

cannot converse, which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour; as they that carry the spices from Arabia are refreshed with the smell of them in their journey, and some observe, that it keeps up their strength, and frees them from fainting.—*Abp. Leighton.*

# The Berean.

QUEBEC, THURSDAY, JULY 16, 1846.

We cut the following from "The Islander"—Charlotte Town, Prince Edward's Island:—  
"At an ordination held in the city of St. John, N. B., on Trinity Sunday last, by the Bishop of Fredericton, Mr. Boyer, of Charlottetown, and Mr. Bartholomew, of Douglas, in that Province, both Catechists in the service of the Colonial Church Society, were admitted by his Lordship to the holy office of Deacon.

"Those who wish well to the cause of Evangelical truth, will be glad to learn that the Colonial Church Society has thus obtained the sanction of the Bishop of New Brunswick. From this auspicious circumstance it is to be hoped that a brighter day is about to dawn upon the Church in these Colonies, and that the obstacles which have retarded its extension hitherto, will shortly disappear before the exhibition of similar instances of enlightened and prudent zeal.

"We heartily desire the prosperity of this excellent Institution, from which this Island has already derived so much benefit, and we warmly commend its interests to the grateful and benevolent consideration of the true friends of the Church in this community."

The paragraph seems to be penned with reference to the experience which has been had, of the value of those labours in which one of the newly ordained Deacons was formerly engaged in that island (see our last number but one). We have from time to time noticed the Colonial Church Society in our columns—see our number of June the 15th—and we must express the satisfaction which we feel, in common with "The Islander," at the opening of a door of usefulness to that Society under the auspices of the Bishop of Fredericton, whose sentiments have perhaps been thought by many to preclude the prospect of his encouraging its labours. Nor do we conceive that the admission of the two Deacons to missionary charges in his Diocese does indicate agreement on the part of His Lordship with the religious sentiments of those who are the supporters and the managers of that particular Society, any further than as minds of uncorrupt honesty necessarily agree upon the grand features of our Reformed Church, defined in her authorized formularies. Thus much we think to be fairly inferred from the transaction that, so far as the Bishop of Fredericton from viewing the agents of the Colonial Church Society with suspicion or dislike, that on the contrary he places confidence in the selection made by its managers, and willingly sees its Missionaries occupying, in his Diocese, fields of labour, which otherwise would remain uncultivated.

We believe, an opinion has been entertained that it would not be consistent to encourage the labours of the Colonial Church Society in a Diocese where the older Society for the Propagation of the Gospel is already maintaining its Missionaries. Some plausibility attended this opinion, as long as the venerable Society gave its superintending agents—the Bishops in the Colonies—freedom to draw upon its funds for the stipends of as many Missionaries as could be obtained and there were openings for. But that, we know, has ceased. The resources of the Society for the Propagation of the Gospel have become insufficient for the increase—probably for the maintenance even—of the present number of its Missionaries in these older Dioceses, while new fields of labour are opening on all sides, and both labourers and means for their support are wanting. The question now is, whether a Colonial Bishop is warranted in declining the services of the younger Society in providing unobjectionable men, and maintenance for them, to supply the urgent wants. Messrs. Bartholomew and Boyer seem to have been found worthy, after being subjected to the apostolical rule "and let these also first be proved" (1 Tim. iii. 10) through the searching process of practical service in the office of Catechists.

The satisfaction derived from this occurrence is not a little heightened by the painful accounts which are received from one part of the Diocese of Fredericton, where the peace of a parish has been disturbed by the introduction of novelties. The parish of Miramichi has been thrown into alarm through certain proceedings—not of the Rector, but of some visiting Missionary—occasioning public meetings, remonstrances, protests, &c., hostile, we may at once say, to the present prosperity of the Church in that quarter, though we are not yet furnished with the means of forming an opinion upon the merits of the question. Now we take pleasure in viewing the introduction, into any Diocese, of a class of Clergymen selected with special regard to their attachment to our Church in her Protestant character, and in the simplicity of her usages—men who will be so far from selecting in the choice of books and tracts for circulation as to reject what militates against those distinguishing features of her constitution and practice. And we will most fervently pray that the labours of the Colonial Church Society may ever be carried on with that watchfulness over the character of its agents which, instead of interfering with the authority of the Diocesan, is likely to strengthen his hands towards the maintenance of purity; and which, by allowing a regulated influence to the popular element of a Committee constituted by a voluntary Society, obviates the danger of such alarms as have lately been convulsing the parish of Miramichi.

THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, met on the 23rd of last month, at New York. Our readers must not understand by it the great body of supporters, but the limited body of Directors who meet once a year, while two Committees separately, one for Domestic, and one for Foreign Missions, meet, as the business may require, frequently during the course of the year. Reports of the two Committees were read, and the following measure was adopted with reference to Domestic Missions.

"The principal change demanded in the Domestic department, was the restoration of the power of appointing Missionaries to the Committee. This was the original plan. It was taken out of their hands, or rather, we believe, it was surrendered at their own suggestion to the Bishops, out of a very sincere but extreme degree of deference to Episcopal authority. The Committee and other members of the Board, have been fully convinced of their error, by the trying experience of recent years, and we rejoice to be able to say, that the Bishops have shown as much magnanimity in restoring this power to the Committee, as the Committee did in resigning it to them.

"This measure which was urged by the Committee, and sanctioned by the Special Committee, was adopted, we believe, unanimously by the Board. The responsibility now rests on the Domestic Committee, for appointing or retaining only such missionaries as are found or believed to be efficient in their efforts, judicious in their policy, and unexceptionable in their doctrines. We hope they will exercise their power prudently, but firmly; and they need not fear that they will be left with an empty treasury."—*Ep. Recorder.*

It was also resolved to revive the system of employing Agents to visit the different parishes for the purpose of giving information and appealing to the liberality of Church-members with a view to the increase of funds. That mode of proceeding had for some years been discontinued, and it had been thought that the exertions of the parochial Clergy would draw forth supplies in as full a measure as could be obtained through the special agency now called into action again. The result has not verified the expectation.

The experience gained in both these respects is well worth the attention of all who watch narrowly the working of various measures intended for the promotion of religious objects in the Church.

We shall direct some attention to the proceedings bearing upon Foreign Missions, in our next number.

GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. STATES.—This Institution continues to cause great anxiety to the friends of doctrinal truth and soundness of discipline. It professes to be a general seminary for the Church, but seems to be made to subvert mainly the purposes of a party in the Church, which has local advantages enabling it to promote its own ends and defeat the endeavours made by others towards the removal of abuses. One of these is the official connection of Dr. B. T. Onderdonk, the suspended Bishop of New York, with the Seminary, in which he holds the office of Professor of the nature, ministry, and polity of the Church. Ordinary people look for granted that an individual suspended from the office of a bishop and from the ministry of the Church by the majority of votes in the canonically constituted Court of Bishops would of course be removed or at least suspended from the office of Professor in the Seminary; such, however, has not been the case. Dr. Onderdonk has decently obtained, inasmuch as he is acting in his professional capacity since his suspension, but it has recently been discovered that certain students of the Seminary attended him for instruction at his residence. The plain-spoken presiding Bishop, Dr. Philander Chase, of Illinois, published a letter, strongly condemning the Faculty of the institution for permitting such an impropriety; the Faculty on their part say they have no power to interfere, as long as the Trustees continue the incumbent in possession of the office. At the meeting of Trustees held last month at New York, lengthened debates took place, which resulted in the adoption of a resolution offered by Bishop Potter of Pennsylvania, after Bishop Doane of New Jersey had observed that "he was authorized to state informally that if the Board would adopt that resolution, Dr. Onderdonk would not either directly or indirectly undertake to discharge the duties of the professorship before the next Annual Meeting of the Trustees." The following is the resolution: "That the present acting Professors of the General Theological Seminary be requested to provide for the instruction of the students, so far as they can, in such studies as appertain to the vacant or unoccupied professorships in the Seminary."

THE EDITOR OF THE RECORD NEWSPAPER.—From the number dated 6th of June last.—"As some foolish rumours have again reached us in relation to the Editorship of this Journal, (which seem to be set on foot by the Tractarians, we believe, every four or five years,) we think it well to repeat, that the Editor of this paper is a Graduate of Oxford; and that no individual connected, in any way, with the management of the paper, is other than an attached member of our apostolical Church."

