

good of the savings-banks, it ought to be remembered, that the abuses complained of, form no just grounds of exception to friendly societies conducted on better principles; and that the savings-banks cannot accomplish the same benefits, or in an equal degree. Their character and use is widely different from those of friendly societies. The hitherto tradesman, the domestic servant, the bailiff or overseer of a farm, and others in similar circumstances, may find in the banks, a safe and profitable repository for their savings; but the labourer, especially if a married man, has no inclination to lay up the small sums he subscribes to a friendly society; and those sums, if deposited at the banks would, in few cases, meet his necessities in sickness and old age. A long illness would exhaust his deposits, and oblige him to throw himself on his friends or the parish, for a maintenance; but the friendly societies are, strictly, insurance companies: and if their funds be regulated by a just rate of insurance, without which, it is granted, no friendly society deserves support—and if they be wisely and properly managed, no institution is better calculated to afford the poor a comfortable and certain independency.

From The Pulpit.

LORD LITTLETON.

A very instructive and affecting account of the last hours of this great man, has been given by Dr. Johnstone, of Kidderminster, his physician. "On Sunday evening," says the Doctor, "the symptoms of his Lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his Lordship believed himself to be a dying man. From this time he suffered by restlessness rather than pain, and though his nerves were much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His Lordship's bilious and hepatic complaints seemed alone not equal to the mournful event—his long want of sleep, whether from the irritation of his bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and very sufficiently for his death. Though he wished his approaching dissolution not to be lingered, yet he waited for it with resignation. He said, 'It is a folly keeping me in misery now to attempt to prolong life; yet he was easily persuaded for the satisfaction of others to do or to take any thing thought proper for him. On Saturday he had been remarkable better, and we were not without some hopes of his recovery. On Sunday, about eleven in the forenoon, his Lordship sent for me, and said, he felt a great hurry, and wished some conversation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodness had so long flowed as from a copious stream: 'Doctor,' said he, 'you shall be my confessor. When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion; I saw difficulties which staggered me, but I kept my mind open to conviction: the evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer in the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned, but I have repented, and never indulged my vicious habits. In politics and in public life, I have made the good of the public the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured in private life to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.' At another time he said, 'I must leave my soul in the same state it was before this illness. I find this a very inconvenient time for solicitude about any thing.' On the evening when symptoms of death came on him, he said, 'I shall die, but it will not be your fault.' When Lord and Lady Valencia came to see his Lordship, he gave them, his solemn benediction, and said 'Be good, be virtuous, my Lord; you must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning a facid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very little uneasiness, until Tuesday morning, when he breathed his last."

LITERATURE.

From the Montreal Gazette of June 23.

M'GILL COLLEGE.

In consequence of a notification having been published, that this College would be opened, and that formal possession of the estate of Burnside, upon which it was established, would take place on Wednesday; a very numerous assemblage of the Inhabitants of this City, were present at what we consider to be one of the most interesting ceremonies, lately witnessed in this part of the Province.

A large room in the house, which has been for some time existing on the estate, having been fitted up, it was soon after one o'clock filled by the numerous and respectable individuals who had assembled to witness the ceremony.

The Right Reverend the Lord Bishop of the Diocese, attended by the Rev. G. J. Mountain, D. D.; the Rev. J. L. Mills, D. D.; the Rev. B. B. Stevens, A. M.; the Rev. A. Norman; and the Rev. A. F. Atkinson of Montreal; the Rev. James Reid of St. Armand; the Rev. W. Abbott of St. Andrews; the Rev. J. Abbott of Yamaska; the Rev. I. Braithwaite, A. B. of Chambly; and the Rev. H. Esom, and E. Black, of the Kirk of Scotland in Montreal; having entered the Hall, the business of the day was soon after proceeded upon.

The Royal Charter incorporating the Governors and Professors of the University being placed upon the table, His Lordship the Bishop of Quebec rose and addressed the assembled body. His Lordship begged to observe that the bequest which had been made in favor of this College by the late Hon. James McGill, consisted of the valuable estate of Burnside, comprising the building in which they were then assembled, and the garden and grounds adjoining; together with the sum of £10,000, in furtherance of his benevolent intention. This liberal bequest was made in 1811, (two years previous to the death of Mr. McGill,) in trust to a corporation called the Royal Institution, which was contemplated by an Act passed in 1811. This Institution was to transfer the bequest, when a College, in pursuance of his views, was established, and bearing his name. To this most benevolent legacy, he could not help referring as characteristic of its liberal donor, with whom he had the honor of an acquaintance, and as furnishing an example which he hoped to see more frequently followed in the Province. The Royal Institution was incorporated in 1818; and through their instrumentality, this College was in pursuance of the will of Mr. McGill incorporated in 1821, by a charter which would be read to them. Under that charter, the Governors of the College were—the Governor and Lieutenant-Governor of Lower-Canada, the Lieutenant-Governor of Upper-Canada, the Chief Justices of Montreal and Upper-Canada, the Lord Bishop of Quebec, and the Principal of the College. It would be needless for him to refer to the detentions and obstacles, which had hitherto prevented the College from going into operation; it was known that they arose from the residuary legatees under the will of Mr. McGill disputing the legality of the bequest, and carrying his opposition through all the Courts of the Province. His Majesty in his Privy Council had finally given the decision in favor of the Institution, whose duty it had become to prosecute for the recovery of this bequest. The suit in relation to the money bequeathed to the College was still before the Council; but he was happy to say that that unfortunate dispute would soon be terminated, as it was understood the residuary legatees intended to withdraw all further opposition. It was the intention of the Royal Institution to transfer to the Governors of the College the property of Burnside, and on the part of the Governors, he was authorized to say that they were willing to accept of it. A majority of them were now present, or consenting; for he was charged with the consent of the Governor of this, and the Lieutenant-Governor of the adjoining Province,—both of whom had expressed a desire to attend on the present occasion; and it was known that there was now no Chief Justice in Upper-Canada. On the part of the majority, he accepted from the Royal Institution, the Charter which the Secretary of that body would read.

