

you good to recall these instances? Perhaps you have made one effort to resist temptation, and to do your duty; and it will cheer you to recall it. Tomorrow you will be still more likely to be successful. Every man, at night, can tell whether he has made, or squandered, or lost property during the day; and so every one, by proper care, can tell whether he has gone backward or forward in disciplining his heart, at the close of every day. He who passes weeks and months without this frequent, faithful review, will wonder, at the end of these long periods, why he has not grown in moral character, and why he has no more confidence in his hopes for the future. The fact is, we may live, and be heathens, under the full light of the gospel, and perhaps, too, while we are cherishing some of its forms. But life will pass from you while you are making good resolutions and hoping to do better, unless you bring yourself to account daily; and when death shall come to call you away, you will find the touching and affecting language of the dying heathen philosopher most suitable to your case: "I was born polluted, I have spent my life anxiously, I die with trembling solicitude; O thou Cause of causes, have pity on me." The pain which our deficiencies and sins give us on the review, will be salutary, desirable, and necessary; and it is at a fearful hazard that any one under as great responsibilities as those under which we are placed, ever retires to rest without such a review of the day as I am recommending.—*Christian Journal.*

The Berean.

QUEBEC, THURSDAY, OCT. 17, 1844.

Recurring once more to the "Declaration" printed in our last number, we have to regret an omission which was not detected till the impression was struck off and sent out. In the 5th article, the original has the Greek word *Hiereis* inserted where it states that the Ministers of Christ are never in Scripture distinctly termed Priests (Hieries). The insertion of this word points out the more strikingly the different uses to which the word Priest is now applied, as was stated in our former Editorial: the derivative one in which it means the Christian *Presbyter*; the other to which it has been applied by the Translators of the authorized version, and in which it denotes the Levitical *Cohen*; two offices wholly distinct from one another.

The use of one term in the "Declaration" which at first sight startled us, and may perhaps have had the same effect upon others, leads us to offer a few remarks upon the inconvenience met with in endeavouring to designate certain views which, while their prevalence is extensively felt, and excites much alarm, shelter themselves under venerable names and in many quarters acquire currency or escape censure, owing to the veneration entertained for the designation which they have unfairly assumed. The introduction expresses alarm at "the progress of 'Anglo-Catholic' doctrines." Now there is no difficulty at all in understanding what doctrines they are, against which a protest is here entered; yet one feels loath to concede to them the appellation of "Anglo-Catholic;" and not improbably some would sympathize with the doctrines, simply because they claim to be peculiarly those which the Anglican Church has adopted as of universally binding force.

We have endeavoured, in our editorial remarks, to avoid this term as well as various others by which the same doctrines are on the one hand designated and on the other perhaps not unjustly disavowed. We find, however, that the "Tracts for the Times" were composed, published, and circulated with the avowed object of propagating the views of those misguided men who have taken the lead in the alarming movement Rome-wards at the present day; and as this printed matter cannot so easily elude one's grasp as smooth-spoken Doctors and Professors may, we have adopted the term *Tractarian* to designate those dangerous opinions which, we are afraid, have bespoken to themselves too much favour by professing to be particularly *Anglo-Catholic*.

And yet, we think this latter term is justly liable to exception on account of the assimilation which it implies to *Roman-Catholic* doctrines. Observation has too sadly proved that the tendency is, to bring that which is professed and held in England into conformity with that which is professed and held at Rome; so that the two communions occupying the common platform of *Catholicism*, the local distinction of *Anglo* and *Roman* would disappear as soon as the supremacy of the Roman See over the English Episcopate could be made to "go down," if we may be permitted to use a common phrase.

It is not with our good wish that the term "Puseyism" or similar ones ever appear in the columns of the Berean. We cannot avoid them in selections or quotations, but we regret their introduction. Still less do we approve of the use of the word "High-Churchism," and it has been quite unexpected to us to see an advertisement in our last number, for the sale of a tract under the title of "Exposure of

Puseyism and High-Churchism, by a Clergyman of the Church of England." The advertising department being entirely left to the discretion of our Publisher, we knew nothing of this advertisement till it met our eyes when copies were sent for use in our office. Neither should we perhaps have rejected the advertisement, but we should have appraised the advertiser that we would comment upon the title in a manner which would hardly promote the sale of the work. Intending to do this, we sent for the tract, and it was with no small surprise that we found it to be the work of the highly esteemed Vicar of Great Missenden, the Rev. Richard Marks, who is so well and advantageously known to the Christian public under the name of *Alaricus* as the author of "The Retrospect." The real title of the tract in question is "Danger and Duty, or a few words on Popery, Puseyism, and the present state of the times, and in connexion with Truth, Righteousness, and Peace." And it remains for the Toronto republisher, to say how he came to prefix the offensive title to the original one.