### RELIGIOUS ANNIVERSARIES.

THE PROTESTANT ASSOCIATION held its Anniversary in London on the 13th of May, J. P. Plumtree, M. P., in the Chair. Income £1157. 0. 8, Expenditure £1045. 17. 10. Distribution of Tracts 1,000,000; of books 7000 volumes. The Rev. Canon Stowell, in an animated speech of some length, adverted to the fact that while, on the one side of the Irish Channel, the Church of England was almost daily losing some of her members and some of her Ministers to the Church of Rome, on the other side of the same Channel Rome was losing her members to the same Church established in Ireland. "He could account for it in no other way than this, that the Church of Ireland still maintained her Protestant tone and character, while the Church of England had lost it. In England they had been told from high places, that they ought not to introduce controverted points into their sermons from their pulpits—that they ought to make no allusion to the errors of the Church of Rome, because it was out of place in these days of liberalism and expediency. He would ask for no more than that the bishops of the Church would enjoy, that at least once in each year the beautiful Homilies of the Church should be preached throughout every diocese in England. If that were done, the danger would be greatly lessened. He liked the rough-spoken, true-hearted Saxon of the Homilies, a thousand times better than the silken phrases and mock liberalism of the present day. Why not call things by their proper names? Another reason was, that in the Church of Ireland Tractarianism was unknown. The Bishop of Cashel was reported to have said, and he believed the report, because that bishop was a fine, honest-hearted, plain-speaking man; he was reported to have said, 'We don't want the seeming thing in Ireland, we have the real thing here.' He

believed that Tractarianism had really been able to make little or no progress in Ireland, and therefore all the converts in that country had been from Rome to the true faith, as it existed in the Irish Church, and God be blessed those converts had been numerous. Was not that encouragement for them to keep their people Protestant in principle and in heart, by teaching the true principles of the Bible in every school, and in every church in the kingdom?"

THE IRISH SOCIETY IN LONDON held its Annual Meeting on the 14th of May, the Earl of Galway in the Chair. The Society's work in collecting funds had resulted in an increase of £586, which enabled it to remit £3,550. to the Irish Society in Dublin for general purposes, and £32. towards a fund for employing colporteurs in various parts of the country, with a view to the dissemination of the Scriptures in the Irish language. The schools in connexion with the Society, and in which the same language was the medium of instruction, were 699, containing 16,274 pupils; 10,264 of these were adults, 325 being above fifty years old. The hostility of the Roman priesthood to scriptural education had been evidenced in many ways; but of the readiness of the people to benefit by the labours of the Society's agents, and be friendly to them, if they could do it with safety, there were striking proofs in the number of scholars and in various particular occurrences. In the Dingle district, where Protestant missionary labours had been so successful, one of the converts, fatigued with a journey, asked for a little water at a cottage by the roadside, and was refused, but some milk was freely given instead; the reason was, that the priest's curse was on any one who gave that man even a drop of water, but the priest did not mention milk. Another convert, to whom the Roman Catholics were ordered not to speak, asked his neighbour to lend him his plough, and could get no answer at all! but the man turned to the plough, addressing it as we might read in fables, and said, "Plough, if you like to match off to my neighbour's to-morrow morning, and come back again at night, you may."

THE TRINITARIAN BIBLE SOCIETY held its Annual Meeting on the 21st of May, John Labouchere Esq., in the Chair. This Society having been formed, fifteen years ago, on account of objections which were made to the British and Foreign Bible Society and which seemed to some of its members to require an institution for similar purposes with a test which should define the views of its members on the doctrine of the Trinity, the Chairman took the opportunity of opening this meeting for introducing the following remarks: "If he had conceived that the Committee of this Society were influenced by any spirit of hostility or rivalry to the British and Foreign Bible Society, he should not have been present on this occasion, nor should he have continued to hold the situation which he had been honoured since the establishment of the Society. But regarding this Institution as a powerful auxiliary in the great and important work of circulating the word of God, and conceiving that its operations were based upon more scriptural principles than the British and Foreign Bible Society, he had given it his cordial support. At the same time he felt bound to say, that the British and Foreign Bible Society had proved such a blessing to the world at large that he did not feel justified in altogether withdrawing his countenance from it."

Notwithstanding the conciliating spirit manifested by the Chairman, several of the speakers indulged in strictures upon the British & Foreign Bible Society. In blaming that institution for having no test of membership that would exclude Socinians, those speakers forgot the painful experience which the Trinitarian Bible Society had in its earliest history when, after having effected an apparent separation from Anti-Trinitarians, it found itself in the embrace of Irvingism which scrupled not to adopt the Trinitarian test, and yet was as likely to exert a dangerous influence in the one institution as, by any possibility, Socinianism could be supposed to do in the other.

