against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (3 John, 9, 10.)

But though the "Apostles' fellowship" did not consist in, nor of necessity include, outward and visible companionship, but rather an experimental oneness in the enjoyment of God and love of one another; yet it surely did include compliance with the authoritative instructions of the Apostles, not only in points of doctrine, but also in matters of discipline and worship, e. g. To the church at Corinth the Apostle Paul wrote plainly and pointedly concerning the Lord's supper, leaving no doubt in the mind of any intelligent reader of his epistle that every member of the church should reverently "eat of that bread and *drink of that cup.*" (1 Cor. xi. 20—26.) He wrote also concerning the language to be used in the public worship of God, that it should be a language "understanded of the people," so that the unlearned hearer might be able to say Amen to the giving of thanks; for that otherwise the speakers and hearers would be as barbarians to one another. (1 Cor. xiv. 11—19.) If, in defiance of this, the Corinthian church had adopted a rule, rendered imperative by their local ecclesiastical authorities, by which the use of the cup in the Lord's supper was always confined to the officiating ministers of the church, and never extended to the congregation; and another rule by which the most solemn services of the church in public worship were always conducted in a foreign and dead language.; it would have been palpable contempt of the Apostles to have recognised that church as any longer an apostolical church.—*The Rev. Hugh McNeile, in "The Church and the Churches."*

Ragged Schools.—A sheet has been issued by the Am. S. School Union with the above caption. It is full of interest as exhibiting the success of humane and benevolent efforts in behalf of the neglected and degraded population of the suburbs of London. "The Ragged School Union was formed in April, 1844, by a body of Sunday School teachers connected with various evangelical denominations. In a short time public attention was attracted to the scheme. Lord Ashley, and several of the nobility, expressed an interest in its success. The first report gave a list of *Twenty schools*, having an average attendance of 2000 children, and 200 teachers." The necessity of such schools in the chief cities of this country, is ably and eloquently discussed. We have space only for two or three brief paragraphs. "Of Boston, it is said that no less than twelve boys under eighteen years of age are confined in the city jail. Gangs of boys roam through the streets every night seeking opportunities to plunder. For months a large portion of all the criminals who have crowded the police and municipal courts have been minors." "In New York, it is estimated that at least 20,000 children and youth are entirely unreached by Sunday School or other religious influence, a large portion of whom are already taking the first steps in the path of infamy and crime."—"Of Philadelphia, it is enough to say that the chief actors in firemen's riots, and other outrages upon persons and property, are found to be abandoned and reckless youths. Clubs or associations exist with savage and outlandish names, the members of which are often found armed with deadly weapons, with which they have attacked peaceable citizens, as if to show their contempt for human life and public peace. It has been estimated that at least a *thousand* youths could be mustered within two miles of the State House, all prepared within and without, for the most revolting scenes of violence and outrage."

The truth of these statements is substantiated by accumulating and painful proof. The inquiry is often urged, what can be done to check the tide of depravity which is rolling in upon us like a mighty flood? We have frequently called public attention to this subject, and expressed our fears of the final issue, if some systematic, vigorous efforts are not adopted to reclaim and reform the multitude of youth in the way to ruin. It is, therefore, with unfeigned satisfaction that we see this movement on the part of the Managers of the Sunday School Union, so well adapted to counteract the vicious propensities of neglected youth, and reclaim to virtue, to usefulness, and to piety. There are serious obstacles to the success of this effort, but they are not insuperable. Wisdom, skill, patience, perseverance, and the blessing of heaven, will overcome them all. We hope there will be no delay in making a trial.—*North American.*

The Berean.

QUEBEC, THURSDAY, DEC. 31, 1846.

An old man was sleepless on his couch on New-Year's night, thinking in wild despair of his hopeless and desolate state. The earth seemed ready to cast him out—heaven was closed against him. Disease was wasting his body—remorse stung his soul. The anxieties, the evil passions, the hateful tempers of the closing year stood up before him like spectres—he endeavoured to escape from their sight and retrace the year preceding—an aspect no less frightful presented itself there: year after year he called back to memory, and each of them came with its melancholy procession of vices indulged, and duties neglected. He arrived at the year of his life when, a dutiful son, religiously brought up, and well disposed towards Christian consistency, he left the paternal roof, passed out of the gentle restraints of youth, and entered upon the independence of manhood. He recollected how soon he had at his bosom what he thought ardent friends—they were hanging at the old man's breast as so many poisonous snakes; at every attempt to shake them off, they only dug their teeth the deeper into his vitals.

