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# The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

UME III.—No. 2.]

QUEBEC, THURSDAY, APRIL 9, 1846.

[WHOLE NUMBER 106.]

## GOOD FRIDAY.

O my soul, thy voice uprising,  
Sing aloud in mournful strain  
Of the sorrows most amazing  
And the agonizing pain  
Which our Saviour  
Sinless bore, for sinners slain.  
To, the ruthless scourge enduring,  
Ransom for our sins to pay,  
Sinners by his own stripes curing,  
Raising those who wounded lay,  
Bore our sorrows,  
And removed our pains away.  
He to liberty restored us  
By the very bonds he bore,  
And his nail-pierced limbs afford us  
Each a stream of mercy rare;  
Us they fasten  
To the cross, and keep us there.  
When his painful life was ended,  
Then the spear transfixed his side,  
Blood and water thence descended,  
Pouring forth a double tide  
That to cleanse us,  
That to heal us, is applied.  
Jesus! may thy promised blessing  
Comfort to our souls afford;  
May we now thy love possessing,  
And at length our full reward,  
Ever praise Thee,  
As our ever-glorious Lord.  
REV. J. CHANDLER.

## CHRIST'S PASSION, MEDICINE TO OUR WOUNDS.

Now it remaineth that I show unto you, how to apply Christ's death and passion to our comfort, as a medicine to our wounds; so that it may work the same effect in us whereof it was given, namely, the health and salvation of our souls. For as it profiteth a man nothing to have salve, unless it be well applied to the part affected; so the death of Christ shall stand us in no force, unless we apply it to ourselves in such sort as God hath appointed.  
Almighty God commonly worketh by means; and in this thing he hath also ordained a certain mean, whereby we may take fruit and profit to our souls' health. What mean is this? Forsooth it is faith. Not an unconstant or wavering faith; but a sure, steadfast, grounded, and unfeigned faith. God sent his Son into the world, saith St. John. To what end? That whosoever believeth in him should not perish, but have life everlasting. (John iii.) Mark these words, that whosoever believeth in him. There is the mean, whereby we must apply the fruits of Christ's death unto our deadly wound. Here is the mean, whereby we must obtain eternal life; namely faith. For, as St. Paul teacheth in his Epistle to the Romans, with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Paul, being demanded of the keeper of the prison, what he should do to be saved, made this answer: Believe in the Lord Jesus; so shall thou and thine house both be saved. (Acts xvi.) After the Evangelist had described, and set forth unto us at large, the life and the death of the Lord Jesus, in the end he concludeth with these words: These things are written that we may believe Jesus Christ to be the Son of God, and through faith obtain eternal life. (John xx.) To conclude with the words of St. Paul, which are these: Christ is the end of the law unto salvation, for every one that doth believe. (Rom. x.)  
By this then you may well perceive, that the only mean and instrument of salvation required of our parts, is faith; that is to say, a sure trust and confidence in the mercies of God: whereby we persuade ourselves, that God both hath, and will forgive our sins; that he hath accepted us again into his favour; that he hath released us again from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the merits of Christ's death and passion; who became man for our sakes, and humbled himself to sustain the reproach of the cross, that we thereby might be saved, and made inheritors of the kingdom of heaven. This faith is required at our hands. And this if we keep steadfastly in our hearts, there is no doubt but we shall obtain salvation at God's hands, as did Abraham, Isaac, and Jacob: of whom the Scripture saith, that they believed, and it was imputed unto them for righteousness. (Gen. xv.) Was it imputed to them only? and shall it not be imputed unto us also? (Rom. iv.) Yes, if we have the same faith as they had, it shall be as truly imputed unto us, for righteousness, as it was unto them. For it is one faith that must save both us and them, even a sure and steadfast faith in Christ Jesus; who, as ye have heard, came into the world for this end, that whosoever believeth in him should not perish, but have life everlasting.  
But here we must take heed that we do not halt with God through an unconstant and wavering faith; but that it be strong and steadfast to our lives' end. He that wavereth, saith St. James, is like a wave of the sea; neither let that man think that he shall obtain any thing at God's hands. (James i.) Peter coming to Christ upon the water, because he fainted in faith, was in danger of drowning. (Matt. xiv.) So we, if we begin to waver or doubt, it is to be feared lest we shall sink as Peter did; not into the water, but into the bottomless pit of hell-fire. Therefore I say unto you, that we must apprehend the merits of Christ's death and passion by a faith, nothing doubting; but that Christ, by his one oblation and offering of himself upon the cross, hath taken away our sins, and hath restored us again into God's favour,

so fully and perfectly, that no other sacrifice for sin shall hereafter be requisite or needful in all the world.  
Thus have you heard in few words the mean whereby we must apply the fruits and merits of Christ's death unto us, so that it may work the salvation of our souls; namely, a sure, steadfast, perfect, and grounded faith. For, as all they which beheld steadfastly the brazen serpent were healed and delivered at the very sight thereof, from their corporal diseases and bodily stings; even so, all they which behold Christ crucified with a true and lively faith, shall undoubtedly be delivered from the grievous wounds of the soul, be they never so deadly, or many in number.  
Therefore, dearly beloved, if we chance at any time, through frailty of the flesh, to fall into sin—as it cannot be chosen but we must needs fall often—and if we feel the heavy burden thereof to press our souls, tormenting us with the fear of death, hell, and damnation; let us then use that mean which God hath appointed in his word, to wit, the mean of faith, which is the only instrument of salvation now left unto us. Let us steadfastly behold Christ crucified with the eyes of our heart. Let us only trust to be saved by his death and passion, and to have our sins clean washed away through his most precious blood; that in the end of the world, when he shall come again to judge both the quick and the dead, he may receive us unto his heavenly kingdom, and place us in the number of his elect and chosen people; there to be partakers of that immortal and everlasting life, which he hath purchased unto us by virtue of his bloody wounds: To him, therefore, with the Father and the Holy Ghost, be all honour and glory, world without end.—Amen.—Book of Homilies.

