

self they are helpless. They look out of themselves and enquire, Is there any help, any hope? The God of mercy hears their cry. He answers, "I have laid help upon one that is mighty;" there is "good hope thro' grace." Now Jesus is revealed. The trembling sinner hears with rapture "Behold the Lamb of God that taketh away the sins of the world." Christ hath suffered, the just for the unjust. He hath paid an infinite price for thy ransom, even his own precious blood, the blood of the eternal Son of God. He hath fulfilled the law, so that now the righteousness of God Himself is offered thee. He hath received gifts for thee, pardon, peace, holiness, victory over sin and death, and, as the end and crown of all, an inheritance incorruptible, and undefiled, and that fadeth not away. In Him then is thy help, in Him thy hope; help all sufficient, hope that shall not be confounded. For "He is able to save to the uttermost all who come unto God by Him;" and he himself declares, "him that cometh I will in no wise cast out." The sinner hears these glad tidings, and while he hears, faith is wrought in his soul. He casts himself upon the promised Saviour. "O Lord, thou art my helper and deliverer. Undertake for me. Save me or I perish. Lord, I believe, help thou mine unbelief." Now guilt is banished, and being justified by faith, he has peace with God, through Jesus Christ. Now he can behold God's face with confidence, and in the spirit of adoption call him Father. And now, because God hath thus loved him, he loveth God. The love of Christ constraineth him, no longer to live unto himself, but to Him who died for him and rose again. He no longer considers himself as his own; and when he reflects with what a price God hath purchased him for Himself, his desire is henceforward to glorify God in his body and spirit which are God's. He resolves, "I will behold thy face in righteousness." Lord shew me what thou wilt have me to do. Do with me as is good in thy sight, only be thou glorified in me, in life, in death, and thro' all eternity.

Such, my Brethren, is the work of grace upon the heart. Circumstances may and do vary; but its general character is every where the same. It humbles the sinner, brings him to God thro' Christ in sweet reconciliation, and works in him the obedience of love. So it was in the case of our departed Sister. Wherefore was it her delight to "fear the Lord, and serve Him in truth with all her heart?" Because she considered how great things God had done for her. She loved God because He first loved her. Though her moral conduct had ever been irreproachable, and her natural temper peculiarly sweet and amiable, yet she knew full well her character and deserts as a sinner. She knew that if she had been dealt with after her sins, and rewarded according to her iniquities, hell must have been her portion. Indeed there was a time when, as she expressed it, "her state of mind under conviction of sin was such, that she thought Satan would have claimed her for his, every step she took in the divine life." Therefore while she gave God all the glory of her salvation, renouncing all trust in herself, abasing herself as the unworthiest of his creatures, and leaning only upon the hope of his heavenly grace in Christ Jesus; she desired above all things that God might be glorified in her by zealous, unreserved obedience to his will. To this end she was instant in season and out of season; love roused her to exertion; love made her count nothing too much to do or suffer for her heavenly Father. Hence her unwearying labours in fulfilling the duties of her station in life as unto the Lord; hence her anxiety, her zeal, her diligence in endeavouring to bring others to the knowledge of God in Christ; hence her patience, resignation, acquiescence in long and acute suffering; hence her surrender of herself in body and soul to God, in full assurance that she should want no manner of thing that was good. Yet she felt and lamented her imperfection. Daily she washed in the fountain of Christ's blood; daily she took refuge under the robe of his righteousness; daily she implored grace to love Him more, and serve Him better. The self-condemning prayer of the Publican, the humble acknowledgment of the great Apostle St. Paul, and the devout and fervent aspiration of David express the feelings of her soul. She was ever ready to smite upon her breast, and say, "God be merciful to me a sinner;" never did she forget of whom her fruit was found, and therefore she ascribed all to the praise of the glory of divine grace, saying, "By the grace of God I am what I am." "Not unto me, not unto me, but unto thy name be the praise for thy loving mercy and thy truth's sake." And though in labours she was more abundant, and was anxious to abstain not only from evil, but from all appearance of evil, still she panted after a closer walk with God. Dissatisfied with her best obedience, her longing desire was, "oh that my ways were made so direct, that I might keep thy statutes."—Rev. J. T. Sangar, at the funeral of Miss French, Bristol.

