

crucified Saviour, to be used for political purposes, and we fully agree with you in your respectful remonstrance that you "have been" condemned unjustly, having violated no law of your country: that you have been condemned in spite of the law of God, which absolves you: and that you have been condemned in the face of a unanimous decree of your classes, which pronounced you innocent. It is grievous to us to learn that since you resigned your parochial charges, you have been prevented by the secular arm from continuing to feed the flocks over which the Holy Ghost hath made you overseers, and that you are at present suffering under a persecution which could not have been looked for in any Protestant country in the middle of the nineteenth century; but we trust through the grace that has enabled you "to endure hardship as good soldiers" for the Gospel's sake, you will continue to preach the unsearchable riches of Christ, and whether you are scattered abroad on account of this persecution, or you remain in your native country to be subject to bonds and imprisonments, we will not cease to pray that the Lord may be your shield and buckler, and vouchsafe to you all, much of his gracious presence while you suffer for the cause of truth.

The above is found in an English paper with about fifty names of Clergymen annexed to it—expecting several hundred more to be added before it would be forwarded to the persecuted Ministers in the Canton de Vaud. For some account of their difficulties see our last volume, p. 180.]

Our Index and Title-Page are in a state of forwardness, and will be ready for delivery between this and our next day of publication.

The Berean.

QUEBEC, THURSDAY, APRIL 9, 1846.

It is with great satisfaction that we find ourselves led to advert to a branch of the Missionary work which is apt, to escape from the attention of the religious public in situations where the interesting people to whose benefit it has respect do not form a numerous part of the population. God's ancient people Israel do not frequently come under the personal observation of our readers in this Province; and yet the Church has provided that, in the solemn services which are to unite us as worshippers in God's house to-morrow, we should specially remember the Jews with the impressive prayer that God would "take from them all ignorance, hardness of heart, and contempt of his word, and so fetch them home to his flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ, our Lord."

Our readers have been informed that the Missionary Board of our Sister Church in the United States some time ago directed its attention to an effort for the conversion of the Jews, of whom it is calculated that there are about 50,000 in that Republic, one fourth of the whole residing in the City of New York. The Missionary appointed to this work, Rev. Isaac P. Labagh, has of late been engaged in endeavours towards raising the funds for erecting a place of worship specially devoted to services appropriate to this mission; and he has suggested that collections for the purpose should be taken up, in those congregations where it may seem good, on Good Friday. The Bishop of Virginia, to whom Mr. Labagh addressed a letter on the subject, has expressed his cordial good-will towards the object; and though we have no call to recommend the cause to our readers with a special view to the exercise of pecuniary liberality, we are not the less desirous of taking this favourable opportunity of stirring up their minds to fervour and lively sympathy, in the use of the last Collect appointed for Good Friday, so that while they suitably remember the various classes of men whose minds are hardened in unbelief, their "heart's desire and prayer" may be urgent that the time may hasten on when "all Israel shall be saved."

In looking over the proceedings of the Legislature, we have been particularly desirous of learning whether any measures are in contemplation for the revision of the School Bill now in force in this part of the Province, and which, we conclude, from the accounts which have reached us, is found to have anything but a favourable operation. Our investigation of the bill—materially aided by a friend whose communications were inserted—while in progress through the two branches of the Legislature, and since its passing into law, had led us to anticipate something not unlike the result now reported. (See Berean Vol. I. No. 48, 49, 52—Vol. II. pp. 62, 66, 74, 82.) We find the necessity of alterations in the School Bill for Upper Canada acknowledged by resolution of the House of Assembly, (on Tuesday, March 31st) and a bill to effect the same brought in by the Hon. the Attorney General West; but in last Friday's Quebec Gazette, we read that Ministers have declared that they will not propose any alteration of "the School Act" in this session—which we suppose has special reference to Canada East. If the information is correct, the prospects are dim for the redress of grievances such as we have heard of and are alluded to by a

Correspondent whose letter we now lay before our readers, after having been reluctantly compelled to postpone its insertion last week.

"My deliberate conclusion is that the Bill is both ineffective and unjust in its provisions. I have not arrived at this conviction hastily, nor upon mere abstract reasoning; on the contrary I have been desirous that it should have a fair trial; but I have been gradually led on by observations in my immediate neighbourhood and by communication with others situated like myself, to form a decided opinion upon the subject. I am thoroughly British in my feelings upon this matter; I have an innate repugnance to give up my money and to see my neighbours compelled to give up theirs, for a purpose neither profitable nor godly. Tax us—we will bear that, provided we are treated with fairness, and the general interests of the country are advanced; but, if first of all the weight is caused to rest unequally upon the different classes—if then a greater proportion and more advantages of the amount derived from the tax are given to one class than to another—and if by all that, no commensurate good is found to accrue to the people or country—we then feel that we are not called upon to sit quietly and permit all to pass unheeded. We should thus show ourselves unfit to share in our own government, and unfaithful to our trust. I for one will do my endeavour, by every constitutional means, to show myself faithful.

