Lonsdell of the pastoral duties of the Quarantine Station. Mr. L. returned to town on Saturday morning, too indisposed to perform any public duties on Sunday; we are in hopes, however, that the means promptly applied will prevent his being subject to any serious illness.

The Rev. John Torrance, who, it will be recollected, spent some time in attendance upon the sick at Grosse Isle several weeks ago, has been laid up with fever since last week. The Rev. W. Chaderton continues seriously ill.

The Rev. C. L. E. Hansen enjoying at present a cessation from his ordinary scholastic duties, has tendered his services for aid in visiting the sick at the Marine and Emigrant Hospital, and has been in daily attendance there, in conjunction with the Rev. George Mackie, since last Friday.

We regret to say, the accounts received yesterday from Montreal, respecting the Rev. M. Willoughby's health, were not calculated to relieve anxiety.

DIOCESE OF TORONTO.

The Ven. the Archdeacon of Toronto has signified his intention of visiting the several parishes and missions in the Niagara District, and a series of appointments is published in The Church, commencing at Niagara on Wednesday the 25th of August, and closing at Grimsby on the 2nd of September. It is added that a list of similar appointments for the Home and Simcoe Districts, to be undertaken during the month of September, will be published shortly.

To the Editor of the Berean.

Sir,—It has pained me to observe that the steamer St. George is advertised for an excursion to Berthier on SUNDAY next! Surely, Sir, the proprietors of that boat cannot have prayerfully considered whether a season when the hand of God is laid so heavily upon this community, is the fittest for bidding open defiance to His commandments,—whether a period in which His just displeasure is expressed in the judgments now abroad in the land, is the safest for insulting His Divine authority! I were bad enough at all times, to despise His counsel and refuse His reproof; but to do so when poverty, disease, and death, are witnessing at almost all our doors to the guilt which deserves His chastisement, is surely an aggravation of rebellion on which may be justly expected an aggravated punishment. I hope, Sir, that my warmth is pardonable, and that both the public, and the proprietors of the St. George, instead of seeking their pleasure or their profit in the way proposed, will "REMEMBER TO KEEP HOLY THE SABBATH DAY." C.

Quebec, 13th July, 1847. [Without suffering ourselves to be carried to the remotest idea that any of our readers would be induced to be partakers in such a violation of God's command, we should think no urgency too great for us to use, in our endeavours to dissuade him from provoking God by so high-handed a contempt of His authority.—Ed.]

To CORRESPONDENTS.—Received R. V. R.;—R. D. C.;—W. D.;—T. B.; we commence sending to-day.

PAYMENTS RECEIVED.—Mrs. R. D. Cartwright, No. 166 to 217; Mrs. Lister, No. 157 to 208; Mrs. Rutledge, No. 165 to 216; Bateness de Longueuil, No. 157 to 208; Rev. A. T. Whitten, No. 157 to 208; Rev. E. W. Sewell, No. 157 to 208; Messrs. Geo. Drewry, No. 171 to 222; J. Rickaby, No. 105 to 156; H. W. Gibsons, No. 157 to 208;—Muir, No. 171 to 222.

Local and Political Intelligence.

FREDERICK DOUGLASS IN THE CAMBRIA.—The restrictions which, it will be remembered, were placed on this gentleman, on condition of his being "allowed," after paying his passage-money, to sail in the Cambria, were, it seems, not abated during the voyage. He reached home on the 4th ult., and, in a letter which he published in the Boston Liberator, on his arrival, he states that he was not only deprived of the privilege of eating in the saloon, but was also shut out from religious worship. There were two Sundays during the voyage, and in conformity with the religious ideas of the company, as well as of the British public, regular services were performed on board; from which he was excluded on account of the colour of his skin. On the other hand, "aside from this proscription," he concludes, "I was as well provided for as any other passenger. Indeed my apartments were much to be preferred to any which I saw on board. I was treated with the utmost politeness by every officer on board, and received every attention from the servants during the whole voyage."

NOVA SCOTIA.—The Lieut. Governor has issued a proclamation, dissolving the House of Assembly of Nova Scotia. Writs for calling a new Assembly have been issued, to be returnable on the 31st August.

The steamship Caledonia had 124 passengers, among whom T. A. Stayner, Esq., Deputy Postmaster General of Canada, wife, daughter, and three sons. Mr. Stayner arrived at Montreal on Tuesday last; Mrs. S. and family were at Boston, intending to proceed on a visit to Newfoundland.

PROVINCIAL PARLIAMENT.—It appears, from information given in answer to a question put by Mr. Baldwin, that about £20,000, have already been expended for the relief of Emigrants.—A bill to give increased power to the Trinity Church at Montreal has been allowed to pass the House of Assembly by a suspension of the rules, being urgently required for the purpose of preventing irregularities in the landing of passengers.—Mr. Wilson, the new member for London, took his seat in the House, on Wednesday of last week.—A motion of want of confidence in Mr. Papineau, the Commissioner of Crown Lands, has been negatived by 36 votes against 32.—The Montreal Courier describes as follows the leading features of the bills which had been brought in by the Receiver General for dividing the endowment of King's College University, Toronto:

- 1st. King's College to surrender its endowment.
2nd. King's College to receive its original Charter, making it a Church of England University, as Oxford or Cambridge is.
3rd. The endowment to be vested in five Trustees—one named by the Crown, and one by King's, Queen's, Victoria, and Regiopolis Colleges. The Trustees to be an incorporated body.
4th. The present endowment is about £10,000 per annum, but it may be assumed will increase to £15,000 per annum. Of the £10,000 a year, £7,500 is to be applied for University purposes, in the manner following:
King's, together with the College Building and College Grounds, £3000
Queen's (Presbyterian) 1500
Victoria (Methodist) 1500
Regiopolis (Roman Catholic), 1500
£7500

The remaining £2500 will give £125 a year to Grammar Schools. They have already £100 a year from the Consolidated Revenue, so that each School will at once have £225 per annum. Besides, instead of the present unproductive School Lands, the Government will, according to their promise made in 1835, give a similar number of acres of the best available lands of the Crown. This will, in a very short time, generate a fund of £4000 or £5000 per