THE REV. D. L. BRASIE TO HIS FORMER PARISHIONERS.—"Search the Scriptures"—learn instruction from those who are anxious that you should be instructed and enlightened, and who are capable of communicating instruction to you. Take the advice of those whose only desire is your present and future happiness, and who are, by study and experience, qualified to give it to you. I suppose you already know that four Roman Catholic Clergymen have, within a very short space of time, conformed to the doctrines of the Church of England. I have the great happiness of being one of that number; and I must tell you, that I have enjoyed more peace of mind for the last few days than I did for so many previous years, and I would suffer any persecution sooner than return to the Roman Catholic Church again—yes, death, the most ignominious death, I would prefer to being separated from the love of Christ Jesus, made manifest to me through His Gospel. Let us all, my dear friends, make the Book of God our chief, our only study; let us practise those sublime moral pre-

cepts which it inculcates; and above all, and before all, let us practise that charity, that love of one another, which glows in its every page; by so doing, the love of God will be so fully and so firmly implanted in our hearts, that I shall be soon able to address you in the beautiful language of St. Paul to the Romans:—

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. chap. viii., 38, 39.—From a printed address, dated Dingle, July 19, 1844.

The Berean.

QUEBEC, THURSDAY, SEPT. 12, 1844.

We do not know but there may be some among the readers of the Berean who think the intimation unwarranted which we quoted in our last Editorial from Dr. McCaul's sermon, that the peculiar views which stop the flow of some churchmen's sympathies towards sound-hearted non-episcopalian Protestants, are closely allied to a disposition to court the Romanist to their embrace notwithstanding all his departures from the simplicity of gospel-truth. It will be useful to such, and it cannot be without interest, though of a deeply painful kind, to other readers, that we give a striking exemplification of the length to which men may be led when once they allow themselves to exalt outward form above inward purity. The article on our first page, which we have headed "The law of Unity perverted" affords some insight into the Romanward tendency of those opinions for which at the present day is claimed the almost exclusive title of Church-principles, on the ground of the separation which they advocate between Episcopal churches and those which have deviated from the apostolical order for the descent of an Episcopate. The Author of the Treatise on the Church has given, as Bishop Hopkins expresses it "the most authoritative exponent of the system" which has let in upon the Protestant Church the Novelty which disturb our peace; his work is "eminent for its scholastic method and its immense research," and "is likely to abide with considerable influence and honour, long after the Tracts [for the Times] and the transient publications which have grown out of them, shall have passed away." This work, as we will take the opportunity of saying, lies before us, and we have examined the almost incredible quotations contained in the Bishop's valuable Letters; they are substantially correct, though slight verbal alterations and abbreviations have been used, and passages made prominent by Italics and Capitals. In adopting his censure of the work, we are not liable to the charge, so readily preferred, of censuring what one has not read. The justice of such a charge we should not, indeed, admit with reference to other publications of similar tendency. It is not needful to read through the ninety Tracts for the Times, before one becomes entitled to form and pronounce an unfavourable conclusion upon the views inculcated by them. Yet we have thought it worth the labour to become acquainted with Mr. Palmer's erudite work, before we concluded upon laying before our readers the quotations from it, made by the Bishop of Vermont, and which bring the subject so closely home to all of us ministers and members of the Church of England in Lower Canada. Surely no one among us, when he heard Tractarian theology spoken of with commendation, was prepared for this, that, carried to its legitimate consequences, it makes out that the branch of the Church of England planted in this Province is a mere provisional expedient, which will have to merge in the Church of Rome, as soon as she chooses to claim our allegiance with an invitation to her communion, provided she do not require of us either to condemn our own Church, or to give more than a general adhesion to all her doctrines. No one of the Bishops who have by this time presided over this Protestant Diocese ever thought, we are ready to affirm, of inquiring at the hands of the Roman Catholic prelates occupying the ground here, whether the provisional measure might not be dispensed with; the unseemly sight of a "rival community" to mar the unity of the Church with prior claims, he removed; and the members of the Church of England landing on these shores be received into the embrace of the Roman communion upon such easy conditions as would leave them without an excuse for perpetuating the schism of a Protestant Episcopal Church alongside of the offspring from the mother on the seven hills, here in full possession!