"If space would allow, I could produce some startling facts, but those for whom I write require them not; it would only be stating what they themselves experience: what then is to be done? I say petition! petition! and I strongly urge upon the clergy the wisdom of moving without delay in this matter. Call upon your people to come before the Legislature with an earnest and well supported prayer for redress. It is not beside your sacred functions, nor touching upon improperly: the education of the young of your flock you feel to be one great part of your holy work, and if you will state your grievances, I trust they will meet consideration and favour. I say this advisedly; with all the faults of the school act—and assuredly it has many—I believe that the intention was to confer a boon on the poor population; consequently, an exposure of error will be received with candour and with an inclination to rectify all mistakes—indeed we have reason to hope that there will be no opposition from those who would have most weight in the House upon such a subject.

"The act might work tolerably in Canada East, if those who are compelled to become Dissenters were treated with equality. Its operation, as regards them, is paralyzed by this want of fairness towards those who separate from the Commissioners (for there is scarcely a Parish where separation will not occur or where the Bill will not be so opposed as to become a nullity because the minority feel its injustice) and if petitions were sent in, detailing injuries and praying, amongst other things, that when a division takes place, each party shall have the amount of their own assessment—that the minority shall not be deprived, as is the case at present, of the assistance of the building fund to which they contribute—that they shall not be turned out of any School houses which they may occupy—and that power be given to the Commissioners and Trustees, at their discretion, to raise the School fees where the higher branches of education are taught—I think that something might be done, and a little more satisfaction produced.

"I willingly admit that it would be better if all could and would work together without division—but how is it to be effected under the present School Act? The majority in far the greater number of Parishes in this part of the Province are Roman Catholics; consequently the majority of the Commissioners are of that creed, with oftentimes the Priest at their head—these Commissioners are almost absolute in the Schools—they guide—control—dictate—their Books are introduced—their practices enforced—their prejudices obeyed. Now what true-hearted Protestant can submit to this? who will subject their children to such influence?"

We have all along been disposed to acknowledge, as the redeeming quality in the very defective legislation of our Parliament in the matter of public education, the clause which professes to give Dissenters their share of the public money and let them establish their own schools. If, however, the Act takes away with the right (the stronger and more practised hand that which the left holds out as a very liberal boon, we must confess that we do not find the Dissenters' position any better than if no profession of relief to him were contained in the document. Our Correspondent would do well to state facts; for though he may assume that those upon whose immediate attention he wishes to press the matter are acquainted with them, large numbers of others interested in the success of a Petition to the Legislature require to be explicitly informed on the subject; and as we are willing, with him, to give our Legislators credit for willingness to hear representations, it may be as well that they should be made upon distinctly specified grounds of dissatisfaction.

THE LIVERPOOL CONFERENCE.—We have for some time felt reluctant to take up the subject of the Evangelical Alliance proposed for the advancement of Union among Christians who love their Master in sincerity and can admit of differences in minor points, when the essentials of the truth as it is in Jesus are believed and propagated. Provisional Committees have been formed and have been sitting in various large cities in the mother-country—gratifying increase of strength has seemed to be gained by the accession of members from different religious denominations—good-will towards the object in view has been manifested by many who have not seen their way clear to connect themselves with the measures in progress. But in the midst of all this, difficulties not thought of at first have presented themselves—or (the