We cannot help calling the term "High-Churchism" an offensive one. It would naturally stand opposed to "Low-Churchism" and that expression would be no more grateful to men holding the contrary opinions to what are generally understood to be High-Church views, than the word before mentioned would seem proper to those who entertain the latter. There are irritating words enough in the vocabulary of theological controversy; we should be sorry to see them added to by new coinage. We do not know that the meaning of "High-Church" is sufficiently defined in common parlance among Episcopalians; we believe it is downright caricatured by some who are adverse to our communion. Of this we are quite sure, that numbers, who would readily avow themselves to be High-Churchmen, are far from leaning towards Romanism; and that they believe, whether right or not, their views to be the most consistent with a regard to the security of our Protestant privileges. We think them entitled, therefore, to be spoken of with respect, and that no nickname be invented to designate their mode of thinking.

THE LORD'S DAY.—It is with much regret that we have to advert to a feature in the exciting engagement of politicians at the present day, which we had hoped would not have been found in our city where, so far as our experience or information extends, election proceedings have been usually conducted with a measure of propriety which might well serve as an example to other portions of the Province. We were shocked to read, in the *Gazette* of the 9th instant, that a meeting of certain of the electors of St. Roch's and of other sections of the city was held in the *Chapelle du Catéchisme*, on the Sunday preceding, at 5 p. m., at which certain resolutions were passed, one of them for the purpose of convoking a public meeting to be held on Thursday last in the St. Paul's market. The whole proceeding was of a purely secular character, and it is most melancholy to think of the disregard to the sacredness of the Lord's day evinced by this occurrence. If our acquaintance with the practice of the R. Catholic priesthood on the subject prevented us from anticipating that they would discountenance the violation of the divine commandment, we were surprised at least, we must confess, at their allowing for the purpose the use of an edifice to which the tradition of their Church attaches a sacred character. This permission implicates them in a direct manner in the first, and indirectly in the succeeding sabbath profanation which we have to record.

The meeting on Thursday not being sufficiently numerous to answer the purpose of those who had convened it, a proposal was made for an adjournment to the Sunday following, after vespers. Objections to that day were raised and Monday was proposed instead of it; but all this was unceremoniously overruled. We concern ourselves in this matter only with the contempt here manifested towards the divine command of keeping the Lord's day holy; but finding a very appropriate remark on that point introduced in an article from the pen of the Editor of the *Quebec Mercury* on the political bearing of this measure upon the rights of religiously minded electors, we do ourselves the pleasure of copying that article at length:

"As a reason for choosing the Sabbath, it was alleged by some of the 'Young Canada' party that the workmen from the ship-yards, &c. were entitled to a voice in the election of a representative, and that they could not spare time to attend a political meeting on any other day of the week. More liberality of feeling! The workmen here so very considerably and disinterestedly referred to are almost exclusively Canadians, but if they had been of British origin, it is very much to be questioned if they would have been so thought of. This proposal virtually excludes all of old country origin, it being notorious that these latter have well-founded and conscientious scruples against profaning the Sabbath by holding, or participating in, political meetings. Indeed, there were a goodly number of Canadians themselves, on Thursday last, who objected to Sunday being named. If the individuals who summoned a meeting of 'electors without distinction of origin' were so thoughtful of the interests of the *chanter* folks, why, let us ask, did they summon their first meeting for a working day? Why not have named Sunday at first? The answer is simply that they feared opposition on Thursday, and knew well that the mass of persons who might be expected after vespers on the Lord's day, would promptly reject any sentiment or respond to any appeal their bell-wethers might enunciate."

