

The Berran.

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

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A MORNING HYMN.

TWO VOICES.

While yet the sun, God's servant, waits,
And his reviving beams delays,
Around the attendant, misty earth,
A dim, cold influence plays.

Thou First! and High! and Holy One!
Our light of life from thee descends;
Thy dim reflections we, to spread
A brighter beam to earth's far ends.

How beautiful! how cool! how soft!
Sweet sounds of heavenly music play
From 'mid those rosy rays, to tell
Thy glorious resurrection day!

O Lord our God! so kind and good!
Thy chosen all, though lost in night,
More surely than thy morning sun,
Shall rise to glory in thy sight!

FULL CHORUS.

Hallelujah! see how his glories wake anew!
As now he mounts into the midway air!
Hallelujah! so shall all thy chosen shine,
When raised by thee in flames as bright and fair.
(From the German of Klopstock,
by Messler.)

THE LATE REV. R. D. CARTWRIGHT.

[From a small publication recently printed at Kingston under the title "Recollections of a beloved Pastor, by E. M. M."—the profits of which are to be devoted to the newly erected Church of St. James, Stuartville, we extract a few passages which will freshen up the forgotten memory of a deceased Clergyman whose personal worth and public services endeared him to all who knew him. The writer acknowledges her obligations to sermons preached on the occasion of Mr. C's death, one of them by the Venerable the Archdeacon of Kingston, for the outline of his early life.]

The late REVEREND ROBERT DAVID CARTWRIGHT was the sixth and youngest son of the late Honourable RICHARD CARTWRIGHT, of distinguished talent and eminent character, whose name is enrolled among the Loyalists, the first settlers in this country. The deceased early in life discovered and gave indications of genius, accompanied by habits of industry and application.

With his twin brother he was deprived of the superintending care of his beloved and honoured father at the age of ten years; but they retained through life a vivid remembrance of the instructions and example received from him; and the ardent desire of emulating their father became in their minds a governing principle through life.

The filial obedience they ever showed to their widowed mother was likewise a distinguishing trait of character, as well as that devoted love to each other which so remarkably characterized both. Even in their boyish days they were often seen in serious converse together; strengthening each other in good resolves, and laying plans for future life. Together they pursued their youthful studies; nor were they ever separated till at the age of seventeen the subject of this Memoir quitted the maternal roof, and the society of his much loved brother, to seek the advantages of an English University education, preparatory to his admission to the Ministry.

On his arrival in Oxford he was for a time deeply oppressed by the desolate and lonely feelings of a stranger in a strange land; but he soon found kindred spirits with whom to associate; and his studious habits freed him from the society of the gay and thoughtless, who finding him proof against jeers and bantering, soon relinquished their attempts to draw him into scenes of dissipation, and left him undisturbed to the pursuits of science and the chosen friendship of a few of congenial tastes and habits, to whom he became bound by the enduring ties of Christian friendship, and with several of whom he continued to hold affectionate correspondence to the close of his life. Animated by the anxious desire of giving pleasure to his beloved mother, he devoted himself with ardour to his classical and scientific pursuits; and the gratification he expected it would give her to hear of his success became a more powerful stimulus to exertion than all the honours the University could offer. In the attainment of these he was not disappointed, but his beloved parent was not permitted to live to receive the tidings of his success.

[A tour on the continent of Europe intervened between the close of his academical course and his nomination to the curacy of Wargrave in Berkshire, where he entered upon his ministerial labours. He was soon called to take part in the parochial labours of Kingston, to which were added those of the Chaplaincy to the Forces. Various interesting particulars of his fidelity and the character of his ministerial services are given in the pamphlet.]

I much regret that I was unable from circumstances to attend the weekly meetings of Mr. CARTWRIGHT, held at his house, and which he considered (as they truly were) highly useful. A blessing has been promised to the two or three gathered together in the name of Christ; and our Pastor acted upon this promise. These proved occasions for the discovery of not only his nice discriminative and critical acquaintance with the Word of God, but his familiarity with the practical and encouraging promises with which it comes charged to us from God the Holy Spirit.