magnitudo of others which did present themselves on the outset has come to be more accurately measured. Many Clergymen of the Church of England, of whose evangelical sentiments and ardent desire for Christian union there is no doubt, have not thought the measures in progress to hold out such prospects as to encourage their participation in them. Considerable disgust has arisen from the appearance of a "Christian Penny Magazine" edited by Dr. Campbell, under the express sanction of the Congregational Union of England and Wales, and which, in its very first number, inserts an article under the heading "Why I dare not conform to the Church of England" in which the perversions attempted by Tractarians are unceremoniously charged upon the Church afflicted by these her degenerate sons. We take our information on this head from the Leading Articles of the London Record, which is not likely to take an unfair view of a point of this character, but which arrives at the conclusion that "in inserting this paper in his new magazine, Dr. Campbell has done more to frustrate the designs and endeavours of the Committee for Christian Union than if, like the Editor of the Christian Observer, he had written sixty or seventy pages against the feasibility of an Evangelical Alliance." To give a sample of the objections advanced in this paper, we will quote that against "going from the desk to what is impiously called the altar to read the Communion Service." The readers of the Berean know whether the Church of England calls the Communion Table the altar—whatever some of her members may be fond of doing—and verily there are unsound members in every religious community. Of course, neither is Dr. Campbell's individual liberty to publish just animadversions upon the Church of England questioned, nor his individual importance so magnified as if his unjust censure could hinder a work if it be in itself good; but as the Magazine comes out with the sanction of the Congregational ministers in their associate capacity, it becomes doubtful whether the same ministers, in their individual capacity, be consistently united with the members of a Church so assailed by their organ.

In the mean time the members of the Free Church who had connected themselves with the Provisional Committees, have withdrawn their names, because they have become afraid that their connection with the proposed Alliance might impair the witness which they feel it their special vocation to bear to "the Headship of Christ" as it has been called. Members of that body were the foremost in originating the movement; but they now find that they cannot purchase adhesion to the Alliance at the cost of abstaining from the condemnation of the conduct of those who have not joined with them in their secession;—they have arrived at the conclusion that they will wait until an official opinion shall be expressed by the Church to which they are attached. This, of course, is a severe disappointment to those who welcomed the result of the Liverpool Conference especially on account of the feature presented by it of harmonious co-operation by members of the Free Church with those from whom they have lately seceded.

With a hesitation similar to that just displayed by the members of the Free Church, many Dissenters think they must keep aloof from the Alliance, because adhesion to it would weaken the testimony they find it necessary to bear against the union of Church and State. This the most discouraging aspects which the matter presents are those opened by members, not of the Church of England, but of Non-Episcopal denominations.

One act of discouragement with respect to the proposed Alliance has come with some assumption of authority, from a quarter where it was perhaps last looked for. The Archbishop of Dublin has published a pamphlet in which he states his objections to the scheme, and with reference to the Clergy placed under his charge, his expectation that, "if it should happen that any of them do not view the matter in the same light with myself, still, since it is evident that no one can be bound in conscience, as a minister of our Church, to belong to the Alliance," every one who has a conscientious regard for the solemn vows taken at Ordination, will at once be the necessity of complying with the above admonition" against joining the Alliance.

If the admonition came from any one of the Bishops who have long maintained the exclusive authority of an Episcopal Clergy to exercise the functions of the ministry, it would not be unexpected to find him disapprove a union, on the part of his Clergy, with the ministers of other religious bodies, though we should not think a reference to the Clergymen's ordination vows any more applicable in that case than in the one now referred to. But Archbishop Whately has, by his work on the Kingdom of Christ, done perhaps as much as any individual alive towards discountenancing claims founded upon the supposition of an apostolical succession of the laying on of hands through an unbroken line of the Episcopate; and if he sees reasons for disapproving of the projected Alliance, it seems difficult for him to allege grounds for them which can connect com-

pliance with his admonition with the ordination vows of his Clergy. We never see the unity of our Church more seriously threatened than when individual Bishops attempt to impose their views—in which they are as likely to differ from other Bishops as not—as rules of action upon the Clergy in matters where the Church has not pronounced any decision. A Clergyman in an English Diocese has thought it advisable to submit a case for the consideration of the Queen's Advocate General, and has received the following Opinion from that functionary:

"The basis of the Proposed Evangelical Union is so broad that I cannot foresee what precise superstructure may possibly be hereafter raised upon it, but assuming that the Society shall abstain from matters which may in any way tend to the impeachment, or depraving of the doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the government and discipline established in the said Church, I am of opinion that A. D. C. will not by his connexion therewith, either as belonging to the Provisional Committee, or as an individual member, subject himself to ecclesiastical censure.

(Signed) JOHN DODSON,
"Doctor's Commons, Feb. 7, 1846."

We do not find that a definite plan has yet been devised for bringing the proposed Alliance into action calculated to unite the energies of the individuals by whom it is to be composed; and upon the whole we have not arrived at any opinion upon the proposal at all differing from what we have before submitted to our readers.