It has afforded us great satisfaction to be enabled, by the attention of our New York Friend, to give our readers two extracts from the Rev. Dr. Stone's valuable work upon the Christian Sabbath. We only regret to see the beautiful typographical execution of the work encumbered by the introduction of pictorial type of which we must say with a contemporary, we cannot discern either the ornament or the utility, the meaning, or the

adaptation." Familiarizing the eyes of protestant readers with the representation of saints, martyrs, angels, and crosses, belongs so much to the tactics of a school in theology against which Dr. Stone, we feel convinced, is a consistent witness, that we take it for granted, the printer only is responsible for the illustrations, and that he designed nothing by them but ornament.

To the Editor of the Berean.  
Sir,—It is to be lamented that there is not a French service regularly performed in this city in conformity with the worship of the Church of England. An experiment, indeed, was made some years ago, which is to be thankfully acknowledged as an evidence of zeal on the part of the Right Reverend Clergyman who devoted his time and energy to it; and it must be admitted that it ceased only through the utter want of interest shown in it by those for whose benefit it was more immediately designed. The state of things, however, may be now altered; the number of persons is much increased who, though speaking the English as their native language, are qualified to profit by a service in French and would be induced to attend it, some perhaps only for the novelty of the thing, but others with a view to encourage the exhibition, before those who understand no language but French, of the simple but dignified offices of our Church, as one of the most promising measures for the diffusion of gospel light among the natives of French descent now kept in ignorance of scriptural truth and liberty.

Thousands of immortal souls around us are hastening to destruction; instead of saving truth before their eyes, they are sent to the grave with a lie in their right hand: they do not say with their lips, but their pitiful condition seems to me to lift up the cry: No man careth for our souls! The Church of England, as the national Church established by law at home, claims as her charge there the whole population: does an altered state of the law in this Province justify her in saying here: Am I my brother's keeper? I should suppose, the use of a place of worship might be obtained without difficulty; a clergyman to officiate in it who is well versed in the French language, not stately engaged, and yet often found to preach where his services are wanted, might be named, but it will be superfluous. Our Church, by having retained many of those solemnities of public worship which the French Canadian reverences and which our reformers rightly judged helpful to devotion, while Non-episcopal Churches have rejected them, possesses an advantage in this work which it really seems a pity she would not turn to account in this matter of endeavours for the good of the French-speaking R. Catholic population around us.

I now address these hints to you, Sir, and hope they may find a place in the *Berean*; and excite some attention among those with whom the measure proposed would have to originate.

W. D.  
[We feel with our correspondent upon the interesting branch of service, the importance of which he urges. But if any thing could be done to institute it, a Clergyman would be required who could follow up labours on the Lord's day by efforts, as doors may open, during the week; and if we may guess at the name of the one whom W. D. has in view, we venture to say that, even supposing he were sufficiently versed in the French language for such a service, he has too much work upon his hands to undertake it with effect.—*EDITOR.*]

ROME'S APPRECIATION OF THE TRACTARIAN MOVEMENT.  
(From the speech of Dr. Wiseman at the consecration of the Roman Catholic Church at Nottingham.)

His Lordship had alluded to what is commonly called the religious revival of the day. There is now only one opinion on this subject, the reality of which was only a few years ago doubted by almost every one. It was then supposed that certain temporary feelings which had been excited in the heart of the Church of England, and which showed an opening towards Catholicism, although they might for a time go on widening and deepening, would again be swallowed up and absorbed, as it were, in the system and doctrines of Protestantism, and would eventually be of no benefit to the cause of Catholic truth. It had indeed been doubted by many individuals until within the last four or five years, when the change could no longer be concealed from the most sceptical, whether any real alteration in the public mind was taking place. And while they were engaged in anxiously inquiring and pondering over the thoughts and sentiments of our opponents, which were tending to the support of their own belief, they were taking no note of the quiet onward movement which was taking place among themselves.

During the last few years nine clergymen of that Church [the Church of England] have joined the unity of the Catholic faith in England; and no considerable number of young men destined for the ministry have transferred themselves to our own dear Church, and become candidates for a better and truer priesthood. Here we have a variety of causes for the changes in our circumstances of a complex character, and over which we could not possibly have any influence. It was not owing to us that a few clergymen in one of the Universities chose

to write tracts in our favour; men who had not the slightest tendency towards our faith, and who protested their object was to prevent their fellows from being led away and deluded by our religion (as they chose to express themselves). It certainly was not we who bestowed upon the gifted man to whom I have alluded his extraordinary talents; neither could we open the hearts of rich and poor to furnish the means for his magnificent edifices. Neither was it we who have so wrought upon the minds of the populace that where we formerly met with contumely and insult, we now meet with blessings and respect. A few years ago, we dare not have assembled as we have done to-day; we could not have gone through the town in our ecclesiastical habits; we might not even have made our circuit and procession round the church in the midst of an immense concourse of people, without receiving taunts, insults, and perhaps personal ill-treatment.