The Society's income during the year has been £2,128 19s. 1d. which is a diminution of £323.

THE FOREIGN AID SOCIETY held its Anniversary on the 19th of May, the Marquis of Cholmondeley in the Chair. The Society's object is to give assistance to the French and Genevese Protestants in their endeavours to promote the spread of the great principles of the Reformation among the nations of the Continent. It had collected £3,798, which is more than a thousand pounds above the amount of any previous year; and for the year just commenced, a lady had put down her name at the head of the subscription-list for the sum of £1000. Two Bishops and several other dignitaries of the Church were among the subscribers. J. C. Colquhoun, Esq., M. P., having adverted to the change which was passing in France, from infidelity and indifference to a desire after religious information, stated that it was not surprising to hear of large audiences listening to the eloquent and ingenious discourses of distinguished preachers in the French metropolitan cathedral; but it was not eloquent discourses, gorgeous vestments, stained glass, gothic aisles that would satisfy the mind inquiring after truth. A poor hand-loom weaver at Cambray was induced to enter one of the Protestant places of worship. He saw there none of the grandeur of his own churches—there was no music, no incense, no splendid architecture: all was plain and simple; but there was that which struck his mind more forcibly than all he had ever heard in the Gothic aisles he had been accustomed to visit; that was the truth of the Gospel, the message of eternal peace, expressed in plain words by the pastor with that earnestness which arises from conviction. He became a convert to the truth, and brought others like himself to join that congregation. And this was only a type of what was going on in other parts of France.

PROTESTANT RELIGIOUS SOCIETIES IN FRANCE.—The following, from the correspondent of the London Record, affords satisfactory information upon the zeal for the maintenance and diffusion of a pure faith which has sprung among those Protestants on the Continent who the Foreign Aid Society seek to aid in their labours. "The attendance of pastors and friends of the religious societies from various parts of France and other countries was greater this year than on any former occasion, and the devotional services and public meetings seemed to be imbued with a solemn tone of feeling in harmony with their object. The annual receipts of the various societies exhibit a growing interest in the cause; they were as follows:—

Evangelical Society: £231,077  
Society of Foreign Missions: 104,173  
Society for Primary Instruction: 50,500  
French and Foreign Bible Society: 46,034  
Protestant Bible Society: 32,870  
Society of General Protestant Interests: 31,075  
Tract Society: 29,082  
The amount of Bibles and New Testaments

circulated by the French and Foreign Bible Society during the last year was 4299 Bibles, 21,012 New Testaments, that of the Protestant Bible Society 2840 Bibles, 4635 New Testaments.—The issue of tracts from the Tract Society has amounted to 610,000, being an increase of one-fifth on the previous year."

THE ADDITIONAL CURATES' SOCIETY held its Annual Meeting in London on the 25th May, His Grace the Archbishop of Canterbury in the Chair. His income during the year has been £15,510 6s. 5d., and the grants which it made during the past year were 250 in number. Various particulars were given of the rapid increase of population, and the insufficiency of the provision made for the religious wants of the inhabitants of large parishes, and the consequent need was set forth of increased exertions for the supply of the means of spiritual instruction in all the destitute parts of the country.

### ECCLESIASTICAL.

#### Diocese of Quebec.

The Rev. John Torrance having been appointed by the Lord Bishop to the charge of the Abingdon Mission, including Point Levi opposite to this city, and New Liverpool, requests letters and communications for him to be addressed to Quebec, where he will reside for the present, having undertaken the duty of the afternoon-service at the Cathedral during the absence of the Lord Bishop of Montreal on his tour of visitation. He has entered upon the duties of his Mission.

The Rev. J. Flanagan has removed from the Leeds Mission, being appointed to the charge of that at Malouche, lately held by the Rev. J. Torrance.

#### Diocese of Toronto.

On Wednesday the 1st instant, the corner stone of a new Church, to be called "The Church of the Holy Trinity," was laid in the City of Toronto by the Lord Bishop of the Diocese, in the midst of a numerous assemblage. This is the edifice that will owe its existence to the munificence of an unknown individual, who placed Five Thousand Pounds in the hands of the Bishop of Ripon, for the erection of a Free Church in the Diocese of Toronto.

