

of the Sunday from those of the week-day. On the Sunday I went twice to church, and took care that all my family did the same; and on the evening of that day I read a sermon aloud to my wife and children. During the rest of the week, my principles and my practice were wholly of the world. I was upright and honourable, according to the notions of the world, but I shall best describe my state by saying, that the main-spring of my course of action was self. Self-interest, self-confidence, and self-exaltation were at the root of all. My religion was, consequently, only an irksome restraint, necessarily endured, (for I imagined it was my duty to have a religion) and the Lord's day was always the dulllest day of the week to me, and I suspect to all around me. During the week, I was diligent in business, but I had yet to discover, that the real Christian is, when diligent in business, still serving the Lord, serving Him as diligently and as perseveringly as when he is praying to Him or searching His word to know His will. If one is our Master, even Christ, He is as much our Master on the week-day, as on the Lord's day, as much our Master in the counting-house, and in the social circle of our friends, as within the church walls, or in a congregation of public worshippers. The consciousness of His eye, who has said to His servant, 'I will guide thee with mine eye,' is always present with us, and principle to Him and love to Him are interwoven with the thoughts and the affections of every passing hour. We feel it as religious a thing to be employed in our worldly calling—for we are then employed for Him—as when we shut out the world, with its occupations and labours, and we are alone with our Bible and our God.—From "Lady Mary," by Rev. C. B. Taylor.

The Berean.

QUEBEC, THURSDAY, NOV. 6, 1845.

We find the attention of more than one of our Correspondents to have been directed to the important subject of Christian union, which also appears to be engaging the earnest solicitude of members of various religious communities in the mother-country. There are two opposite, but very serious, errors into which we find men to fall with regard to this matter. Some hold that diversity of ecclesiastical organization need not in any wise hinder Christian union, whereas by others that union is altogether identified with adherence to ecclesiastical organization.

We have had opportunities of making observation on this subject, and our experience has led us to the conclusion that it is perfectly possible for members of various religious persuasions to be united in harmonious co-operation towards some well-defined religious object, and so real Christian union to exist, notwithstanding diversity of ecclesiastical organization—while on the other hand we have known men to be brought together for co-operation on the ground of their connection with one and the same ecclesiastical body, where the want of Christian union has been painfully felt as an impediment to harmonious action.

But it has never been our lot to see Christian union more fully realized than in the co-operation of members of one and the same ecclesiastical organization, voluntarily associated for the prosecution of some important enterprise of religious benevolence. Among associations on a large scale, the one most strikingly answering this description is the **CHURCH MISSIONARY SOCIETY**; and we believe we may justly affirm that, among the number of religious societies which come before the English public at the usual season of London Anniversaries in the month of May, that Society has hitherto been pre-eminent in exhibiting an affectionate union for the prosecution of the grandest enterprise that ever was committed to human agency.

We lay some stress upon the word *voluntarily*, in designating this kind of association; for we think, the act of deliberating on the Society's merits, and choosing it upon deliberation, is an essential element towards the attainment of real union. It is true that a beautiful theory has gone abroad, embodied in the words, "The Church is the legitimate Missionary Society." Nothing can be more just and grand in the conception. Carry it out, and you claim every individual admitted to church-membership as a member of your missionary society at once. He cannot refuse—but neither can you disentangle yourself from him, if he choose to claim his privilege: and so your theory is taken into the sad reality of experience, and you find that you have saddled yourself with members to co-operate with you whom you would wish to be without. The reality is—as a Correspondent of ours brings before our readers this day in an extract from Bishop Pearson's able work—that the hollow professor and the saint must be expected to be members of the visible Church, as long as the Church is committed to human administration; and if you relinquish the voluntary character of your association, you yourself recognise the one as well as the other as its member, which is a great deal worse than throwing upon the hollow professor the necessity of coming forward and joining you, if he should feel so disposed, notwithstanding his estrangement from holiness.