### THEY PIERCED MY HANDS AND MY FEET. Ps. xxii. 16.

Of all sanguinary punishments, that of crucifixion is one of the most dreadful. No vital part is immediately affected by it. The hands and feet, which are furnished with the most numerous and sensitive organs, are perforated with nails, which must necessarily be of some size to suit their intended purpose. The tearing asunder of the tender fibres of the hands and feet, the lacerating of so many nerves, and bursting of so many blood-vessels, must be productive of intense agony. The nerves of the hand and foot are intimately connected, through the arm and leg, with the nerves of the whole body; their laceration therefore must be felt over the entire frame. Witness the melancholy result of even a needle's puncture, in any of the remotest nerves! A spasm is not unfrequently produced by it in the muscles of the face, which locks the jaws inseparably. When, then, the hands and feet of our blessed Lord were transfixed with nails, he must have felt the sharpest pangs shoot through every part of his body. Supported only by his lacerated limbs, and suspended from his pierced hands, our Lord had nearly six hours' torment to endure.  
Our Jesus is thus THE PIERCED ONE. He was pierced in his head by the thorns; he was pierced in his back by the scourge; he was pierced in his hands and feet by the nails; and he was pierced in his side by the spear. This forms one proof that he is the true Messiah. O Jew, reach hither thy finger, and behold his hands; and reach hither thy hand and thrust it into his side, and be not faithless but believing! The promise is sure that this shall one day be the case; and may the Lord speedily fulfil his word! "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his firstborn." Zech. xii. 10. Our New Testament testifies the same truth with the Old Testament, which the disciples of Moses venerate. They were written by the same Spirit of inspiration. The light which guided the pen of Zechariah, directed that of John; and because the period of accomplishment is so much nearer, the latter proclaims, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him, even so, amen." Rev. i. 7. O that multitudes of Jews and Gentiles may be prepared for that day! May the Spirit of life come into the dry bones, and may an exceeding great army be raised up, who, as faithful soldiers of the cross, will not be ashamed to confess the faith of Christ crucified, but will fight manfully under his banner against sin and the world, against Satan and the flesh.  
Look hither, also, O Christian! The bleeding Saviour is raised up, and whosoever looketh unto him may be healed. As the Israelites of old were saved from instant and painful dissolution, by turning their weeping eyes to the brazen serpent; so now by the eye of faith, when thou lookest to Jesus exalted on the cross, thou shalt be delivered from spiritual and eternal death. "Look unto me, and be ye saved, all ye ends of the earth." As it is a spiritual or moral looking, so is it a spiritual or moral salvation. We behold in Christ's body the effects of sin, and we learn to hate it, as the cause of evil to our best friend. We see the nails driven through his quivering flesh, and we would fain pluck them out again, and cast them away. But we learn that our sins were the sharpest piercings which our Saviour felt, and we hasten to remove them. As we would turn, with dismay and abhorrence, from the sharp spear, and bloody nails, that pierced the Saviour's body, so should we from our own sins and transgressions. This is the healing of the soul by the wounds of Jesus, when the piercing of his body affects our hearts with hatred against sin. It is

for this reason that he is named Jesus, for he saves his people from their sins, Matt. i. 21. The salvation of heaven is not only secured to them at last, but the salvation of holiness is imparted to them at present. They are saved from the love of sin, saved from the practice of sin, and saved from the dominion of sin. The sight of a crucified and pierced Saviour, accomplishes this great work in their hearts. When the Spirit of Light opens their naturally darkened understanding to apprehend what Christ the Lord has suffered on their behalf; when they thus "look on him whom they have pierced;" they learn to mourn that their best friend should so severely suffer, and that their sins should be the cause. A full and generous grief takes possession of their breasts. They feel as if they had a right to weep over One, whom they have slain, and yet who loved them. Like Mary, his mother, a sword now pierces through their own soul also, Luke ii. 35, when they think of their torn and pierced Saviour. Every one mourns apart. In the secret of the closet, when no eye sees them, they bitterly mourn over the sins by which they have pierced their Lord. And in proportion as the Spirit of grace and supplication is received, so is the depth of their sorrow, and the bitterness of their lamentation. In this world alone do they weep. The days of their mourning terminate when they behold the Saviour in his glory. Therefore they will not restrain their tears, since God himself is twofold their away for ever. And though they would gladly rather depart and be with Christ, which is far better; yet do they feel to be a sacred, unutterable blessedness, to be in thought at his bleeding feet, and to water them, as it were, with genuine, grateful tears, from their pierced and broken hearts.—From *Christ on the Cross*, by the Rev. John Stevenson.

### THE GOSPEL EXCHANGE.

We are thus taught to read the thoughts of God in his works. Every owl of the air, every lily of the field, is a witness for the Creator, to confound the distrustful heart of man. The very hair on our head, and the measure of our stature, are made to proclaim not only the utility of our anxiety, but also the minuteness and exactness of the care of God. Those witnesses, too, are daily testifying; these proofs are hourly at hand; nay, they are part of ourselves. Our perishing flesh lies the lie to our doubts and fears. If all inanimate nature could speak it would say, "Trust the all-wise Ruler." "But," rejoins the desponding Christian, "the immaculate Redeemer may well make such an appeal. He may argue from his birth, from his life, from every thing he pleases, and gain success in all. But my birth ushered me into the pollution of my nature. My life is forfeited. My body is corrupt through sin. How, then, can I build any argument upon them? The very birds, and flowers, the animate and inanimate creation, are better in his respect than I am." They are free from that sin by which I am overwhelmed. "Thy words are true, O disconsolate; but thy reasoning proceeds on premises that are false. In thus speaking, thou forgettest two things; first, that Christ has taken thy place, and speaks in thy name; and, secondly, that thou must put thyself on the merits of Christ's righteousness, and present every plea and prayer in his name! This is the Gospel exchange, of which, in the time of temptation, too many lose sight. To this, however, all must come for peace and strength; whether sooner or later, there is the same necessity. To trust in Christ's suretyship, and build all our arguments on his righteousness, is the only source of relief and comfort to the burdened heart. "Come unto me, all ye that are weary and heavy laden, and I will refresh you." If the wearied soul come instantly it finds rest. If it labour on for many years, and imagine itself not yet weary enough, or heavy laden enough, to come to the Saviour, or to be accepted of him, it must come to him at last; for no where else can it find rest. How much better, then, to come at once and as the sinner is, than to carry so long the heavy burden on his own shoulders! This is a "voluntary humility," which is displeasing to God. How much more like an obedient child, to comply the instant we are enjoined, than to delay long before we submit! Under the appearance of being too afraid of self, it exhibits a degree of ignorance and of self-will, which is most dangerous and sinful. We must learn to receive the kingdom of heaven as a little child. As an infant receives that once doubtful inheritance which his surety has secured for it, and lives and grows up in the enjoyment of all its privileges, without doubting or rejecting the guardian's deed, so must we. Without asking our advocate's consent, a Trustee was appointed by our heavenly Father to manage our concerns. He occupied his whole time, and spent his very life, to set them right. He conducted them to a successful issue, and calls on us to enter into the enjoyment of them. Receive the kingdom of God, then, at the hand of your spiritual Surety, as a child receives an earthly estate at the hands of a temporal trustee. Do not cancel his act. Do not frustrate his work. Grieve not his Spirit. True it is, you are a sinner, but your Surety's blood has removed all guilt from between you and your heavenly Father. True it is you have no right to any thing in yourself, but Christ has made over his right to you. True it is you can lay no claim to any thing, but Christ has preferred one on your behalf. Your life was forfeited, but Christ has paid the penalty; and your present existence, is a loan for which you are indebted to the death of Christ. Your body is indeed corrupted, but there is a time coming, when, if you believe in him, Christ will