DIOCESE OF NOVA SCOTIA.—The corner stone of a new church-building, on a different site from that of the old one, now taken down, was laid at Amherst, on the 23d of last month, with prayer, and with addresses from the Rev. George Townsend, Rector, and Chief Justice Halliburton, by whom the stone was laid. His Honour made a happy allusion to the circumstance of his having passed the site, just 52 years since, as Captain of a Company of soldiers, when the place, which is now a cultivated and beautiful country, was a wilderness, and expressed his pleasure in being permitted to participate in solemnities of this character.

#### To the Editor of the Berean.

SIR,—It has happened to me, sometimes, to read a notice (from one, whose opinions commanded much respect,) of an author scarcely at all known before; conceived in such terms, as led me to desire the possession of the book; but alas! I have found in it, together with some of the promised excellences, a sad mixture of very different qualities: in particular, such offences against delicacy, as have made me wonder how so indiscriminate an eulogium could have been uttered. On reflection, the only conjecture at all satisfactory, which I could offer, was, that the writer spoke from memory; and described his former impressions of the book; impressions formed, possibly, when his judgment was immature; and his taste by no means so correct; as at the time of writing; so that, strictly speaking, it was not he, but his former self; a person 20 or 30 years younger, who really furnished the too flattering descriptions.

I will now tell you honestly, that these thoughts have been suggested by an article in p. 4 of the Berean, April 2, on Samuel Richardson. In some other articles of this kind, I have noticed with satisfaction some hint of a cautionary or instructive (I mean strictly didactic) kind. But in this article, I look in vain for it. And yet, in speaking of one, whose chief writings were of that class which is so attractive to the young, especially it would seem to be peculiarly desirable; not to say, necessary. What I am afraid of is, lest some ardent minds, learning that one of these works "was received with a burst of applause," that another "obtained the most brilliant success," and a third "met with very general admiration," should be induced either to purchase them at once, on the strength of such apparent recommendation; or at least, procure the loan of them from some youthful acquaintance, or from a circulating library. Now, though I do not deny that Richardson intended to serve the cause of virtue; yet from the recollections I have of two of those referred to ("Clarissa," "I do not know") I apprehend the general effect upon the reader, unless he have a thoroughly disciplined mind, would not be good; such, I mean, as a Berean would be satisfied to leave.

It seems not out of place here, to refer to the opinion of the late Rev. Samuel Crowther, on this point. Such was his view of these works, Bishop Wilson states in his funeral sermon, that, though a descendant of the author, he used to tell his friends that he had never read them.

Excuse me, if I have attached too much importance to this subject, or have dilated too much upon it, and believe me,

J. R. S. L.

7th July, 1846.

[The contributor to whom we are indebted for the sketch referred to by our Correspondent, proposed to himself, we conclude, to show why the Committee of Arts had unanimously recommended to honour Richardson's memory by a statue in the new Houses of Parliament. He does not give his own impressions, but simply states the historical fact that the works of that writer were received by the public with that uncommon favour described in the above quotations. It seems to us that he considered the "hints of a cautionary kind" which had been interspersed in the series of Historical Sketches to be sufficient; and that they need not be repeated on every single occasion where their application was required. We are, however, well pleased to have our Friend's communication from the other side of the Atlantic, for its value in itself, and also as it evinces the interest he takes in our labours, and the general approbation which he gives to them: "We feel," he says, "that it was not our Friend C. S. J.'s intention, any more than ours, to recommend Richardson's works; and as to their attractiveness for youth at the present day, we feel easy about that, from the faint recollection we have of our own unsuccessful attempts at reading one or two of them, many years ago—even before we took a BEREAN view of the tendency of

ordinary literature—and the very clear recollection we have of a somewhat rough criticism pronounced upon them by Dr. Johnson: "Why, Sir, if you were to read Richardson for the story; your impatience would be so much fretted that you would hang yourself. You must read them for the sentiment." But as regards the sentiment, so far as we recollect any thing about it, we are entirely of our Correspondent's mind, that it cannot stand the test of investigation by the light of Scripture; and it is no loss that, while the name of the author lives, as of a man who acquired celebrity by 'genius of a very peculiar kind, his works are going into oblivion.—*ERRON.]*

#### To the Editor of the Berean.

REV. & MUCH ESTEEMED SIR, Having occasion to write to Quebec, I take advantage of the opportunity, which does not often occur to me, to address a few lines to you in explanation of my former letter. [See Berean of April 30.] When I said zealous Romanists were excusable in seeking to bring up orphan children of Protestants in the religion which they themselves professed, I meant, with their views and notions if they were themselves sincere in believing that there is no salvation for man except in their own communion. Such, I believe, is frequently or commonly their policy and practice, and 'tis a pity that Protestants are not more emulous of their example.