It was midnight, and the church-bells commenced ringing-in the new year. It was long since he had given heed to their inviting sound, and now it seemed to him only like the knell accompanying a malefactor to execution. In his fright and trembling, he saw a skull grinning at him—it then seemed to become clothed with skin and flesh, and assumed his own emaciated features—presently it filled up and he saw himself a man—then the bloom of health breathed over the cheek, and he discovered his youthful countenance: that overcame him—he covered his face with his hands, and amidst a flood of tears cried out: "Return, days of my youth, and bring with you the former peace of my heart."

And the days of his youth came back—for it was the dream of a young man recently thrown into the midst of the snares and temptations of life, at a distance from the guides and advisers of his infancy and boyhood. He had been near yielding to them. God arrested his downward progress. He became manly by resisting the allurements of vice and dissipation. He declared himself the Saviour's follower, striving to be one of his peculiar people. The thoughtless companions, who had nearly drawn him into the giddy whirl of their pastime, for a while derided him—then they let him alone—and all the while they inwardly respected him. He found other companions—not so numerous, but more select. He took part in the enterprises of benevolence. Scenes of gloom and wretchedness presented themselves to him, and he was prepared with means of relief. Then he saw tears of gratitude in the eyes of the poor and the forsaken, the widow and the orphan—and he heard the voice of One who in his days of sojourning on earth was despised and rejected, but now is exalted to power and glory, saying to him: "Thou hast done it unto me."

The day came when he was in reality an old man; and he had no desire for the days of his youth to return. The prospect opened bright and cheering, and the trustful language of his heart was: "Lord, now lettest thou thy servant depart in peace!" The bells tolled for his funeral; the poor and desolate mourned for him who had soothed their griefs and lightened their burdens; and angels welcomed his ransomed spirit to a peaceful dwelling-place.

The readers of the Berean, of either sex and every age, have the Editor's best wishes that, at whatever stage of their progress they may have arrived, the recurrence of New Year's Eve may be to them no cause of despondency and remorse, but a source of pure rejoicing in the nearer approach of a change from imperfection to glory.

The venerable Clergyman from whose eleventh annual Invitation to United Prayer for the outpouring of the Holy Spirit we have cut the essential portion for our first page, reckons up, among the immediate calls for such prayer, our strifes and divisions. Like him, we may say, "they are so well known as to make it unnecessary to particularize them." Adverting, more especially, to those which obtain within the pale of our Church, we must offer a few remarks on the disposition to join communities dissenting from the Church, which has often to be lamented in persons whom, from their earnest piety and consistent practice, one would wish above all others to retain in her communion. The fears for the Protestant character of our Church, to which the Tractarian movement has given rise, certainly have much increased that disposition; and a fearful responsibility, on this account, rests, not only upon those who have been engaged in openly setting forth unsound doctrine or introducing delusive practice, but upon many who, while professedly condemning Tractarianism, have substantially petted and promoted its advocates.

But, let it be observed that nothing of all this requires or, we may say, justifies separation from a communion which has the characteristics of a Church as set forth by our xixth Article. Separation not only makes a rent in the body which we must ardently wish to be one; but the withdrawal of every one who is right-minded weakens the hands of those within the Church who watch and labour to protect her apostolical character in doctrine and worship: it tends to hand her over to the unresisted perversion of those from whom the offence has proceeded.

Perfection is not to be found in any institution committed to human management, however exalted its origin. Many who thought they would find purity of Church-administration by relinquishing their connection with the Church of their fathers in her depression, have discovered evils in other communities which proved not the less distressing, to the mind ardently breathing after purity, for their being deeper seated and less obvious to the public gaze than those which they thought required them to renounce their former Church-membership. Human frailty is sure to bring to naught every attempt at exhibiting an ecclesiastical field of pure wheat without any tares in it.

Thousands who have seceded from our Church to other Protestant communities might, by co-operation with those like-minded with them but who keep clinging to her, have effected that good for themselves and their neighbours which they went in search of, when they separated. They might effectually encourage a Gospel-ministry, support scripturally conducted schools, promote social means for the advancement of Christian knowledge and the growth of spiritual affections. All the evil that they lament, they might not be able to correct; but all the good that they are responsible for, they might effect: whereas their deliberate act of secession is likely to have laid responsibilities upon them of which, too late, they find it impossible to accomplish the fulfilment.