Our sister Church in the United States has adopted the above theory, by placing her missionary operations, formerly conducted by a voluntary society; under the authority of the

General Convention, and making membership of her missionary organization co-extensive with membership of the Church herself. It remains yet to be learnt whether that measure will answer its nobly conceived purpose:—there are not wanting those who entertain doubts on the subject.

In the mother-country, the attempts have been strenuous to strip the Church Missionary Society of its voluntary character, and invest it with something which is called the sanction of "The Church" by those who seem strangely to lose sight of the Church's own account of herself, given in her XIXth Article. The managers of that Society have successfully resisted those attempts, and have been gratified by the voluntary adhesion of the highest ecclesiastical dignitaries. The Society remained after that adhesion just what it was before; nor would it be advanced in essential churchmanship, though other prelates who, like the Bishops of Exeter and of Oxford, to the present time withhold their patronage, were to join the ranks of its voluntary members. To its voluntary character it owes its almost entire separation from the romanizing party in the Church, and the glory of making a silent, though effectual protest against perversion of the Church's doctrines. It cannot, any more than other human associations, shut out unworthy members, but they have to come in under false colours additional to those under which already they hold on unworthily to the great body of Churchmen. The member of the Church Missionary Society professes to have acquainted himself more or less with its spirit and operations, and to recognise them as consistent with the principles of the Church. That is what the honest Tractarian does not do. He knows that the views which distinguish him among Churchmen are so strongly disavowed by the Society, that the holding of them would unfit him from being its agent. Thus he excludes himself from this voluntary society, though the Church as yet bears with him mournfully as a tender mother.

But with the same decision which makes us recommend the voluntary character of an association for the sake of real union, we must express our belief that unity of ecclesiastical organization is too important an element in this matter to allow great expectations of united action, on the part of those who have not that outward bond of union, in any but exceedingly simple, well defined objects. The circulation of the Bible without note or comment is one of these simple objects, and hence the British and Foreign Bible Society has to this time held its onward course with great efficiency, notwithstanding the diversity of opinions held by those engaged in the management of its concerns. The Missionary cause has, by an irresistible necessity, had to be left to the different religious persuasions in a state of separation, though not necessarily with feelings of rivalry or unkindness one toward another. The original design of the **LONDON MISSIONARY SOCIETY** was for united effort on the part of members of all religious denominations. Experience has shown that the design could not be carried out, and that separation in this enterprise, where not only interpretation of Scripture becomes necessary in the outset, but where the establishment of Christian congregations after some model of Church government or other has to be anticipated from the success of the cause, was the only preservative of charity. Accordingly the London Missionary Society has, in point of fact, been left in the hands of the **INDEPENDENT** denomination, while the members of the Church of England, Presbyterians, Methodists, Baptists, and other bodies which might be mentioned, have each formed its own missionary societies, and each prosecutes its labours separately, from the others.

Nor has God withheld a blessing from any of these efforts, conducted in simple faith and with an eye to the glory of God. But the fact stands not the less clearly before us, that difference of outward Church organization is a very disturbing element in questions of co-operation for religious objects, and that in all endeavours for Christian union it would be well to investigate the causes of separation from outward Church communion; and if it were possible at that point to apply the remedy, a far more pervading effect than what has hitherto been witnessed would flow into the scattered forces of the friends of evangelical truth and charity.

We have thought it right to indicate in some measure the expectations which we entertain of results to be looked for from the great meeting for the promotion of Christian union among members of different religious denominations which has by this time, probably, been held in the mother-country; and we have brought our remarks to a point at which, though we close them for this number, we do not intend to drop the subject.