We have to check ourselves. An acerbity

of feeling is springing up within us as we write. But we let our readers see our infirmity, nor do we fear that any one among them will be eager to throw the first stone at us. Let it serve as a warning to them against the same danger to which they find us exposed. And thus much we may say, without becoming liable to blame: when we see how men of learning and of much zeal in the pursuit which engages them, once carried into an oblique path, are led on to such conclusions as the Author under review has committed to the press with a special design "for the use of Students in Theology" (title-page of the Treatise on the Church) we ought to give the more earnest heed, lest we suffer ourselves to be beguiled from a close adherence to the simple truths of the gospel, as they are set prominently before the worshippers in our reformed and apostolical communion. That we are ruined by the fall, redeemed by Christ the only Mediator, saved by faith, sanctified by the Spirit, these are truths constantly held before us in our liturgy, catechism, and articles of religion; a church-member may have been sufficiently instructed for his soul's health in the formularies which are prescribed for his competent erudition, in the address to sponsors after baptism, without ever having heard of the apostolical succession; and he may present himself as a candidate for every privilege of a churchman which no man may forbid him, though he know nothing of that question of long research and historical investigation. But he may have all the lines of succession at his finger ends, and at the same time make so light of justification by faith, sufficiency of Scripture, the one full atonement made by our High Priest, and the spirituality of worship, as to be led into the embrace of Rome, while he professes allegiance to a reformed Church and enjoys her emoluments. From the effects of such teaching, may the Church's Head preserve the Church's Students in Theology!

It is probably in the recollection of many among our readers, that in the course of last year, some excitement arose in our sister-church in the United States, in consequence of the admission, to Deacon's orders, of a student of the New York General Theological Seminary, whose doctrinal views were objected to by two Clergymen, Drs. Smith and Anthon, holding parochial charges in the city of New York. So strongly did these gentlemen feel on the occasion, that they thought it their duty to protest against his ordination, publicly in St. Stephen's Church, where the solemnity took place, at that period of the prescribed service, where the "Brethren" present are called upon to come forth and show if they know any impediment why the candidate is not to be ordained Deacon. Some time after this occurrence, the Diocesan Convention of the Church in Ohio held its annual meeting, and the Bishop of that Diocese, in his official address, adverted to the circumstances which had taken place, in such a manner as to assure the members of the church under his supervision, that his attention was awake to the bearing which the admission of a person of unsound views to orders by one Bishop would have upon the purity of the Church in general; and that it was his anxious desire that nothing should take place or, if it had taken place, should be quietly passed over, which could interrupt the perfect confidence with which, until that period, the Letters dimissory of one Bishop were received by his episcopal brethren as sufficient evidence of soundness in the bearer's doctrinal views.

For this official notice of what had taken place, the Bishop of Ohio was assailed vehemently by some periodicals, while others, with equal force though not perhaps with the same bluster, justified the course which he had thought it his duty to pursue.

As we know that many of our readers have seen censure of the Bishop's proceeding, who have not had an opportunity of hearing what might be said in his defence, we present to them a document of great interest, and invested with the high authority of one of the rulers in the United Church of England and Ireland. The Archbishop of Dublin had his attention arrested by the accounts which reached him of the ordination under protest before mentioned. He had no opportunity, nor had he occasion, for advertising it in an official address similar to that in which the Bishop of Ohio made the declaration by which wrath has been stirred up. But the impression upon his mind appears to have been precisely the same as that which was produced upon his episcopal brother in Western America. Though no immediate official relation of binding force exists between the Church of England and Ireland and that in the United States, yet a friendly, hospitable intercourse had with mutual pleasure obtained, and the Archbishop of Dublin gladly saw the American Clergy officiate within the sphere of his jurisdiction, during their occasional visits to Ireland. Was it safe, for that portion of the Church under his supervision, to allow the continuance of this hitherto so gratifying intercourse? This question caused him to make inquiry respecting the matter, and his correspondence was with one of the Clergy whose judgment had been in favour of the step taken by the Bishop of New York; consequently adverse to the course adopted by the Bishop of Ohio. Thus the Archbishop took care at least to hear both sides of the question, if his hesitations should have been first aroused by communications proceeding from the parties who objected to the ordination referred to. The effect upon his mind is embodied in the following document drawn up by himself and communicated to the Bishop of Ohio with authority to have it published, if that step should be thought desirable. It is accordingly printed in the Western

Episcopalian, from which we transfer it to our columns.

Outline of Correspondence between the Most Rev. Archbishop Whately and the Rev. Dr. McVickar.

On receiving the published statement, by Drs. Anthon and Smith, of the circumstances of Mr. Carey's ordination, I wrote to Dr. McVickar, expressing my wish to know whether that statement was admitted on all sides to be a fair and full one. I mentioned, as my reason for the inquiry, that I felt greatly interested in the matter, because I had always held free intercommunion with the Protestant Episcopal Church of the United States, and had allowed many of its ministers to officiate in my Diocese, and that whether I could continue on the same footing would depend on the issue of the case in question.