Secession of Germans, at New York, from the Church of Rome.—A body of two hundred Germans publicly renounced their connection with the Church of Rome, at a numerously attended meeting in the Tabernacle, Broadway, in the city of New York, in the afternoon of the 13th instant, and formed themselves into a religious society, under the pastoral charge of the Rev. Mr. Giustiniani who, in the course of the religious exercises, delivered addresses both in German and in English. This individual is described as formerly a Franciscan monk. A Declaration of the renunciation and rejection of certain errors, then a Confession of faith, and next an Order for public worship and Organization of the Congregation are published as adopted by the new society. The Confession of Faith contains the following, as "the general substance of the belief held by the Seceders":

"We believe in God the Father, who through His Almighty Word created the world, and rules it in wisdom, righteousness and love. We believe in Jesus Christ our Saviour. We believe in the Holy Spirit, a holy universal christian church, the forgiveness of sins, and life everlasting. Amen."

This seems to us very much like an indication that the Apostles' Creed does not suit them. The following article does not promise any better:

"We assign to the church individually the duty of bringing the import of our faith to a living christian development adapted to the times."

We greatly fear that these parties have already "developed" the Godhead of our Saviour out of their belief, in order to adapt it to the times. How curiously nothingism and Tractarianism coincide together; the one *thrusting out*, the other *covering up* the saving truths of the Gospel. There is no comfort to be derived from the item by which the new society refers to the "Council of Leipsic" for the determination of its "form and worship and church order."

The name of the third person in the Trinity is introduced in the following sufficiently equivocal passage:

"We hold our creed subject to a deeper scrutiny of Holy Scripture founded on the development and influence of the Holy Spirit." The whole Declaration, Confession, &c. is wound up in these words, "For which may God and his Holy Gospel help us. Amen."

We avow our fear that, whatever loss this secession may be to the church which the new society has forsaken, gain to the cause of evangelical truth there is none in it at present.

Grand Episcopal Alliance.—Amongst the fancies of the month, are suggestions made in certain quarters respecting the desirableness of a grand "Alliance" amongst all who adopt the Episcopal form of government, and enjoy the benefits of the Apostolical Succession. What a motley company of Churches would be brought together upon this "broad platform!" Greek, Roman, Abyssinian, &c. &c.

For ourselves, we have seen enough of this folly of bringing corrupt and sound Churches together, as "allies," on the ground that, although differing in doctrine, they agree in matters of external organization. Any sort of union amongst those who are decidedly at variance concerning essentials must be made in violation of principle, and at the sacrifice of truth. We cannot for a moment think that there is anything serious in this gossip. Straws show which way the winds blow, however; and so many of our Puseyite friends have of late gone to Rome, that it would not be very strange were Rome to advance a little towards them; if it were only for the purpose of encouraging those who still loiter on their way.—*Episcopal Recorder.*

"The Dublin Statesman states that it has received the information that there has been projected, under the influence of the present *liberal* Pope, an alliance of all the Episcopal Churches in the world. The idea is said to be, to reduce the papal supremacy, nominally, into a mere patriarchate; and to make a few doctrinal changes in the shape of *explanations* for the satisfaction of the various Episcopal Churches of the east and west, who are combined. We can hardly believe that such a project can be seriously entertained at Rome; and we are quite sure, that if nothing more than *explanations* of doctrines now professedly held by that Church, is to be surrendered, that neither the Church of England nor her daughter in this country will enter into the alliance."—*Amer. Paper.*

Bishop Southgate and the Armenians.—We mentioned, under this heading, in our number of August 27th, that an "Address from the Evangelical Armenians to the Protestant Episcopal Church in America" had been published by the *Protestant Churchman*, and we inserted some Editorial remarks from that paper on the subject. Not having published the Address itself, we confine ourselves now to the statement that Bishop Southgate is addressing to the *Protestant Churchman* some letters in reply to the above Address, in which he denies that "the Armenian Patriarch" imposed those terms of communion specified by the Evangelical Armenians, but expresses his conjecture that it was some Romanizing Armenian that did so, and got some "ignorant priest" to use it in his own parish. Ah! those Romanizers, everywhere!—We may have to recur to this matter, or perhaps not, for the correspondence threatens to be very long, and we did not insert the first Address. Bishop Southgate has to satisfy the friends of evangelical religion that he would not rather have the Armenians to remain, on unscriptural terms of communion, in a corrupt Church which has Episcopacy, than lose Episcopacy for the sake of escaping from unscriptural corruptions. Unquestionably one ought to wish that they may recover purity of doctrine and worship, and retain Episcopacy too. Many have rejoiced at the establishment of Dr. Southgate's Episcopate, from the hope that such a measure would forward that end. They have not hitherto seen their anticipations advanced towards fulfilment.