change your vile body and make it like unto his own glorious body!" Pray, then, to the Spirit of Light, to enable you to perceive the meaning, and to feel the power, of this Gospel exchange. It is one, remember, which has been already made on Christ's part. He never consulted you before he took your nature, and died in your stead. But on your part, also, this exchange must be made as well as on that of Christ. As he took your nature voluntarily, so must you accept his suretyship. You must renounce all your own grounds of confidence, and place your whole trust on the merits of what he has done and suffered.  
"But," the disconsolate may add, "I cannot, like Christ, say, 'My God.' He had a right to use this language. I have none?" We answer, True, you have no right in yourself, and what is more, you never can have. A sinful creature can have no personal right to address God, by this endearing and connecting name. And if we may not trust in God till we possess this right, then we are utterly undone! The only characters by which a sinner may claim connexion with the Most High, are such as these, Creator and Judge. Yet even in these, every human being possesses a right, and is bound to say, my Creator and my Judge. God stands connected with us in these indissoluble relations. He is prepared also to fulfil every duty towards us which these names imply. In condescension to the weakness of our faith he meets us as a Creator with this encouraging promise, "I have made and I will bear." He is indeed our Creator, but if we do not love and trust him as such, he will be our Judge to condemn us. But, alas, consciousness of sin makes us afraid of God. We know that as our Creator, we have violated his laws; we feel that as our Judge, we deserve his condemnation; and therefore the consideration of God, under these relations, naturally tends to drive us farther from him. But, blessed be the Father of all mercies, our bankrupt name is exchanged for that of Christ; our ruined cause undertaken by a Surety; our forfeited estate is bought back for us by a heavenly Redeemer. A Trustee is provided to take our name and nature, to pay our debts and penalties; and to make over all his rights and privileges to us. In Christ we can call the Almighty Creator and Judge, our God and our FATHER. In Christ it is our duty to regard God as *ours*. We sin against Christ when we address the Most High in any other manner. We virtually deny our obligation to obey the commandments, when we do not call *God our God*. The beginning and basis of both tables of the law is this, "I am the Lord thy God." What a blessed necessity is thus laid upon us to regard the Great Creator as our God! What an acceptable revelation is this, which makes us acquainted with one, whom we can call our own!  
Personality of interest in any matter, gives it sure influence over our selfish hearts. We are captivated by the generosity of Him, who makes it our first duty to appropriate his blessings. This one act may be called the beginning, continuance, and end, of a Christian's work. "Christ is made of God unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30; and our whole duty in regard to him as such, is that of *appropriation*. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God." John i, 11, 12.  
We must receive Christ; that is, take him as given; use him as made over to us; be wise through his *wisdom*; accepted before God in his *righteousness*; inwardly pure and holy by his *sanctification*; and finally and eternally delivered from all sin and corruption, from Satan, death, and hell, by his *redemption*. This is the glorious privilege to which we are invited; this is the first, last, and constant duty, which the Scriptures enjoin. We are all welcome thus to apply Christ's fulness to our own use. The work of appropriation is an everlasting employment. In heaven itself we shall be continually drawing out of the fulness of the freely-gifted Saviour. Let the Christian, then, enter on this duty with alacrity. Let him be as willing as he is welcome, to be always putting on the new man, which after God is created in righteousness and true holiness; and to be daily appropriating something more from Him in whom ALL-FULNESS dwells. This the apostle did continually. He laid hold more and more of the things of Christ, and made them his own. At last he was able to say, "All things are mine." Let every Christian, then, appropriate what Christ freely gives. May the Holy Spirit enable us to do so more and more; till we are able, even when looking back on the feebleness of infancy, or when feeling our nothingness by nature, and our vileness through sin, to cast ourselves upon the care of an Almighty Creator, and to say, through Christ, "Thou art my Father and my God."  
[An *Absent Friend*, at the distance of several weeks' mail conveyance, writes with reference to the above, which is found in Stevenson's *Christ on the Cross*; "how I should like to see the extract in *The Berean*!" When his letter reached us, we had commenced our selections from that excellent work, and we have great pleasure in finding our choice to fall in with that of our Correspondent.—Ed.]