ARMY CHAPLAINS.—The Quarterly Review gives some information upon the Government measures for the supply of ministerial services to the troops, which draw from that periodical expressions of very decided disapprobation. In former days, each regiment was entitled to have its Chaplain; the office was in the Colonel's gift, and was disposed of in most cases "without the smallest regard to the fitness" of the party applying for it. The result is thus summed up: "Regimental Chaplains either absented themselves from their

posts, or remaining at them they, through the absence of a becoming decorum in their behaviour, wrought harm instead of good." This system being abandoned, the formation of a body of "Chaplains to the Forces" was entered upon to supply its place, a "Chaplain General" supervising the whole system. The Chaplains received Commissions like other officers in the Army; they had the rank of Major assigned to them, received good pay and allowances, and had retiring allowance secured to them, increasing according to the years of service, up to 10s. a day. This arrangement again was modified in the year 1830, when a graduating scale of full pay and retiring-allowance was introduced, which allowed the former to rise as high as 22s. 6d., the latter to 16s. a day. But since that date it is asserted, no more commissions have been issued; Chaplains are appointed on fixed salaries, varying from £150 to £300, but they have no claim to retiring-pay, being left "to do their duty as long as health and strength may continue—to resign and starve as soon as health and strength shall fail them." So it happens that in the Army List there are to be found, besides the Principal Chaplain, only five Chaplains to the Forces, namely one each in Malta, Chatham, Trinidad, Mauritius, and London. These, it must be concluded, are the only ones that bear Her Majesty's commission, and are entitled to the liberal provision made for them both during their time of service and in the event of their retiring from active duty. After remarking upon the insufficiency of the provision for the soldier's religious wants made even in England, under the observation of the highest authorities, ecclesiastical and military, the Reviewer mentions, with some satisfaction, the rumours which are afloat of a "design on the part of the Government to take the subject up, and deal with it in a liberal spirit."

KING'S COLLEGE, TORONTO.

Yesterday the Convocation of this Institution met for the conferring of degrees and matriculation of students. We give below a list of degrees conferred. We trust in our next to furnish a more extended account of the very interesting proceedings and eloquent addresses delivered on this occasion. The Lord Bishop presided. The Vice President and the several Professors attended in full academic costume. Large numbers attended the Convocation Hall. We are delighted to find youths of all parties, politics, and religion, distinguishing themselves in the noble strife for academic honours in this young and rapidly rising Institution. Messrs. *Helliwell, McDonell, Wedd and Boulton* obtained each a first class in the order of their names; *Crookshank* a second, and *Draper* a fourth.

ADMISSION TO DEGREES.

M. D. (ad eundem).—O'Brien Lucius, Edinburgh.
M. A.—Lightburne Stafford; Ramsay William; Barron Fredk. W.
C. M.—Hodder Edward M.
B. A.—Helliwell, John; McDonell, Samuel S.; Wedd, William; Boulton, Henry John; Crookshank, George; Draper, George W.; Stennett, Walter; Roaf, John; Stanton, James; Hagerman, James; Bethune, Norman; Grassett, Elliott; McLean, Thomas; Thomson, John E.; Beadle, Delos White; Lewis, Ira.
B. A. (ad eundem).—Lightburne Stafford, Dublin.

II. INCORPORATION.

Merritt, Jed'h, St. John's, Cambridge. [Toronto Patriot.] Sixteen Students were matriculated.

CHURCH BELLS.

Canfield, Aug. 25th, 1845.
REV. M. T. C. WING.—Having read in the Western Ecclesiastical an article on Bells, which fully meets with my opinion on that subject, (except that the writer does not say what shape or form the metal is thrown into,) I thought it a favourable opportunity to introduce to the public the result of my own action on the same. If you will publish it, you will oblige me.