PERSECUTION IN THE RUSSIAN DOMINIONS.—Very horrifying accounts have of late been circulated respecting treatment of the most savage kind, to which a sisterhood of nuns, belonging to Minsk in Lithuania, has been subjected on account of its adherence to the Pope. The Roman Catholic Bishop to which the community had been formerly subordinate, apostatized to the Greek Church, and entered upon the proselyting work among those under his influence, in the course of which these unfortunate females had to endure, as the narrative has it, sufferings of the most appalling character. Lord Kinnaird put a question to the Earl of Aberdeen, in the House of Lords, on Tuesday 10th of February, to know whether any information on the subject had been received or would be demanded from Her Majesty's Ambassador at St. Petersburg, with a view to some endeavour or other towards preventing the repetition of such barbarities. The following is a condensed statement of Lord Aberdeen's reply:

"He had received no information whatever from Her Majesty's Minister at St. Petersburg on this subject. One of Her Majesty's Consular agents had referred to the religious persecution in question, but had stated that he had not the least doubt the accounts had been grossly exaggerated. That there had been religious persecution, however, was certain. The Noble Lord was mistaken in supposing these persons to be Roman Catholics; they were of the Greek Church—schismatic Greeks; and the bishop who had been principally instrumental in bringing about a union of the Greek Church, was said to have had recourse to persecution in obtaining the adhesion of the nuns to the established religion of the State. The accounts to which the Noble Lord had referred could not be in any way relied upon as authentic; no doubt religious persecution of any kind was sufficiently to be deplored, but that it had been accompanied with the barbarities supposed, he (the Earl of Aberdeen) did not in the least believe. The point in which these nuns differed from the established religion of the state, he should observe, was not a point of doctrine, but consisted in their acknowledging the supremacy of the Pope. When the Emperor of Russia was recently at Rome, the Pope represented the circumstances to him, and the Emperor assured him that he was entirely ignorant of anything of the kind having taken place, but promised that inquiry should be made, and if there had been misconduct on the part of any body, the guilty persons should be called severely to account. That would be much better than for us to interfere in a matter with which, whatever we might feel, we had really nothing to do."

The persecuting character of the Greek Church is unfortunately too well known; but the credibility of that narrative which the Abbess of the sisterhood has given rests upon too slender a foundation to justify the strong feeling of indignation which the case would call forth, if the statements could be implicitly relied on. Enough, however, appears, to make one shudder at the idea of recognising the "apostolical succession" in the Greek hierarchy, while Protestant Non-Episcopalians are excluded from the pale of the Church.

SAINT MANUFACTURE.—We must imagine that the old relics of saints that have through all ages been so carefully preserved by Mother Church—the knee-bones, the knuckle-bones, and the thigh-bones—are losing their virtues, and refuse to perform those miracles expected from them by the faithful. The reason for this belief is the fact of the commencement of the manufacture of fresh saints, which we learn by a paragraph copied into this morning's Freeman from the French Constitutionnel to the following effect:—

"It is in contemplation to canonise the late Princess Borghese, who was the daughter of the Earl of Shrewsbury. The great promoters of this elevation are the people of Rome and the Princess Adela Borghese, the mother-in-law of the deceased. The Borghese family have already collected 100,000 scudi for defraying the charges of the ceremony, if the canonisation be granted."

How truly proud the discoverer of, and believer in, the Statica of the Tyrol, the sensible Earl of Shrewsbury, must feel at having a daughter among the saints! How generous of the Borghese family, to come down so handsomely with the sum needed for the manufacture! How happy the priests of Mother Church, to be enabled to replace the worn-out remnants of ancient mortality by young female saints, newly dead!—Dublin, Ev. Packet.

ECCLIASTICAL

PARISH OF QUEBEC.—To-morrow, being Good-Friday, divine service will be performed at the usual hours in the morning at the Cathedral, Trinity Chapel, and the parochial Chapels in this parish; also afternoon-service at the Cathedral, and evening-service at All Saints' Chapel. On Saturday, being the Eve of the festival of EASTER, divine service will be performed at Trinity Chapel, to commence at 7 o'clock in the evening.

Diocese of Toronto.

INCORPORATED CHURCH SOCIETY
At the Society's Monthly Meeting held on Thursday the 5th of March, the Treasurer presented a statement of accounts, showing a balance of £579 18s. 10d. The receipts during the month had been £370 5s. 5d., (including £100 instalment from the Diocesan Press, and £62 3s. 1d. sales in the Depository.) Payments during the same period £172 4s. 9d. Sundry payments were authorized to the amount of £169 17s. 9d.

At the desire of the widow of the late Rev. J. G. B. Lindsay, (one of the trustees) and George S. Jarvis, Esq., the remaining trustee for the sum of £100 which the late Rev. George Archbold bequeathed for the benefit of the two Parochial Free Schools in the town of Cornwall, established in conformity with the principles of the United Church of England and Ireland, the Church Society assumed that trust, and authorized F. A. Harper, Esq., of Kingston, to receive the stock of the Com. Bank Midland District in which the said sum has been invested, to be held in trust as before mentioned.