[In the address from which the above is taken, Dr. Wiseman mentions among other things which indicate the progress of Romanism in England, the fact that within the last few years, the press at Derby has issued between one and a half and two millions copies of Roman Catholic publications, which are "bought and read in the most eager manner not only by members of his Church, but by all classes and all religions." This boast implies an admission of the unrestricted liberty which the Church of Rome enjoys in England, for prosecuting all her purposes: how does she on her part act? We refer our readers to the specimen given in our number of the 22nd of August under the heading "Rome where she has the power."—*EDITOR.*]

A FRIEND TO THE WALDENSES.

I have to announce an event which has cast a gloom over the whole Protestant population of the valleys of Piedmont. The long-tried and most influential political friend of the Vaudois, Count Waldburg Truchsess, Minister Plenipotentiary of his Majesty the King of Prussia at the Court of Turin, has at length sunk under his painful disorder. "Their father and protector," as these grateful people used to call him, is no more. It was but the other day that he received a gold cup, in the name of the Vaudois Church and population, in testimony of the veneration in which he was held by them. They are now preparing to follow him to his grave, and to present the most sacred offering that can be paid to the memory of a benefactor—the tears, literally the tears of a whole community. "The Lord gave him to us, and the Lord hath taken him away." "He only who has made this terrible wound can heal it," said a pastor, in a voice stifled with agitation. His body is to be deposited in the Protestant Church of La Tour, which stands so romantically under the rocks of Castelluzzo; and I shall not be surprised if every Vaudois who can leave his home should be present at the funeral. Deputies from every parish in the valleys have signified their intention of joining the procession, which will be headed by the clergy and officers of the Table. The Count was the representative of one of the noblest families of Germany, and was related to the Royal Family of Prussia. He was a great favourite of the late King of Prussia, and was one of the Commissioners who accompanied Buonaparte, on his first abdication, in his journey from Fontainebleau to the coast. The Count was afterwards appointed Minister Plenipotentiary to the Italian Courts of Turin, Parma, and Florence; and it was in consequence of some good offices performed in behalf of the present King of Sardinia, when he was Prince of Carignan, and when his succession to the Sardinian throne was in jeopardy, that the Count obtained considerable influence over the mind of Charles Albert, and exercised it in behalf of the hapless Vaudois. But for the interposition of Count Waldburg Truchsess, the edicts revived against the Vaudois in 1838 would have been put in execution with the utmost severity. God only knows who will now stand between these victims of intolerance and their implacable enemies. The Count did more for them than all the other Protestant ambassadors put together. The Vaudois interests have been shamefully neglected by some of the diplomatic body. But more of this on another occasion. There is reason enough for lamentation and mourning over the Count's death.—*Correspondent of the London Standard.*

ECCLESIASTICAL.

CHURCH BELLS.—The Rev. W. M. Crosthwaite, Dunn's Glebe, Bantry, communicates, through the Irish Ecclesiastical Journal, the fact that cast steel bars may be substituted for the ordinary church-bell with very considerable advantage as regards both tone and cheapness. Thirty shillings will purchase a bar of cast steel, producing a better tone than a small church-bell which would cost from four to six pounds. Mr. C. offers to furnish any person who wishes it, with a drawing of the manner of suspending the bar, the dimensions, &c. This is information which well deserves to be further inquired into, for the benefit of poor congregations in these colonies.

TEMPORARY CHURCH.—A temporary church has been erected in the district of Kentish Town, St. Pancras, for the use of the congregation while the parochial chapel is undergoing extensive alterations and enlargement. It is built entirely of wood, on brick foundations, and is the work of Mr. Peter Thomson of Limehouse, who is largely