Long since, ere ever the idea came forth as given in your paper, I was convinced that some improvement might be made in Bells, so as at least to suit small edifices in their construction, and to reduce the expense to small parishes.—The triangle bell of steel was thought of, and this received a favourable idea with me as soon as I heard of it, supposing that it would answer the purpose required; but when I heard one, I became disgusted with the unpleasantness of its tin-tan sound. The next I heard of was the spiral clock-bell; this, in its sound, to me became melodious; and on this I got a friend to write to Connecticut for the purpose of getting one made, say of twenty-five pounds weight, so as to do for a small church. The answer was that it could not be done. Here I thought my effort was at an end. However I still maintained my opinion. I therefore, when last at the East, tried again. A German friend of mine being a very good originator of designs, I named it to him, when, to my great satisfaction, he opened his clock-case and produced the model of the very thing I wanted. I suggested the idea of steel in the place of bell-metal, as that is next to glass in vibration, and he consented at once to my proposal. I have the model now with me. It weighs about one pound, and can be heard from 4 to 500 yards well. The form of the bell I need not describe, but only to say that it is so constructed as to ring the chimes from 4 to more, giving complete distinct sounds. I call it the chime bell. It is to be rung by a crank below, requiring no more effort than a little boy to turn it. I have no doubt of a bell of this kind, weighing 50 pounds, being heard two miles in a clear day; the whole cost being only about \$30.

The advantage of such a bell lies in two things: first, it is light and stationary, not requiring to be swung over. As swinging shakes the tower and racks the building, you see this is prevented; therefore for small edifices and light towers, it will answer a good purpose.

Second, expense—No church need be without a bell. Now as this is essential to regular attendance upon our service, I do hope that something will grow out of it to the benefit of our parishes in common.

If any parish would like to try such a bell, any information or assistance I can give, will

be most cheerfully attended to, provided that all letters to me on the subject be post paid.—WM. GRANVILLE.

(Western Ecclesiastical.)

[We hope that Mr. Granville will give further information to the public, if the idea of the bell, of which he describes the model, has been carried out for actual use, and answers the purpose. It is very desirable that no church should be without a bell; and the reduction of expense will be an important facility towards it.—ED. BEREAN.]

SECESSIONS TO THE CHURCH OF ROME.

It is at last announced that the Rev. J. H. Newman, formerly Vicar of St. Mary the Virgin, Oxford, has resigned his Fellowship in Oriel College, and renounced his connection with the Church of England. The Rev. Ambrose St. John, M. A., Student of Christ Church, Oxford, is said to have conformed to the Church of Rome; so also Mr. J. D. Dalgairns, M. A., of Exeter College, Oxford, who is not described as a Clergyman.

It is reported that Mr. Charles Seager, one of the unfortunate perverts of the movement which, under the guise of zeal for Church principles, has led its dozens of Oxford men into the embrace of Romanism, feels very unhappy—even as Mr. Sibthorpe did soon after his defection—and that in his case the cause is the disqualification from the exercise of the ministry under which he lies, he being a married man and not ready, we may suppose, to renounce that bond, as would be required of him before he could be admitted to the Roman priesthood. The question, whether a married Protestant, on joining the Church of Rome, could become a Priest by dispensation without separating from his wife, has recently excited some remarks, as it applies to Mr. Ward who was married a short time before his defection. We copy a paragraph from an American R. C. paper, quoted by the *Ecclesiastical Recorder*, which describes a case where the wife concurred with her husband in deciding upon a separation. The question presents itself, whether the Church of Rome would sanction separation, in such a case as Mr. Seager's or Mr. Ward's, in case the husband desired it, but could not obtain the consent of his unfortunate partner. We adopt the sentiment of the Editor from whose paper we cut the article, that "the scene described, must indeed have been affecting; the delusion which makes men suppose that this is doing God service, is enough to make angels not only watch, but weep over it."

"The Rev. Pierce Connelly, formerly Episcopal minister of Natchez, whose ordination by his Eminence, Cardinal Parisi, Vicar of his Holiness, we announced a few weeks ago, celebrated his first Mass in the Church of *Trinita de monti*, on the 7th of July. To this church is attached the convent of the Ladies of the Sacred Heart, amongst whom, the amiable wife of Mr. Connelly has embraced a life of seclusion and Christian perfection. Thus did they enter into second, but more holy espousals; imitating the example of the Prince of the Apostles, in the very city where he ruled the Church and shed his blood for it, they gave up, by mutual consent, their worldly ties, and devoted themselves to the worship and service of their God, who, enlightening them with His wisdom and moving them by His grace, had mercifully brought them into the fold of His Son.