Islington Protestant Institute.—A meeting was lately held at the school-rooms, in Church-street, Islington, for the purpose of adopting some measures throughout that large parish, with reference to the progress of Romanism. The Rev. Daniel Wilson, the Vicar, presided, and, after commencing with prayer, pointed out the disinclination which he and the other clergy of the parish had felt, to enter upon the subject needlessly, but that they seemed now to be imperatively called on to take up the subject, and to form some society or institute of a permanent character. After some addresses, a society was declared to be formed, called the Islington Protestant Institute.

Jewish Rabbis, on the obligation of the Sabbath.—An assembly of Rabbis, twenty-six in number, was convened at Breslau in July last, and was chiefly engaged in deliberations upon the subject to which the following extracts refer:

The different tendencies of the Assembly, with reference to the question of the celebration of the Sabbath, may be defined as follows: There were, in the first place, the orthodox reformers, adherents of the Talmud, who would not conform the Sabbath to man, but man to the Sabbath; but who still wished to mitigate the contrast between both, as they daily come more and more into collision.—The old Rabbi Gosen and Dr. Herzheimer were the principal representatives of this party. The only remedy, however, which they proposed was, that Jews should employ Gentiles to perform those offices which the Jewish law prohibits on the Sabbath day. Dr. Geiger remarked on this that only the opulent would be served thereby, but that the poor, who must work with their own hands, would be placed in the same difficulty as before: and it was his wish to see the Jews more and more employed in agricultural and manual occupations.

Another party took the Bible for the basis of their arguments, believing the Pentateuch to be a Divine book given by God unto Moses, before which reason must retire with reverence, as Stein expresses himself. Those who joined him in this view were S. Adler, Philippson, and Pick. They contended that the laws relating to the Sabbath have been clearly laid down in the Bible, all labour being repeatedly prohibited; and how, they asked, can the word of God be shaken? They declared themselves decidedly against transferring the Sabbath from the Saturday to the Sunday—which was boldly proposed by Holdheim.

The latter, together with Hess and A. Adler, professed to hold fast only *the spirit* of the Bible; to attach importance to the injunctions relative to the Sabbath, only in so far as they can have any significancy when applied to our times. They were indifferent to the day of the Sabbath, whether Saturday or Sunday, as they considered it only the centre of the ideas connected with the day of rest.

Herzfeld, Wechsler, Einhorn, and Salomon took a line between the two last named parties.—*Jewish Intelligencer, from the Breslau Gazette.*

ECCLESIASTICAL.

Parish of Quebec.—To-morrow being the festival of the Circumcision, divine service will be performed, at the usual hour, in the morning, in the Cathedral, as well as in the Chapel of the Holy Trinity.

A Collection will be taken up, on behalf of the funds of the Military Asylum, after a sermon to be preached at the Cathedral, by the Rev. J. H. Nicolls, Principal of Bishop's College.

Montreal. Trinity Church Sunday School. We do not wonder at the interest with which two of our friends, connected with the above institution, write of the profitable opportunity which they had, on Friday the 18th instant, of attending the annual meeting of Teachers at their Pastor's house, when they reviewed the labours in which they have been unitedly engaged, gave thanks to Him who has honoured them with a charge to feed his lambs, and given them willingness to undertake it—encouraged each other to go on sowing the seed "in the morning," and, if opportunity be afforded, not to withhold their hand "in the evening"—and besought the Lord of the harvest to let their handy-work prosper. The following particulars will, we have no doubt, be read with interest by every friend to the improvement of the rising generation—they cannot fail to excite gratitude to God for the success so far vouchsafed, and prayer for an extensive spiritual blessing to rest upon the efforts so perseveringly bestowed by the band of labourers engaged in this work.

SCHOOL OPENED, SUMMER OF 1840.