For, supposing the statement to be quite correct, and that no ulterior steps be taken in the Diocese of New York, or in any General Assembly of the Church, the principles represented as avowed by Mr. Carey, must be understood to be adopted, or at least, deliberately sanctioned by the Church itself. And these principles seemed to me to have this peculiarity, that whether right or wrong, the adoption of them implies, "ipso facto," the suppression of the Church, and the self-deposition of all its functionaries, till restored, in union with the See of Rome, and as subject to that Church.

The reasonableness of this view of the case, I supported by appealing to what would be the judgment of every one in like case taken from secular affairs. For example, if any one, who held office, (as President, General, &c.) in the service of the United States, during the "War of Independence," should have come to the conclusion that the revolt was an unjustifiable rebellion, he, and those under him must have felt that he no longer held office; and that, consistently, he had only to make submission to the authority which he had thus acknowledged to be the rightful one. In like manner, I urged, if a member of any church, separate from that of Rome, should come to the conviction that the separation was unjustifiable, and that in the points at issue that church was right, or not materially wrong, this man has cut away the foundation on which his own church, and its enactments and appointments, must stand, and, by his own showing, in a state of sinful schism till he shall have submitted to, and joined the Romish Church.

For that church, it should be remembered, has never recognised any Protestant church (as the British Government did the United States Republic) but has always continued to regard us as rebellious children, and revolted subjects, and our Orders as null and void; which we must do also, if we acknowledge Rome to have been in the right in the contest. A Bishop, therefore, (I contended) or a Presbyter of a Protestant church, must, as soon as he has made this admission, cease to be recognized as holding office. By me he would be regarded as having abdicated it; by himself, as having never rightfully held it.

It was this peculiarity in the present case, I urged, that made it one of such importance to the Bishops of the Church of England, from which the Protestant Episcopal Church of America was originally an offshoot.

In answer to the foregoing enquiry and remarks, Dr. McVickar, in a letter received about the end of March last, (accompanied with a pamphlet containing several papers extracted from a periodical) represented the matter as having been stated under strong prejudices in the pamphlet of Drs. Smith and Anthon; but still, doubtless, a case that called for much deliberation. He urged that in large bodies of men, there must be those who stand on the limits, and he did not deny Mr. Carey to be one of such.—But his intimate knowledge of him, as a faithful son of the Church, and of a christian character not often equalled, and his having satisfactorily passed his canonical examinations, appeared to Dr. McVickar to furnish stronger reason for admitting the candidate to Orders, than what he could see for rejecting him on account of language into which he had been in a great measure entrapped, and in questions where much diversity of opinion has been admitted into the Church of England.

To this explanation of Dr. McVickar's, I replied that the greater part of the pamphlet he had sent me, and of several others which I had seen since my first letter to him, was occupied with matters quite foreign from the question before my mind. For instance, that whether Drs. Anthon and Smith did or did not choose a proper time and mode for expressing their sentiments, was altogether a question of discipline which each church is free to decide on for itself, and on which it would be unbecoming a stranger to give any opinion, unless consulted.

I begged also not to be understood as pretending to any right of interference with the decisions of another Church, even in the most essential points: my only wish being to satisfy myself as to whether I might with a safe conscience continue to admit to inter-communion, as heretofore, clergymen of the American Episcopal Church.

And as I understood that the matter was to be brought before the General Convention of that Church, I intimated that I should wait the result, (whether that should be in the shape of a positive declaration of any kind, or of silent acquiescence) before I should decide what my future procedure in this respect should be.

I fully admitted that differences of opinion among members of the same Church, must always be expected to exist; but I observed that a church that possesses, as the American Episcopal Church does, a tribunal of its own to appeal to—(an advantage which I have long been labouring to obtain for the Church of England—latterly, with improved prospect of success, from the increased perception of its necessity, as attested by numerous signed petitions to Parliament)—is free from the shocking anomaly of having its ministers reproaching each other, not merely as erroneous, but as unsound members of the Church, and at variance with its fundamental doctrines, without having, practically, (as is our case at present) any provision for the settling of such questions; an anomaly which is much the same as if members of Parliament or of Congress, were to denounce each other, not merely as recommending "inexpedient

measures, but as guilty of high treason against the State, without having any tribunal at which the parties could be tried.

Allowing that some clergymen of our Church have, as Dr. McVickar hints, gone very nearly, if not quite, as far towards Romanist principles, as Mr. Carey appears to have done, I observed that their case is evidently a very different one from his; since none of them, to the best of my knowledge, had ever been admitted to Orders with a public profession of such principles.