### JUSTIFICATION.

*The Tridentine System, and the Anglican System.*  
The one system grounds our justification upon our own intrinsic righteousness, infused into us by God; through our faith in the Lord Jesus Christ. The other system grounds our justification upon the extrinsic righteousness of Christ, appropriated and forensically made our own by faith as by an appointed instrument.  
The one teaches: that we are not merely reputed, but actually made, righteous, to an amount sufficient, through this precise

medium, to procure and effect our justification before God. The other teaches: that we are justified only on account of the perfect righteousness of Christ through the medium of faith, which we have imputed to us (as the Apostle speaks) instead of righteousness which we have not.  
The one identifies the righteousness of sanctification which is inherent but not perfect, with the righteousness of justification which is perfect but not inherent. The other carefully distinguishes, both in office and in character and in order of succession, the perfect righteousness of justification, which is Christ's, and the imperfect righteousness of sanctification, which is our own.  
The one maintains: that the confessedly imperfect but inherent righteousness of sanctification justifies those, who, before the infusion of that heavenborn but in this world sin-intermingled quality, were among the impious or ungodly. The other maintains: that, although the imperfect and inherent righteousness of sanctification is ever present (as the writer of the Homily speaks) with those who are justified, yet it has no hand in procuring and effecting their justification; inasmuch as the one follows after the other, and therefore, in the very nature of things, cannot be its antecedent cause.—Rev. J. S. Faber, B. D.

### JACOB'S LADDER.

We address you, in conclusion, as beings confined, for a while, to a narrow and inconsiderable scene, but whose home is far away, in those regions of light where Deity is specially manifested, and where the angel and archangel have their abode. We point you to the everlasting hills, whose glorious and golden summits come out to the eye of faith from the mighty expanse; and we tell you that those hills must be climbed. We point you to a city which hath foundations, the Jerusalem which is above; we show you its stupendous walls stretching interminably upward, and we tell you that these walls must be scaled. And you are staggered at the greatness of the demand. How can we ascend hills which are not based on this earth; how surmount walls of which no eye can take the altitude? We lead you with us to Bethel, and bid you behold that on which the Patriarch gazed. There is a ladder, set up on the ground, but its top reaches to the summit of the mountain, and to the gate of the city. Are you willing to go up, to leave the prison, and to seek the palace? Then in the name of the living God, we bid you plant the foot on the first step of this ladder: forsake evil courses, break away from evil habits, and take part with the disciples of Christ. Christ casteth out none who come unto Him: and he who strives to turn from his iniquities at the call of his Saviour, is beginning to lay hold on that propitiation, through the grasping of which in its several parts he will be gradually raised to the blessedness of immortality. Are you afraid of trusting yourselves to this ladder? Thousands, in every age, have gone up by it to glory; and not a solitary individual has found it give way beneath him, however immense the burden of his sins. And why afraid? The ladder is He, who is able to save to the uttermost all who would go unto God through Him; and the angels are ascending and descending upon it, for they have charge over the righteous to keep them in all their ways; and the Almighty himself looks down on those who are climbing painfully upwards, that He may send them succour, when the hand is relaxing, and the foot failing. I can answer for it, that every one of you may, if he will, mount by this ladder; seeing that Christ took human nature, and thus united earth and heaven, as the substitute of all. I can answer for it, that none, who strive to mount by this ladder, shall fail of everlasting life; for those who believe on Christ can never perish, neither shall any pluck them out of His hand. The canopy of the sky seems lined with the cloud of witnesses. Those who have gone before are bidding us climb, through the one Mediator, to their lofty abode. We come, we come. Your call shall be obeyed. Your voices animate us, as they steal down in solemn and beautiful cadence. And, God helping, there shall not be one of us, who does not seek salvation through the blood and righteousness of Jesus; not one who shall not share with you the throne and the diadem.—Rev. Henry Melvill, B. D.

### CANTON DE VAUD.

FRATERNAL ADDRESS TO THE PASTEURS OF THE CANTON DE VAUD, SWITZERLAND.  
Beloved Brethren and Fellow labourers in the Lord.—We, the undersigned Ministers of the United Church of England and Ireland, having heard of the persecution which you are now suffering for conscience' sake, desire to express our Christian sympathy with you in your present distress, as members of the same mystical body: we have seen with deep regret your Christian liberty infringed by the secular power, and whilst we have been shocked at the oppressive exercise of authority in a country which boasts of its liberty, and emblazons the very word on its banners, we have been consoled in witnessing the power of the Gospel, and in seeing that there still exists, in the Protestant Canton of Vaud, a noble army of confessors who are ready to suffer for righteousness' sake. We hope that by the act of resignation of your benefices, whereby upwards of one hundred pasteurs have left their homes, with their wives and their little ones, at the commencement of a winter which threatens more than ordinary rigour, you may yet save your country and your church from the invasion of that Rationalism and Infidelity which half a century ago deluged a neighbouring nation with blood. It is right, to refuse to give up your pulpits where you preach the doctrines of a

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 attached 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 averted 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

magnitude 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 *KNOWLEDGE 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 DOBSON.

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.*

## ECCLIASIACAL

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 trust 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	7
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 £A 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

dissolute crowds of men, women, and children—it must be apparent to all, that these natural consequences of cars running on the Sabbath-day, are stamped with the blackest guilt, and denote most clearly a spirit which neither fears God nor regards man. But in addition to this, I firmly believe that such a course is unprofitable for the proprietors. We know that diligence and activity, combined with prudence, are generally followed by prosperity; but we also know that, when these are employed for trampling on the law of Him who orders all things, His smile cannot be expected nor His blessing looked for, and that adversity will most likely follow—indeed the result of experience has been published in the mother country, which fully corroborates my assertion, and proves that the observance of the Sabbath day will enhance the value of Shares. Not only, then, the Christian, but even the mere well-wisher of the enterprising individuals who are embarking their capital in these great undertakings ought to oppose all that is likely to affect injuriously his fellow-men as immortal beings.

I urge, then, the necessity of immediate and decided action—now is the time—a more favourable opportunity is not likely to offer. The Bills are about to be asked for and framed, and the whole subject discussed—pour in, then, your Petitions upon the Legislature, praying that in every Bill there may be an express clause prohibiting all desecration of the Sunday, and compelling the observance of that command which, while it requires our attention as an emanation from an all-wise and all-merciful God, commends itself to us by the manifest physical and mental advantages which it bestows on the individuals and the communities by whom it is strictly regarded.

W. B.

[The above is a suggestion highly deserving of attention. Our last volume, pp. 169, 173, contained some selections pertinent to one part of the view introduced by our Correspondent: and Lord's Day Observance in every department of life requires the watchful care of those concerned in the general prosperity and the moral and religious welfare of the community.—En.]

MONTREAL PROTESTANT ORPHAN ASYLUM.