Number admitted, since the commencement	1642
" " during the year 1846,..	226
Average attendance " "	134
Highest attendance any Sunday (29th March)	196
Number of Teachers,.....	11
Missionary money collected in School, £30 16	9½
Sunday School Sermon collection,.... 37 10	0
Number of Vols. Sunday School Library from commencement,.....	1618
" " added during year 1846.....	326

St. Peter's Chapel Sunday School.—We have been applied to for aid towards the formation of a Library for the above institution which, it will be recollected, lost the whole of its supply by the conflagrations of last year, and has had to struggle with great difficulties ever since, but has collected again a goodly number of children, whom to furnish with profitable reading during the week is an object probably commending itself to every mind. As the object may perhaps be promoted by naming it to our readers, it is herewith stated that the Rev. W. Chaderton, Minister of St. Peter's Chapel, will be truly thankful to any friend who may aid him either by pecuniary contributions, or by donations in books suitable to be used in a Sunday School Library. There are undoubtedly many families in which juvenile books, of a sound Protestant character, are remaining, in good condition, and which have been so often read that there they are of no probable use, whereas they would be quite new to the readers connected with that Sunday School. The gift would not be felt by those who bestow it, and would be highly appreciated by those on whom it is conferred. Donations may be left at the Clergyman's residence, D'Artigny Street, St. Lewis Suburbs, or with Mr. Andrews, at the National School.

The Lord Bishop of Jamaica (Right Rev. A. G. Spencer, D. D.) who has been absent from his Diocese for some time, arrived at Barbadoes on the 6th of November, by the Mail Steamer Dee, and sailed on the following day, on his way to Jamaica. He was accompanied by his daughter, the Rev. Dr. Musson and family, and the Rev. Mr. Hamilton, his Lordship's Chaplain.

French Church du Saint Sauveur, New York.—Rev. C. H. Williamson, Missionary to the French residents in New York, is now on a tour through our principal cities, endeavouring to excite an interest in behalf of that portion of our population. He is at present in Philadelphia, and will probably preach in some of the churches in the city, on Sunday next, of which, due notice will be given in the daily papers of Saturday. We noticed, recently, the welcome Mr. W. received on his recent visit to Canada, and we hope it will not be less cordial among ourselves.—*Philadelphia Episcopal Recorder.*

Episcopal Jewish Chapel, or Church of the Circumcision.—This place of worship, (formerly belonging to the Church of the Redemption,) in Sixth street, between Second and Third Avenues, is now opened as a free Church and a Mission Chapel for the Jews. Since our Church has begun to perform her long neglected duty of preaching the Gospel to the ancient people of God, it is to be hoped that this enterprise will be sustained by her with liberality, and that some, at least, who are especially interested in the spiritual welfare of Abraham's seed, will unite to sustain our Missionary in his work, and aid him in his endeavors to gather in the lost sheep of the house of Israel.—*New York Prot. Churchman.*

[The Jews resident in the city of New York are estimated at the number of 12,000.]

GRAMMAR SCHOOL IN CONNEXION WITH BISHOP'S COLLEGE, LENNOXVILLE.

The business of the half-year in this Institution closed on Thursday, the 17th inst., after a general examination or revision, of several days' duration, of the studies which had been prosecuted during the previous six months; and on Friday the 18th, the Principal and Professors of the College, together with the School-Committee and others interested, visited the School for the purpose of awarding premiums to the successful scholars:

EXEMPLARY GENERAL CONDUCT.

Senr. Department...	T. S. Whitwell, *Philipsburg.*
Junr. do.	Edward Towle, *Lennoxville.*

APPROVED DILIGENCE AND PROGRESS

in English.....	1. .....
	2. Stephen Edgell, *Lennoxville.*
	3. Sydney Spafford, *Ascot.*
in French.....	1. .....
	2. H. Warren, *Lennoxville.*
in Latin, Senr. Class,	G. W. Lloyd, *Montreal.*
IV. Class,	F. Gairdner, *Sherbrooke.*
III. Class,	G. Robinson, *Waterloo.*
II. Class,	E. Warren, *Lennoxville.*
I. Class,	R. Gairdner, *Sherbrooke.*
in Latin Comp....	1. T. Osgood, *Sherbrooke.*
	2. Wm. Spry, *Compton.*
in Greek, Senr Class,	T. S. Whitwell, *Philipsburg.*
II. Class,	.....
I. Class,	F. Gairdner, *Sherbrooke.*
in Euclid.....	1. John Hallowell, *Sherbrooke*
	2. T. S. Whitwell, *Philipsburg.*
in Arithmetic and Algebra.....	1. T. S. Whitwell, *Philipsburg.*
	2. St. Smith, *Sherbrooke* } eq.
	Ch. Boxer, *Quebec.* } eq.
in Sacred History,	1. T. Osgood, *Sherbrooke.*
	2. C. Boxer, *Quebec.*
in General do.	1. T. Osgood, *Sherbrooke.*
	2. L. Robertson, *Montreal.*
in Geography....	1. G. Robinson, *Waterloo.*
	2. S. Edgell, *Lennoxville.*
in Writing.....	1. W. Langworthy, *Hatley.*
	2. W. H. Taylor, *Montreal.*
	3. F. Grant, *Montreal.*