From a letter, addressed by a student of the Propaganda, to the *Catholic Advocate*, we are informed that Mrs. Connelly assisted at this first Mass, attended by her young daughter, then prepared to receive her first communion. The young and innocent child, over whom may angels ever watch, as no doubt they did then! approached alone to the holy altar, and received, for the first time, and from the hand of a beloved father, who had then first offered the august sacrifice, the food of angels and the bread of life. After her young daughter had partaken of the Holy Sacrament, the mother with the entire community of the Sacred Heart, approached the holy table. Many other persons received communion on the same occasion, amongst whom was the Prince Borghese, who has charge of the youngest son of Mr. Connelly, a child between five and six years old, who was also present at the Mass."

GERMAN CATHOLIC CHURCH.—It is reported that the movement in favour of separation from the authority of the Pope has reached the German population in the United States, and that a German Catholic Church has been organized in the city of Cincinnati, on the Ohio river.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Payments made to the Treasurer at Quebec, on account of the Incorporated Church Society, in the month of October 1845:

Oct. 8.—Miss Niles, Parochial, £0 5 0	
" Mrs. Howard, " 0 5 0	
" Mrs. Hunt, " 0 5 0	
" A Friend, " 0 5 0	
" Mr. Robe, " 0 2 6	
" Mrs. Christmas, " 0 1 3	
" Mr. Leggo, " 0 1 3	
10.—Stuart, G. O'kill, 2 years Annual Subscription to 1st July, 1845, 2 10 0	
" Fletcher, J. 2 yrs. ditto, 2 10 0	
" Maxham, J. A. 2 yrs. ditto, 1 5 0	
13.—Gortley, C. W. 2 yrs. ditto, 2 10 0	
14.—Dunn, C. E. 1 yr. ditto, 1 5 0	
15.—Boxer, Capt. 2 yrs. ditto, 2 10 0	
" Leaycraft, J. W. 2 yrs. ditto, 2 10 0	
" Bennett, W. 2 yrs. ditto, 2 10 0	
16.—Atkins, R. 1 yr. ditto, 1 5 0	
" Senkler, Rev. E. J. 2 yrs. ditto, 1 0 0	
17.—Leaycraft, J. 1 yr. ditto, 1 5 0	
" Patterson, P. 1 yr. ditto, 1 5 0	
18.—Wright, S. 2 yrs. ditto, 2 10 0	
27.—Colman, S. 2 yrs. ditto, 2 10 0	
28.—Freer, N. 1 yr. ditto, 1 5 0	
" Wilson, J. T. 1 yr. ditto, 0 12 6	
30.—Moisty of a Friend's Annual Subscription per Rev. S. S. Wood, 3 0 0	
	£33 7 6

Special Fund for Widows and Orphans of the Clergy.

Oct. 20.—Collection at the Cathedral, Quebec, £50 6 2	
21.—Collection at Sorel, per Rev. W. Anderson, 5 10 0	
22.—Ditto at Melbourne, per Rev. C. B. Fleming, 1 5 0	
23.—Ditto at Mariners' Chapel, Quebec, 4 0 0	
30.—Ditto at Three Rivers, per Rev. S. S. Wood, 2 2 6	
" Ditto at Rectory Chapel, Quebec, 1 3 0	
	£64 6 8

T. TRIGOR, Treasr. C. Socy. Quebec, 1st Nov. 1845.

PRAYER for the recovery of His Excellency the GOVERNOR GENERAL was offered up, at the desire of the Lord Bishop of the Diocese, in all Church of England places of worship in this parish, on Sunday last, and will be continued, we believe, though, it is gratifying to say, the accounts of Lord Metcalfe's health have become more favourable.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