The Rev. Dr. Mills, Secretary to the Royal Institution for the advancement of Learning, then read at length the Charter of the College.

The Venerable Archdeacon Mountain then rose, and stated that as the individual named to fill the honorable office of Principal to the new College, it became his duty now to say a few words. He could not express his sense of his own unworthiness for such a distinguished office, and he firmly hoped that he would be succeeded by a long line of eminent and learned Principals. He had it in charge for his colleagues, to state their anxiety to put the College into immediate operation; and he might urge as a proof of their wish, that they had not been idle in this respect. With the assistance of the Honourable Mr. Cochran, then present, they had been engaged in preparing and modelling a Constitution, and Rules for the Government of the Institution. Although it was not necessary to detail at present their precise nature, yet he could take upon himself to state that they were liberal in every sense of the word, imposing no test upon Professors or Students. In thus applying the term liberal he wished it distinctly to be understood, that he was not conveying the charge of illiberality against those noble and venerable Institutions of the Mother Country, in which a test was properly exacted of conformity to the National Religion,—but there were local circumstances which required local adaptation; and according both to the terms of the will and the provisions of the Royal Charter, all offices whatever in McGill College were left freely open either to Protestants or Roman Catholics; and Students of all denominations would be permitted to attend. He deemed it necessary for him to explain how the present Professors happened all to be members of the Church of England. When found necessary to name Professors in virtue of the Charter of the College, his late father, the Bishop of the Diocese, had submitted several names to

His Excellency the Earl of Dalhousie for these offices, among which, those of the Rev. Archdeacon Strachan and the Rev. Dr. Harkness, having been proposed as eligible, either one or the other to the same Professorship, His Excellency, whether swayed by a feeling of delicacy, and desira to avoid the appearance of partiality, on account of his being himself a member of the Church of Scotland, or from whatever cause,—decided in favor of the former gentleman. This circumstance was mentioned in proof that the original as well as the present intention of the Government was in all respects to shew due respect to the intentions of the will of Mr. McGill, and the terms of the Charter. It had been deemed necessary to declare for the present that the Professors should be graduates of some British University; but that a preference should hereafter be shown to those who had graduated within its walls. The Governors would feel it to be their duty under all discouraging obstacles to push on the great undertaking; and never to cease in their exertions for its prosperity. They hoped they would meet with general support; and they trusted with confidence that they would be assisted by all, when the very liberal terms of the Will and Charter were considered. It would be necessary for them to make a strong and powerful appeal to the Mother Country; and they also expected great pecuniary assistance from those resident near the establishment, and more directly interested in its prosperity. They would as soon as possible establish a system of collegiate education, and there was a predisposition to engraft upon the College the well known and respectable Medical Institution now in existence in the city. The door of the building was at length open, and it was the duty of all to proceed with vigor. They might at first complain of a great want of means for such an Institution,—for it required much to place it on a respectable footing; but while they thus looked forward with confidence, they should not be unmindful of the Province was highly indebted to the very liberal disposition of Mr. McGill, who had set such a praiseworthy example to his fellow-citizens, whose duty it now became generally to aid his work and follow up his munificent views. The Archdeacon concluded his address by expressing his conviction that all who were present felt alike the dependence of every human undertaking for its success, upon the blessing of Divine Providence, and would therefore be unanimously ready to join in the religious services, with which it was proposed to conclude the business of the day; and in which he accordingly proceeded.

DIVINITY.

From the Rev. Dr. Wilson's Lectures on Christianity.

LOVE TO THE BIBLE.

"Let me for one moment observe, that it was the LOVE OF CHRISTIANS TO THE BIBLE, which has furnished the accumulated testimony which we possess. Can we fail, then, to admire that care of Divine Providence, which made the spontaneous dictate of the Christian's gratitude for redemption, the means of pouring down upon us a stream of proofs of the record by which it was conveyed? Had the cold and theoretical Christianity which now prevails, been all that the first converts knew, our religion would have expired at its birth. It was the holy ardour of love—it was the emotions of gratitude for the discoveries made in the authentic Scriptures—it was the astonishment excited by the mysteries of redemption, by the agony of the cross, the glory of the resurrection, the consolation of the Divine Comforter—it was the light and grace shed upon the miseries of mind by the Sun of Righteousness, which made the Bible what it was to the first Christians. This fixed it in their hearts, entwined it round their first principles of action, and connected it with their habitual language and doctrine. And it is to this we owe, under God, the copious testimonies on which our faith now rests. Let, then, the detail of these testimonies, bring us back to that simplicity of love from which they flowed. Let us delight in our Bibles. Let the discovery of our lost estate, and the proffers of exuberant grace in the sacrifice of Christ, which are there made to us, move and bear away our hearts."

HOW TO RECEIVE CHRISTIANITY.

"To admit speculatively, coldly, the authenticity of the Gospel, is nothing—I want your hearts—the penitence and faith which the Gospel demands—the subjection of a ruined and fallen creature to the sacrifice of the Son of God.

"It is in this docile and practical temper of mind, that the evidences of Christianity are to be studied. Upon the mere scholar, the mere disputer of this world, truth falls weak and inefficacious, even if it be theoretically admitted. The humble and practical student alone pleases God, and understands fully the force of the Divine argument. He may not be able to reason with the gainsayer. He may not be skilled in human learning. He may not be competent to follow me in all the external testimo-