I did not mean to say that a clergyman could be allowed to go on indefinitely promulgating doctrines at variance with what had been regarded as our fundamental principles, without any responsibility attaching to the Church as giving a sanction to his doctrines. But still, I contended, that there is a wide difference between the admission of a man to the ministry, and the mere non-expulsion from it of one already ordained.

For, in the first place, I argued, if any one stands, (as Dr. McV. considered to be Mr. Carey's case,) just on the limits—so that it is difficult to pronounce positively either that he is, or that he is not, a sound Churchman—in that, or in any other case of doubt, the obvious course is to leave that man where he is; not to expel him from the ministry if already ordained; not to admit him to the ministry if he is not.

I did not mean, I said, to assert that those of our clergy who have gone farthest, do "stand on the limits." Some of them, it has been contended, have gone very decidedly, and very far, beyond the limits, and ought not to be allowed to remain ministers. I only meant to point out that in any case which does admit of doubt most persons would think it right to take no positive steps either way,—by removing, or by admitting a man who is the subject of such doubt. And accordingly I conceived that the Bishop who ordained Mr. Carey would be considered as having regarded him, not as standing on the limit, but decidedly within the limits; while the same inference would not have been drawn from his mere non-expulsion, supposing he had previously been in Orders.

In the next place, I observed, that even if we had such a Church-government and Ecclesiastical tribunals as are at present wanting in our Church, still great allowance is to be made for the reluctance that would be felt to incur the scandal of expelling a clergyman, even should his heterodoxy be so decided; that, in fact, much greater scandal would arise from retaining him. The desire, too, of affording a "locus penitentiae"—of allowing him ample time to re-consider and perhaps modify his opinions, might be expected to operate, perhaps in excess, in producing long and even unreasonable delay; which, though blameable, could not be fairly interpreted as implying an adoption of the man's doctrines. On the other hand, the same caution and desire to leave full time for re-consideration, would naturally and reasonably lead to the deferring of one's admission into the ministry. This last (the admission) being a positive and a final step, will go, I argued, much further towards implying a deliberate, decided, and unhesitating sanction, on the part of those who take that step, than the mere negative circumstance of a man's being allowed to remain in the ministry.

One plea, however, urged by Dr. McV. as tending to obviate the objections raised against Mr. Carey's ordination, might, I said, conceivably, make a great difference in respect of the inferences the public will draw. He considers Mr. C. to have been, in some measure, entrapped into giving such an account of his opinions as his language seems to convey. Upon this, I remarked, that if a man is entrapped into an avowal of something which he really does hold, but which he had desired to conceal, although we may condemn his examiners, supposing they have resorted to any unfair artifice, still one's judgment respecting his doctrines, and respecting the church which should publicly sanction them, is not altered. But if any one is entrapped into saying something quite different from what he really thinks, the remedy is obvious and easy. He has only to explain clearly and fully what his real tenets are, after having retracted distinctly the expressions he had inadvertently used.

In conclusion I endeavoured to express the strong interest felt in all that concerns the American Episcopal Church by myself and by a great number of her friends among the worthiest members of our Church with whom I had had communication on the subject; and how anxiously we should wait for the putting forth, by its authorities, of such declarations and decisions as should fully clear away the suspicions now aloft, of its sanctioning principles, not only at variance with those on which it formerly took its stand, but destructive even of the validity of its ordinations, and of its legitimate existence as a church altogether. And I added, that, for the present I must, for my own part, in conformity with the maxim above alluded to, stand still, without taking any step, or pronouncing any judgment, either way, till its General Convention should have cleared up the existing doubts.

THE BISHOP OF NEWFOUNDLAND'S CHURCH SHIP.—Some interest has been lately excited by the fitting out of a schooner for the use of the Bishop of the remote colony of Newfoundland in his visitations. It is designed that the vessel should be also used as a church in the smaller and more remote settlements, where there is no permanent house of prayer. A very pretty yacht, the Hawk, of about sixty tons (a larger vessel would be unfit for the peculiar navigation of the narrow creeks of the Island), has been given to the Bishop of Newfoundland by a private clergyman, Mr. Eden, the Rector of Leigh. On Saturday the Bishop of London inspected the "church ship" previous to her departure, which takes place to day; the missionaries and catechists who are about to proceed to Newfoundland were addressed by his Lordship, by whom the vessel and her good purpose were at the same time solemnly committed to God's protecting care. The Hawk has been supplied with the necessary ecclesiastical fittings, such as plate, an altar, table, books, &c., for the decent celebration of Divine service, by the private contributions of the friends of Bishop Field. Many of those interested in the missions of the Church were present. The occasion was a very affecting and pleas-