The Annual Meeting of the Corporation of the Ladies of the Protestant Orphan Asylum of this city was held on the 16th ultimo, the Rev. Henry Wilkes, A. M., presiding. The Secretary, Mrs. McCord, submitted a well written report of the transactions of the preceding year. From this document we learn that the Annual Meeting not being called at an earlier period, was caused by several of the children having been afflicted with the scarlet fever. During the year forty children have received the benefit of the Asylum; and of this number thirteen have been advantageously placed. The institution has received the donation of a lot of land for the erection of a proper building; and subscriptions have been liberally commenced to obtain funds for the erection of a building. The expenditure of the year was £307 8s. 7d. being a considerable increase on that of the preceding twelve-months, owing to the advanced price of provisions, and the higher rate of house rent. After paying a commitment to Dr. Arnold, Jr., the medical attendant, the Members proceeded to the election of Office Bearers for the ensuing year, and the following were unanimously elected:

- First Directress—Mrs. Wilkes.
- Second Directress—Mrs. Reid.
- Treasurer—Mrs. Ross.
- Secretary—Mrs. McCord.

COMMITTEE OF MANAGEMENT.

- Mrs. Anderson, Miss Leslie,
- Miss Barrett, Mrs. H. Lyman,
- Mrs. R. Corse, Miss Moffatt,
- Mrs. H. Corse, Mrs. J. G. Mackenzie,
- Mrs. Dunkin, Mrs. Payne,
- Mrs. Forsyth, Mrs. Ramsay,
- Mrs. Forrie, Miss Ross,
- Miss Frothingham, Mrs. Sinclair,
- Mrs. Gunn, Miss Smith,
- Mrs. A. F. Holmes, Miss Ure.

Mont. Gazette.

•• Mr. Jeffery Hale acknowledges with many thanks the receipt of two liberal Donations, viz.: of £5. for the Sunday School under his superintendance, and £5. for the Thursday Evening Bible Class, from an anonymous Donor, by the hands of the Editor of the Berean.

To CORRESPONDENTS:—Received Wt. A. S.;—T. P. R. has been sent, our friends' names on the 4th page; Subscription commences with Whole No. 105.

We have been favoured this year with Birthday cakes from two quarters, on the BEREAN's completing its second year—the one which came from the former source was easily recognised by the *Bouquet*—the articles are under discussion, and we give our best thanks to the donors.

PAYMENTS RECEIVED:—From Mrs. J. Wurtele, No. 105 to 156; Messrs. C. Wurtele, No. 105 to 156; R. H. Wurtele, No. 105 to 156; H. Dyer, No. 129 to 180; James Dalton, No. 105 to 156; J. S. Clark, No. 105 to 156; Rev. F. A. O'Meara, No. 87 to 138; Rev. Alex. Sanson, No. 53 to 156; Rev. E. J. Senkler, No. 105 to 156.

Local and Political Intelligence.

THE EAST.—Below are some extracts from an interesting letter which lately appeared in an American paper upon the present state of the British East Indian possessions and the liberal policy of the Governor General, Sir H. Hardinge. The writer, who is in connection with a missionary establishment in India, after stating that the former Governor, Lord Ellenborough, was too fond of military pomp and conquest, goes on to state, "But Sir Henry Hardinge is an entirely different man. There is nothing of the war spirit about him as yet developed. He seems to have determined to signalize his administration by measures which will elicit the admiration of good men, and send his name down to posterity as one of the greatest benefactors of modern times." He is applying all the energies of his mind and the influence of his station to civilize, enlighten, and elevate the people, and to introduce into

the country the most valuable inventions and improvements of western continents. One of the first acts of his Government was the adoption of a system to educate the people, in the vernacular tongue, and at the present time schools are almost everywhere established, taught by masters paid by Government.—The pay is not a mere scanty pittance either, such as in our own country has placed in office masters who know little more than their pupils. On the contrary, prices range from 100 to 300 rupees per month in primary schools, and in the higher schools and colleges 1000 and 1200 rupees per month. The liberality of government will be better appreciated also when it is added that, taking into consideration the difference in value of the necessaries of life in India and in our own country, it may be said that one hundred rupees here are very nearly, if not quite equal in value to seventy-five dollars in America. But then what are esteemed the necessaries of life here would be counted as luxuries at home. Indeed, if some of our good old farmers of Dutchess were to see their school-masters living as some schoolmasters live in India, with ayes, malles, bearers, eynes, and numerous other servants around them, they would be quite apt to fear their children would get infected with aristocratic notions."

The following remarks give a melancholy but, we fear, a true picture of the bad influence which Europeans generally have exercised over the natives.

"They have come with the army. (which is never a school of morals,) or for purposes of gain, hoping to return to their native land—the former when they had served their allotted time, and the latter when they had acquired a fortune. Absent from social and religious influences, and from the restraints of Christian society, a large portion have given free indulgence to unbridled passion, and have regarded the natives as only fit instruments to gratify their avarice and their lusts. Of course the white foreigner is regarded in every respect superior to the swarthy Asiatic, and whatever be his example it is sure to find followers, and the more readily in proportion as it leads to vicious indulgence."

"That their influence is not always bad, will be seen by the annexed: "But it is exceedingly gratifying to know that the morals of the army and of the civilians are constantly improving; and that not only the benevolent and Christianizing institutions find liberal supporters among European residents, but that in the army, from the highest officers down to the line, are found men who, when free from duty, are constantly employed doing the humble work of a missionary."

The writer then goes on to state that Sir Henry Hardinge is signaling his administration by the introduction of rail-roads; two of which are now in contemplation: one from Calcutta to Benares in the Bengal Presidency; the other in the Bombay Presidency; and he concludes by mentioning that the Governor General has, with a noble and Christian spirit, abolished the horrible human sacrifices which have heretofore been performed every year among the Rhondas, a tribe of barbarians who inhabit the mountains of Goomsoor, in the neighbourhood of Orissa; and that he has expressed the determination to exterminate every thing of the kind within his reach.

Sir Isaac Lyon Goldsmith, Bart., London, has had the dignity and title of Baron of the Kingdom of Portugal conferred him by that Government, and a vote of 1000 guineas' worth of plate, for his conduct in the financial affairs of that kingdom.