The thanks of the Society were given to Thomas Wesley Tyson, Esq., for his donation of a site for a Church in the village of Lloyd-town, and to Mr. Sheriff Ruttan for his donation of 200 acres of land, in trust for the endowment of St. George's Church, Grafton.

COLLECTIONS made on Quinquagesima Sunday, towards forming a fund for the support of Students in Theology:

Cathedral Church, Toronto,.....	£25	1	3
St. Paul's do. do.	5	0	0
Trinity do. do.	7	0	11
St. George's do. do.	5	12	0
Franktown,.....	0	10	0
Smith's Falls,.....	1	0	0
Richmond,.....	2	1	0
St. Catherine's,.....	10	0	0
Williamsburgh,.....	1	5	0
Matilda,.....	1	5	0
St. Philip's, Weston,.....	1	3	61
Christ's Church, Mimico,.....	1	3	1
St. Thomas,.....	2	0	0
Penetanguishene,.....	1	2	6
Trinity Church, Thornhill,.....	3	5	0
German Mills,.....	0	9	0
Lamb's Pond,.....	1	0	0
St. Thomas Church, Belleville,.....	6	0	0
Christ's Church, Hamilton,.....	7	2	3
St. Peter's do. Cobourg,.....	16	14	0
Christ's do. Marlborough,.....	1	7	6
Whitby,.....	1	0	0
St. Mary Macdalen's, Picton,.....	2	15	0
Brockville Church,.....	6	10	14
Church at Port Stanley,.....	1	15	0
Trinity Church, Cornwall,.....	8	3	0
Moulinette Church,.....	1	12	0
St. John's Church, Cavan,.....	1	6	21
St. Paul's do. do.	0	13	94
St. George's Church, Kingston,.....	13	1	0
St. James's Church, do.	1	3	1
St. John's Church, Prescott,.....	11	14	5
St. James's Church, Maitland,.....	1	0	7
Church at Chippawa,.....	3	4	8
St. Andrew's Church, Grimsby,.....	3	5	0
Church at Brantford,.....	3	10	0
Additional, Church at St. Catharines,.....	0	5	0
Church at Merrickville,.....	0	15	0
St. George's Church, Goderich,.....	1	10	0
Congregation at Coborne,.....	4	12	3
St. George's Church, Grafton,.....	2	15	44
Additional,.....	0	2	44
Amherst Island Church,.....	0	10	0
Christ Church, Amherstburgh,.....	2	15	0
St. John's Church, Port Hope,.....	4	1	4
St. Paul's do. do.	0	8	8

44 Collections,.....£174 10 14
(Condensed from The Church. The total of these sums amount to £4 more than here stated; probably some misprint in the detail.)

To the Editor of the Berean.

Sir.—The present session of the Provincial Parliament is likely to present an almost novel feature in colonial legislation—that of granting Bills for the construction of Railways,—and I should not be surprised if a few years of judicious and business-like management succeeded in intersecting the country with profitable lines. I rejoice at this. I rejoice, because of the prosperity it will bring in its train. I rejoice, because I believe that it may be a means for advancing civilization, and binding together more closely our scattered population. But the object I have in view in writing now, is to bring under public notice an evil which may flow from the existence of rail-roads, and to urge your readers to a struggle for its prevention or check: I allude to Sunday-travelling. It is notorious—it is too common a practice not to be well known—that man, in his eagerness in the pursuit of wealth, forgets the law of God, and violates His commands. It is, therefore, no morbid spirit, no groundless alarm; which excites the fear that, if some energetic effort is not made, the spread of railways may be accompanied with the spread of Sabbath-breaking, and then they must be regarded as a curse rather than a blessing. We can anticipate no real prosperity, where God is dishonoured; and instead of rejoicing, we shall be sorrow-stricken if so prolific an evil be let in upon us by an imprudent legislation in this particular.

Much argument can scarcely be needed to prove the iniquity of running railway-cars and steamers on Sunday. It must be apparent to every man not blinded by self-interest that, compelling servants to neglect the public worship of God for paltry gain—making void a plain command of Jehovah, and setting at naught the law of nature—offering an almost irresistible temptation to many to enter upon parties of pleasure and dissipation when they ought to be going to the House of God, letting loose upon country places, and thus demoralizing them, idle and disorderly and oftentimes