concerned in preparing buildings of this description, and has a Treasury grant, allowing him to manufacture, free of duty, framed churches, chapels, schools, and dwellings, to export to Her Majesty's various colonies. Although of considerable dimensions, and capable of accommodating 500 adults and 300 children, it has been prepared and erected in the short space of one month; and was opened for Divine service on Sunday, the 1st September. It consists of a tower, 10 feet square, surmounted by a belfry, forming the entrance to two lobbies, right and left, each 9 feet by 8 feet, communicating with the nave or choir, 60 feet long by 30 feet wide, divided from the side aisles by a range of columns that support an open-framed roof; the side aisles are each 60 feet long, and 9 feet wide, thus making the whole width 48 feet. At the end of the nave or choir is the chancel, 30 feet long by 28 feet wide, terminating with a recessed communion, 15 feet wide, by 6 feet deep. At the end of one aisle is the vestry, 8 feet by 6 feet; and at the end of the other is the robing-room, of the same dimensions, communicating with the pulpit. The body of the church receives its light from two ranges of clerestory windows, of "vitreous cloth," the light from which, although subdued in tone, is very brilliant. The walls are formed in compartments, the inside finished with neat oak paper in panels. The outside panels and the entire of the roof are covered with patent asphalted felt, the roof being covered, as well as all the outside wood and the open roof inside, with patent marine glue. The seats are all open benches. The erection of this church will show that for a very limited sum a congregation may be provided with a neat and comfortable church, so planned as to have all the essentials of Christian architecture, until they are enabled to erect structures of greater pretensions and more durable materials.

DIocese of Ohio.—In his address to the Convention which assembled at Massillon on the 5th of September, the Bishop mentioned among the names of the Candidates for the ministry then connected with the Diocese, that of Mr. James Campbell. The Editor of the Western Episcopalian subjoins the following affecting note:

"We know not what a day may bring forth. While the Bishop was reading the above list of candidates, one of them was dead. Mr. James Campbell was a gentleman from London, who came to this country three years ago and purchased property near to Marion, Ohio. There being no minister there, he laboured as a lay reader with much usefulness. During his candidature for orders he commended himself to all by his excellent christian spirit, his active benevolence, his efficient good sense, and his evident adaptation for the work on which his heart was set. He was expecting to be ordained, immediately on the Bishop's return from the convention, and had gone to Delaware for a few days to make arrangements. His gown was being made for the pulpit. It was laid aside and a shroud was made in its place. He was expecting in a few days, to appear before men as a minister of Christ. He is gone, it is confidently believed, to be with Christ as an heir of his kingdom. He has left an afflicted family, who have the affectionate sympathy of many in the church of this diocese who know this departed brother. He rests from his labours and his works do follow him."

The Rev. Mr. Southgate, our Missionary at Constantinople, has recently arrived in this country on a visit for the benefit of his health, and with the view of making better known the claims of the Eastern Churches.—*Western Episcopalian, Ohio.*

NEW-YORK CONVENTION.—The business transacted by this ecclesiastical body, whose meeting we mentioned in our last, was not of importance. Much discussion took place upon a proposal to define the powers of the presiding officer, which resulted in the appointment of a Committee to revise the rules of order. Strong feeling was excited by the proposal of a resolution to ballot for Trustees of the General Theological Seminary, which was considered by some as an attempt at excluding all who did not hold particular views: it was met by an amendment that such of the present Trustees as are willing to serve be retained, and the Committee on the Theological Seminary nominate others to fill up the number. The Resolution was eventually withdrawn. The Bishop's address having entered at large upon the failure which had taken place in the payment of his salary, the Convention renewed its pledge to pay him the interest of 90,000 dollars annually, and arrears. A resolution was introduced for a Committee to inquire and report to the Convention, why St. Philip's Church in New-York remained in a state of separation from the Convention. This resolution was prefaced with some brief but appropriate remarks, showing that the congregation had existed a quarter of a century, that its former pastor, though recognised by the Bishop, and under his authority, had never been admitted to a seat in the Convention, and the present pastor was likewise excluded. The congregation was bound by rules, &c., but had no voice in legislation. The resolution was declared out of order, because it was miscellaneous business. The mover hoped the Committee would not be discharged until the subject could be brought before them. On the following day, this resolution was again brought forward, but was laid on the table. This mysterious part of the business will be cleared up to our readers by the intelligence that the congregation of St. Philip's Church is composed of coloured persons, and the state of public feeling in the United States—yes, in the Free State of New-York—is such as would abhor the admission of delegates from such a congregation into the midst of whites to claim those privileges which the Constitution of the Church assigns to them. We suppose their Pastor, the Rev. Alexander Frazer,