A quantity of diamonds were recently shipped from Rio to this country, against which bills to the amount of several thousand pounds were drawn. The consignee, who is well known in the diamond trade, considered the value of diamonds so much depreciated by the recent discovery of the mine in Brazil, that he refused to accept the bills.—Times.

Victoria Park is making great progress; fifty thousand trees have been planted, and much of the ground has been laid out. The French bar has experienced a great loss by the death of M. Philippe Dupin, the celebrated advocate; who died at Pisa, on the 14th Feby., after a long and painful malady. General Sir George Anson, it is understood, has been appointed Lieutenant-Governor of Chelsea Hospital.

MONTREAL.—The question who is the rightful Mayor of Montreal, having been submitted to the Court of Queen's Bench by an application on the part of Mr. Mills and his friends to know by what right Mr. Ferrier claimed the Mayorality, the Court decided, that they had no jurisdiction in the matter; the question therefore remains as it was, and Mr. Ferrier retains the office.

DISTRICT OF ST. FRANCIS.—His Excellency the Administrator of the Government has been pleased to appoint GEORGE FREDRICK BOWEN, Esq., to be Sheriff of this District.

The annual general meeting of the Board of Trade was held in the Exchange Reading Room, this day at one o'clock, when the following office bearers were elected:—Hon. W. WALKER, President; J. BONNER, Esq., Vice-President; H. J. NOAD, Esq., Treasurer.

Council.—Win. Stephenson, P. Langlois, J. B. Forsyth, H. LeMesurier, G. H. Parke, J. W. Leaycraft, A. Gillespie, D. Gilmour, J. Gibb, A. Laurie, Esquires.—Gazette of Monday.

MUNICIPAL.—M. Connolly, Esq., was elected a Councillor for St. Peter's Ward in the place of A. Simpson, Esq., resigned, on Thursday last, having received 32 votes more than his opponent, Mr. Phillips.

Letters received here on Saturday last from Port St. Francis and Three Rivers, state that the Lake ice had been passing opposite to these places during the two previous days. The ice at Carouge still holds. The channel in the river St. Charles and that to the north of the Island of Orleans are both open. The many friends of E. L. Montizambert, Esq., advocate of this city, will be pleased to know that he has been chosen to fill the office of Law Clerk, Clerk of Committees, and English Translator, to the Legislative Council, vacant by the demise of R. Armour, Esq. This appointment will deprive Quebec of a

valuable and highly respected citizen; our loss will, however, be a gain to the society of our sister city. We wish Mr. Montizambert every success and happiness in his new place of residence.—Mercury.

RELIEF COMMITTEE.—Referring our readers to the condensed statement of proceedings given in our number of the 26th ult., we now proceed to insert the Resolutions which have been passed since; viz: on the 2nd inst.

"That a fund or sum of £10,000 should be reserved for special cases of persons who have suffered by the fires, and who in consequence thereof remain in distress, and are unable to obtain their livelihood."

"That the balance be distributed to the sufferers, whether proprietors or tenants, by a per centage on their ascertained loss, in the spirit of the resolutions already adopted on condition that they submit themselves to the rules of the Corporation, provided always, that the maximum allotted to any individual shall not exceed £250, on the whole, with a reserve fund of £15,000, to be awarded as a premium to proprietors at the discretion of the Committee."

"That the premium to be awarded to any proprietor shall in no case exceed £50 above his dividend."

"That no portion of the further dividend be given to any person who has violated the pledge given by him on receiving any former payment, that he would in rebuilding conform himself to the Bye-Law of the Corporation requiring houses rebuilt to be of brick or stone and roofed in with incombustible materials, unless such person shall within three months from the 1st May next show that he has commenced building conformably to the Bye-Law."

"That this Resolution shall not be understood to compel any one who may demolish in three months any building erected contrary to the Bye-Law—to rebuild a house in order to receive a dividend on his loss?"

"That the Committee of Distribution be instructed to proceed without delay to the carrying out of the foregoing Resolutions."

And on the 6th inst.

"That the Hon. R. E. Caror, Chairman of this Committee, be requested to communicate to His Excellency the Administrator of the Government, the resolutions adopted by this Committee on the 13th and 16th March, and 2nd instant, respecting the future and final distribution of the balance in the hands of the Committee for the relief of the sufferers by the fires of the 25th of May and 25th of June last."

"That it be an instruction to the sub-committee of distribution to proceed immediately to the distribution of the amount awarded to the tenants."

As we have all along only inserted the Resolutions actually passed, without taking notice of motions and amendments negatived, we think it equitable and necessary now to insert the protest which was read at the meeting last Monday, embodying the views adverse to the course adopted by the Committee.

The undersigned, Members of the General Committee of Relief, for the following reasons hereby solemnly protest against the Plan and Resolutions recently adopted by this Committee for the distribution of the monies remaining in the hands of the Treasurer:—

1.—Because the appeal from this Committee of 6th June last, to the inhabitants of Great Britain and Ireland and elsewhere, calling for aid to relieve the sufferers by the Fires, declared that such aid was solicited to relieve distress, and concluded with the words "it is for this our present appeal is made."

2.—Because this Committee, by certain Resolutions of the 15th Sept., declared that loss should determine the amount of Relief to be granted to distressed sufferers in the first distribution, and that the degree of ascertained distress alone should determine in the distribution of the balance.

3.—Because the late Governor General, when applied to by this Committee for the Imperial Grant, required information before parting with it as to the intended mode of relieving the sufferers, and was furnished in reply with a copy of said Resolutions of the 15th Sept., whereupon His Excellency entrusted to this Committee notably the Imperial Grant but also the Church monies, amounting together to £70,000, intimating at the same time that they should be "distributed in accordance therewith," and this Committee accepted the money under that condition.

4.—Because, when certain complaints of misapplication of the Funds were made in Sept. last, by the London Central Committee of Relief, the Chairman of this Committee, in defence of its conduct, transmitted to the London Committee a copy of aid Resolutions of 15th Sept.—and certain contributors to the Funds, in transmitting their money to this Committee have stipulated that it should be expended "to relieve distress and not to restore property," and their money was accepted under that stipulation.