I used the word in a qualified sense as in the sight of man—not in the sight of God. Perhaps I ought rather to have said it was natural for them to do so. I do not hold, as some do, that a man is no more accountable for the religion he professes than for the colour of his coat; but that every one will be proved responsible who rejects the religion of the Gospel and chooses a false one and acts up to it, however conscientiously. If a Society should be formed in Canada with similar views to that which I mentioned, I should be happy to contribute my mite. *CLERICUS.*

July 2nd, 1846.

[We did not attribute to our Correspondent any incorrect view respecting man's accountability for the opinions he embraces; our remarks were appended mainly in order to guard against his being misunderstood by others. We feel very much with him, what a pity it is that Protestants do not act out their pure principles by a more generally corresponding practice. But as to the Romanist, he is moved by his acts of charity not by an unmix'd desire for the rescue of a fellow-creature's soul, but by the selfish persuasion that he is purchasing to himself a step towards heaven, or an amount of release from the pains of purgatory. He is appealed to by the consideration of the merit which his charitable act has in the sight of God, and the claim for reward which accrues to him; the Protestant is required to perform the same act, and to depend upon the merits of Christ afterwards as entirely as before. And in the grand result, we find that in R. Catholic countries poor children, indeed the poor and the miserable generally, are neglected, mendicancy prevails, and the lower classes of the people are wretched every way—in comparison with the condition of the same classes, and provision for the orphan, the widow, the sick, and the needy in Protestant countries. So the good tree, after all, comes to be known by its fruit.—*ERRON.]*

#### (To the Editor of the Quebec Gazette.)

SIR,—The undersigned having striven to get the evil below adverted to removed by those whom he thought could do so, if they would, and having failed, now deems it his duty to place the matter before the public, through your valuable journal, hoping by this means to cause those whose duty it is to see that the Laws (both of God and man in this instance) be attended to.  
"The evil is this,—Permitting persons to place Stands or Tables at the entrance of our City Gates, or other exposed places, to sell sweetmeats, spruce beer, or strong if they please, it may be) ginger beer and cigars, on the Lord's Day." It may be many look upon this with indifference, but still that does not make it one whit the better; and I must say that it is a disgrace to a city like Quebec to have it said that so great an evil is winked at. Let me intreat those whom this may concern to do their duty, and then they will receive the thanks of many fathers and mothers, as well as many children, and I need scarcely add, of every minister of Jesus Christ. *A SABBATH SCHOOL TEACHER.*

Quebec, July 6th, 1846.

[We are glad to find the above crying evil brought to the notice of the public. To the places mentioned by the writer, we have to add Près-de-Ville (Champlain Street), and would entreat Magistrates and others who have to direct the services of the Police, to see to the abolition of the nuisance and profanation.—*ED. BEREAN.]*

LORD'S DAY PROFANATION.—It appears that on Sunday last, a meeting was held, professing to be of the citizens of St. Roch's Suburbs, Quebec, at which certain resolutions were passed having reference to the Conflagration at St. John's, N. F., and to the balance remaining in the hands of the Quebec Relief Committee. An intention was intimated, at the meeting held in the City Hall on Saturday last, to hold a meeting of the kind above stated, on the Sunday, on which the Rev. George Mackie at once signified the objection that it was not in accordance with the principles of members of Protestant Churches to devote any portion of that day to such a purpose. The objection was immediately met by a modification of the first intimation; notice only should be given on the Sunday, for a meeting to be held on some other day. That promise has been disregarded in the end. The meeting, then, was not of "the citizens of St. Roch's," but "of certain persons who pay no regard to the sacredness of the Lord's Day; convened by those who ought to know better."

MCGILL COLLEGE, MONTREAL.—Edmund Meredith, Esq., Queen's Counsel, graduate of Trinity College, Dublin, has been appointed, pro tem, Principal of this institution.

TO CORRESPONDENTS.—Received Cpt. R.; F. M.; J. D.; Not Un, to-morrow.

PAYMENTS RECEIVED.—From Rev. R. J. Macgeorge, No. 82 to 133; Rev. N. Guerout, No. 63 to 104; Messrs. John Kemp, No. 105 to 166; F. Mimeo, No. 105 to 166; G. Hall, No. 105 to 166.