St. Jude's Church, Oakville, £3 10 0	
Church at Palermo, 1 0 1 1/2	
—per Rev. Geo. Winter Warr, 5 0 0	
St. James's, Louth, £2 5 9 1/2	
St. John's do., 1 10 5 1/2	
—per Rev. G. M. Armstrong, 3 16 3	
St. James's Cathedral, Toronto, per Churchwardens, 39 1 9	
Christ's Church, Michigan, £1 0 7	
St. Phillip's, Weston, 1 13 3 1/2	
—per Churchwardens, 2 13 10 1/2	
Churches at Wellington Square and Nelson—per Churchwardens, 1 15 0	
St. John's Church, Port Hope, £3 10 0	
St. Paul's do. Hope, 0 10 0	
	4 0 0
Trinity Church, Toronto, per Rev. W. H. Ripley, 7 10 1	
St. Peter's Church, Cobourg, per Rev. Dr. Bethune, 17 0 0	
Tecumseh and West Gwillimbury, per Rev. F. L. Osler, 3 7 1	
St. Mary Magdalene's, Picton, per Churchwardens, 2 2 6	
St. Paul's Church, Scarborough, £0 12 3	
St. Margaret's Church, do., 1 13 9 1/2	
—per Rev. W. S. Darling, 2 6 0 1/2	
Church at Loydstown, £1 9 1 1/2	
9th Con. King, 0 17 7 1/2	
Pine Grove, Vaughan, 0 14 1 1/2	
—per Rev. H. B. Osler, 3 2 6	
Congregation at Colborne, £2 7 9	
Additional, per G. S. Burrell, Esq., 0 5 0	
Do. p. C. Bayley, Esq., 0 5 0	
St. George's Church, Grafton, 7 17 3	
—per Rev. John Wilson, 10 15 0	
Trinity Church, Thornhill, £5 1 10 1/2	
German Mills, 1 0 0	
—per Rev. D. E. Blake, 6 1 10 1/2	
	23 Collections, £108 11 1 1/2

Collections made in the several Churches, Chapels, and Stations of this Diocese, to be applied exclusively to the promoting the cause of Missions in this Diocese under the direction of the Church Society, in conformity with the Circular of the Lord Bishop, dated 15th April, 1845:—

Previously announced, in number 120, in amount, £324 3 2 1/2	
St. John's Church, Woodhouse, £2 0 0	
School House, Vittoria, 1 10 0	
	3 10 0
St. Philip's Church, Marysburgh, £0 5 3	
St. Mary's do. do., 0 2 3	
—per Mr. Wm. Harvey, Catechist, 0 7 6	
	124 Collections, £328 0 8 1/2

The Treasurer has also received from the Thornhill Parochial Association £1 5s., on account of Subscriptions for the past year.—*The Church.*

AN ORDINATION was held at the Cathedral Church of St. James, Toronto, on the Sunday before last, when four Candidates were admitted to Deacons' orders; no further particulars are found in any one of the Toronto papers which have met our eyes, nor had the Cobourg Church received them at the date of its issue last week.

To the Editor of the Berean.

Sir,—There are many pious—though I must consider them mistaken—Christians, who look at present for so unmixed a state of piety and holiness among the members of Christ's visible Church on earth as I do not think, from my reading of the Bible, that we ought to expect prior to the Millennium; and who, in their disappointment, turn away from her communion and keep themselves separate from her membership. It seems to me, that the following quotation from a well known author, Bishop Pearson, might be useful to throw some light on the question herein involved. The able work from which the extract is taken, "The Exposition of the Creed" needs no commendation from me; the whole of "Article ix" in the same is well worthy of an attentive and prayerful perusal with reference to this matter. I think the following passage to be remarkable, as for conciseness and perspicuity, so for verity and scriptural authority; and well calculated to relieve the mind of the humble and devout Christian from any fear that it could affect his own state, or need detract from the enjoyment of his privilege, if he has to associate,