5.—Because the Resolutions now passed favor the class of Proprietors with a special premium of £15,000 in addition to their common dividend on loss; whereas by a deliberate Resolution of this Committee of 8th Sept., Tenants and Proprietors are to be put on the same footing as to Relief.

6.—Because to abandon distress now and to revert to loss as the basis of relief in the second distribution will be to perpetuate the admitted abuses of the first.

7.—Because the Resolutions hereby protested against are a departure from the principles which have been adopted and promulgated and which are binding on this Committee, and therefore that this Committee in passing the said Resolutions have violated solemn promises deliberately given to Her Majesty's Government—to the London Central Committee—to other generous contributors elsewhere, and to the majority of the sufferers themselves, on the faith of which pledges the monies were subscribed.

8.—Because certain members of this Committee, sufferers by the Fires who are Proprietors, have already received large sums of money in the first distribution and those members have voted on several other occasions, as well as on the question of a second distribution, they being personally interested in the same, and have therefore voted money to themselves.

9.—Because it is morally wrong to solicit

and accept money for one purpose and apply it to another, without first obtaining the consent of the Donors.

- JOHN BONNER,
- JEFFERY HALE,
- EDWARD BAXER,
- ED. H. BOWEN,
- J. CHARLTON FISHER,
- WM. S. SEWELL,
- A. GILLESPIE,
- ROBT. CASSELLS,
- W. STEVENSON,
- G. H. PARKE,
- GEORGE HALL.

Quebec, 6th April, 1846.

MARITIME EXTRACTS.

Messrs. Muckle and Kelly's ship Empire, reported as having sailed for this port on the 10th of last month, sailed from Belfast last winter for Savannah, and no accounts have as yet been received of her having arrived at that port. The Bark Great Britain, belonging to the same firm, was to sail from Belfast for this port on the 17th ult.

A schooner arrived on Friday morning from Portmout, North Shore. The Capt. reports having been on board of the wreck of the European, lying at that place. He is of opinion, from the position she lies in, that it would be impossible ever to raise her. He saw a party of men at Escouman on their way down to bring up the Sir Richard Jackson, which he understood had received but little injury, and would be brought up under her own canvass without difficulty.

April 4th.—Arrived the Schooner St. Croix, Captain Louis Bernier, from Goose Island, with 4000 bushels wheat, to Michael Scott, landed last fall from the Covenanter—Reports some floating ice in the river, but not so much as to interrupt the navigation.

Two or three Schooners have arrived in port, from the lower parishes, with provisions. The Bark Mary Sharp will be hauled up on Taylor's Patent Slip at Point Levy, to be overhauled.

The steamship St. George has got out of Nicholson's floating-dock, where she wintered. The ship Covenanter will take her place to be overhauled.

We learn that the Steamers Queen and Carada are both ready, at Sorel, and will commence their regular trips immediately after the departure of the ice.

Among the vessels advertised at Glasgow, for Montreal, is the new ship Cambria, to be commanded by Capt. Kelso.

Capt. Campbell and a party of carpenters proceeded down for the Manicouagan Shoals last week for the purpose of raising the ship Sir Richard Jackson which went ashore at that place last fall.

The schr. Indian Queen, Vigneault, was entered onwards at the Custom House on Saturday last, for Halifax. She will take a cargo of flour and, we learn, will sail on Wednesday or Thursday next.

QUEBEC, APRIL, 1846.

Date.	Day.	Thermo.	Weather.
April 2,	Thurs.	28 above	Very fine
" 3,	Frid.	31 "	Very fine
" 4,	Sat.	30 "	Fine
" 5,	Sun.	32 "	Very fine
" 6,	Mon.	42 "	Fine
" 7,	Tues.	35 "	Dull
" 8,	Wed.	40 "	Showery.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 5th April, 1846.

	s.	d.	s.	d.
Beef, per lb.	0	5	0	6
Mutton, per lb.	0	3	0	6
Ditto, per quarter	2	3	3	9
Lamb, per quarter	1	6	4	0
Potatoes, per bushel	3	6	4	0
Maple Sugar, per lb.	0	4	0	5
Oats per bushel	2	0	2	6
Hay per hundred bundles	25	0	35	0
Straw ditto	17	0	22	6
Fire-wood, per cord	15	0	17	6
Cheese per lb.	0	4	0	5
Butter, fresh, per lb.	1	0	1	3
Ditto, salt, in tinnets, per lb.	0	8	0	9
Veal, per lb.	0	5	0	6
Do., per quarter	1	0	5	0
Pork, per lb.	0	5	0	7
Eggs, per dozen	0	9	0	10

BIRTH.

Last Tuesday, Mrs. James R. Day, of a Son. On the 4th instant, the wife of Mr. Charles Walkhem, Assistant Surveyor and Draftsman Royal Engineer Department, of a daughter. In St. Andrew's Jamaica, on Thursday, the 19th Febr., Mrs. Leaycraft, of a daughter.

DIED.

On Friday, the 3rd April, CATHARINE, aged 11 years; and on Sunday, the 5th April, SUSAN, aged 15 years, daughters of Edward Pooler, Esq. of St. Nicholas.

At Montreal, on Sunday last, CAROLINE JANE, youngest daughter of T. A. STAYNER, Esq., D. P. M. G., aged 13 years 7 months. The young lady whose career is thus early terminated, had been for some time declining in health from the ravages of a disease which medical skill and kind nursing could not arrest. While the sympathy of friends may soothe the painful feelings of mourning relatives, the acknowledgment of a Father's hand inflicting the stroke can convert a severe dispensation into a blessing.

CELEBRAL OBITUARY.—At Buxted Parsonage, aged 71, the Rev. CHRISTOPHER WORDSWORTH, D. D., Rector of Buxted with Uckfield, late Master of Trinity College, Cambridge.

At Cheam, Surrey, the Rev. CHARLES MAYO, LL. D., late fellow of St. John's College, Oxford; a Clergyman well known as one of the most ardent and successful labourers in the education, both by keeping a school under his own superintendance; and by encouraging the labours of others.

NOTICE TO CREDITORS.