[We have much pleasure in learning, by a private letter from a friend on the spot, that the Grammar School continues to give proofs of great efficiency, and that its staff of instructors also has been so increased that, besides the Principal (H. Miles, A. M., one of the Professors of the College) there is now a second Classical Master, an English Assistant, a French Master, and a Teacher of Drawing. During the past summer and autumn, under the auspices of the Committee of Management, new buildings have been added to the premises, which now furnish a large, airy, and well adapted school-room and other apartments, warmed by hot air, and provided with every essential to convenience and comfort. The grounds, we understand, are sufficiently extensive for recreation and healthy exercise, and the discipline of the whole establishment is kept up as much as possible through moral influences, allowing all the personal freedom consistent with safety and with the main object to be attained, namely the training up of the Christian and the scholar. The situation of the establishment is favourable to the exclusion of those corrupting influences which are incident to large public schools with numerous pupils and imperfect supervision; and if its remoteness from the cities of the Province seems to be against it at present, the increasing facilities of travelling are constantly removing that hinderance to the institution's becoming, more extensively than it is, a useful auxiliary for the religious and intellectual welfare of the city-population. Travelling, in summer, brings a passenger to Sherbrooke (3 miles from Lennoxville) on the evening of the day on which he starts from Port St. Francis, where the Montreal and Quebec Steamers land their passengers a few hours after embarking. As it may be useful, for reference, to have the terms, which were inserted by us before, introduced again in connection with these particulars—for the communication of which, our friend will accept our best thanks—we subjoin them.—Ed.]

Terms: (*Payable at the end of each quarter.*)

For Scholars over 12 years of age, £8 0 0 per an.
" " under " 6 5 0 "
Subscribers to the College Building Fund are entitled to tuition of one nominee at £6 5s. per annum in liquidation of their claim.
Extra payment for French, £1 5 0 per an.
Arrangements will be made as soon as practicable, for affording instruction in singing and music.]
Resident Scholars. Charge for
Board and residence..... £22 10 0 per an.
Washing,..... 2 0 0 "
Boarders are required to come provided with bed and bedding, towels, spoon and fork.
School Quarters. The respective dates for commencement of the School Quarters, are, January 26, April 10, July 26, October 10.
Vacations. Vacations commence, December 20th, and June 25th. There will be a recess of a few days at Easter.

HIGH SCHOOL.

The following is a list of prizes delivered on the 23rd instant:—

RECTOR'S CLASS.

Latin,	Peter Cameron.
Greek,	John Reade.
Classics, 3rd prize,	Archibald Campbell.
Mathematics,	Matthew Irvine.
English,	James Noad.
French,	George Paty.
Greatest number of good marks,	Matthew Irvine.

FOURTH CLASS.

Classics,	G. Macaulay.
Mathematics,	George Paty.
English,	William Leggo.
Arithmetic,	Edward O'Connell.
Writing,	George Scott.
Good marks,	John Cole.

THIRD CLASS.

Classics, 1st prize,	Archibald McNider.
2nd "	Archibald Laurie.
English, 1st "	Archibald McNider.
2nd "	John White.
Arithmetic,	Edward Scott.
Writing,	Duncan McDonald.
French,	Archibald McNider.
Good marks,	Archibald McNider.

SECOND CLASS.

Classics, 1st prize,	Frederick Smith.
2nd "	Thomas Cary.
English, 1st "	Frederick Smith.
2nd "	Thomas Bent.
Arithmetic,	Thomas Cary.
Writing,	James Turnbull.
French,	Henry Patterson.
Good marks,	Frederick Smith.

FIRST CLASS.

Classics, 1st prize,	Gilbert Stanley.
2nd "	Frederick Andrews.
English, 1st "	Frederick Andrews.
2nd "	Charles Glass.
Arithmetic,	Gilbert Stanley.
Writing,	Wm. Henderson.
French,	Wm. Henderson.
Good marks,	Gilbert Stanley.

PREPARATORY DEPARTMENT.

Good marks,	John Strang.

THIRD CLASS.

Charles Maxwell.

SECOND CLASS.

1st prize,	Wm. Jeffery.
2nd "	Thomas Oliver.

FIRST CLASS.

Henry Thomson.