A DIVIDEND will be paid on the 1st April next, at the Office of Messrs. C. & W. WURTELE, of FIVE SHILLINGS in the £, to the Creditors of the late W. B. JEFFREY'S Estate.

CHRISTIAN WURTELE, Assignee.

Quebec, 27th March, 1846.

COALS.

NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvine's. Quebec, Jan. 1st 1846.

LEGISLATIVE ASSEMBLY.

TENDERS FOR PRINTING.

THE STANDING COMMITTEE on PRINTING and BINDING will, until SATURDAY, the 25th instant, at TEN o'clock, A. M., receive from any Party or Parties within the Province, TENDERS for the PRINTING, in the English and French Languages (or for each separately), of the JOURNAL and APPENDIX of the Present Session, in the following form:—Composition, per thousand ems; Press Work; per token of 250 sheets single, crown paper. The Journal to be printed in Small Pica type, with Brevier Marginal Notes. The Appendix in such type as the Clerk superintending shall direct.

By order, ALFRED PATRICK, Clk. Com<sup>tes</sup>. Leg. Assy, Committee Room, 2nd April, 1846.

The different Newspapers published in Toronto, Quebec, Kingston, and in this City, will insert the above, until the 25th instant, and inclose their Accounts to this Office for payment. A. P.

COALS! COALS!! COALS!!!

H. H. PORTER & CO. take this opportunity of returning thanks to their friends and the Citizens of Quebec for the liberal support they have received since they have commenced business in the Coal line; and still offer for Sale BEST NEWCASTLE GRATE and SMITH'S COALS, for Cash or approved Credit.

Orders thankfully received at the COAL WHARF, No. 41, Champlain-street. Quebec, 2nd April, 1846.

W. HOLEHOUSE,

PLUMBER, GLAZIER, AND HOUSE PAINTER, NO. 3, ARSENAL-STREET. Lift and Force Pumps—House and Ship Water Closets—Ship's Scuppers, &c. Quebec, 2d April, 1846.

EDUCATION.

D. BRAY intends to open a SCHOOL on the 1st of MAY next, in FLAVES ST., over the shop occupied by Mr. OWEN, Pianoforte maker, and hopes that his experience as a Teacher, together with strict attention to his duties, will secure him a share of public patronage.

Terms—from £1 5s. to £1 15s. per quarter. REFERENCES: Rev. Official MACKIE, Rev. C. L. F. HAENSEL, Rev. W. W. WAIT, J. A. SEWELL, Esq. M. D.

MRS. DUNLEVIE informs her friends and the public of Quebec and its vicinity, that she has opened a BOARDING AND DAY SCHOOL for young Ladies, at her residence, No. 28, Ann Street. Having engaged an Assistant who has taught in one of the first Seminaries in Edinburgh, and who is fully competent to take entire charge of the English department, and as Mrs. Dunlevie will herself give instruction in French, Italian, Music and Singing, she hopes to give satisfaction to those who may place their children under her care. Terms—Board and Tuition in English and French grammatically, History, Geography, Writing and Arithmetical, Plain and Fancy Needle Work:—

Senior Classes, per quarter.....£10 0 0  
Junior do. .... 8 0 0

DAY PUPILS.  
Senior Classes..... 2 10 0  
Junior do..... 1 17 6  
Music..... 1 10 0  
Singing..... 2 0 0  
Italian..... 1 0 0

Each Boarder to bring two pair of Sheets, six Towels, Knife, Fork and Spoon.  
Mrs. Dunlevie intends opening a class for Young Gentlemen under eight years of age—

PER QUARTER.....£1 10 0  
28, St. Ann Street.  
Quebec, 2nd April, 1846.

ENGLISH BOOKS.

A VARIETY of CLASSICAL SCHOOL BOOKS—English, Latin and Greek—just received, and for Sale, cheap, at G. STANLEY'S, No. 1, St. Anne Street, Quebec, 19th March, 1846.

Just Received, and for Sale at the Office of this Paper:

ADVICE FOR THE NEW-YEAR;

OR, A PASTOR'S OFFERING TO HIS FLOCK; BEING

A SERMON

Preached in St. Thomas' Church, Montreal, on Sunday, the 4th January, 1846, BY THE REV. CHARLES BANCROFT, A. M. Published by Request.

PRICE—9d. PER COPY.

Quebec, 11th Feb. 1846.

Mutual Life Assurance

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society; by holding Policies of Insurance for Life, with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

YOUTH'S CORNER.

TWO CONFIRMATIONS.

Little Catharine could not find an opportunity, till late in the evening, to tell her mother that the young men from Holzbronn had been desirous of delivering a message from her cousin, to invite the whole family from the Crown Inn to spend next Sunday with her.

be glad to be told of his faults, and be thankful for admonition; and he prayed that his mother might be spared to rejoice in seeing him earnestly intent upon his soul's benefit, and humble, dutiful, and affectionate towards his parents.

From the year 1765 he had the affectionate attention of Mrs. Unwyn, a Clergyman's wife and afterwards widow, who took the charge of his domestic concerns. In 1792 she had a paralytic attack; and an event which painfully affected Cowper's mind; still more so her death, three years later.

PHENIX FIRE ASSURANCE COMPANY OF LONDON. THIS Company, which established its Agency in Canada in 1804, continues to assure against fire.

FOR SALE BY THE SUBSCRIBERS: SHEET ZINC, TIN PLATES, Sheet IRON, Register Grates, White Lead, Paints, assorted Colours, Boiled and Raw Linseed Oil.

On Tuesday, Catharine was buried in the church-yard at Effringen. Her mother was not seen among the mourners round her bier.

At the age of eighteen, he was articled to a solicitor, and at twenty-one he went to reside at the Inner Temple as a student of law; but he spent most of his time idling; and in his early manhood he had his first attack of depression of spirits.

At the age of twenty-one he was admitted to the practice of the law, but his taste was for literature rather than for the business of his profession. He had inherited considerable property, and obtained the valuable preferment of Sheriff of Selkirkshire, which allowed him much leisure and brought him a handsome income.

THE Girls' department of the British and Canadian School will re-open on Monday, the 6th instant, in a room in the Military Asylum.

THE FORCEPS, 14th Dec., 1844. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.