Bright and fervently as the piety of this truly excellent man shone, it was united to a cheerfulness that rendered his society peculiarly engaging; and which even sweetly displayed itself when borne down by increasing illness. No moroseness, no gloom, attached themselves to his religion: all

within seemed peace, harmony, and love. With the most perfectly evangelical views, he was strongly attached to the Established Church of England and Ireland; but this did not lessen his regard for faithful Christians, though in minor points, and in forms of worship, they might have differed from himself. No; he felt that they were equally inheritors of the life to come; he hoped to spend an eternity together: why then should they separate on earth? Would that others judged thus leniently, and would unite and form one strong band against our spiritual enemy: how much would they strengthen their cause, and how many disagreements, and how much unchristian warfare would be spared. Are not the promises "unto all and upon all them that believe?" Why then give their adversaries reason to say: "Oh, these saints! see how full of wrath they are; how they bite and devour each other."

While Mr. CARTWRIGHT was thus tolerant towards minor differences in religion, his doctrinal opinions were equally distant from latitudinarianism. He viewed the Tractarian movements with much concern: he foresaw in them the most serious results to the best interests of the Established Church and the cause of Christ in general; and only two days before his lamented death he conversed on the subject with a brother Minister of the Gospel, expressing his decided disapproval of their doctrines, and his fears for the consequences. Can there be a true follower of Christ who does not feel the same; who does not tremble at the stealthy approaches of an enemy in disguise, who, when he has cast off the mask, will stand forth as a false priest, an idolater, a worshipper of Saints and Images!

In the latter end of 1811, Mr. CARTWRIGHT was obliged, from increasing weakness, to lay by for a season: indeed, apprehensions for his valuable life were beginning at this time to be felt. How much such a minister was missed will readily be acknowledged. The first time I heard him after this, I find thus recorded: "The tears came into my eyes as I heard his voice once more from the Communion Table; that voice so long silent from illness; and which, alas! we may soon hear no more. Faithful Minister of God! may thy prayers for thy people be abundantly blessed; and may a crown of glory await thee on thy departure from this earth."

He had made up his mind as the summer advanced to visit Ireland with his family, hoping that the sea voyage and a winter spent in some mild region might prove beneficial to his health. In an address to his parishioners on the occasion he spoke thus: "To-day completes the twelfth year since at your invitation I came among you as your Minister. I came with a full determination never leaving you; and to that resolution I have adhered. . . . Although these years have proved to me years of toil and anxiety, yet I cannot but regard them as the happiest, because I believe them to have been the most useful years of a life which barely exceeds three times twelve."

[We pass over the affecting particulars introductory to the account of the closing scene with which we conclude these extracts, expressing our best wishes for the circulation of the pamphlet.]

God in mercy tempers his dispensations to his children with tenderest compassion to their feelings and their weakness; and surely it was in mercy and in love to his servant that the veil rested on the future; and till the last day a ray of hope was left.

That last day came. Weak and exhausted as he was, he took his usual drive. The Rev. E. DENROCHE with difficulty assisted him into the carriage, and accompanied him to Government House, to enquire for Lady Mary BAOR's family, in whose recent affliction he deeply sympathized. On his return he called at his house for his family to accompany him in the remainder of his drive, which he prolonged for an hour or two. I was walking with M— when we met him: he stopped to speak to us: the alteration in his appearance since last we had seen him was painful to witness, particularly so around contrasting it with the blooming faces around him; yet he spoke hopefully of his visit to Ireland. He pressed us both by the hand, and we parted. He then drove to Dr. R—'s where he became so weak that they gave him wine and water, after which he was conveyed home. Nothing more occurred during the day to cause particular alarm: that night he fell into a calm sweet sleep: the hours stole on: the morning came, when his afflicted partner found him lifeless by her side. No pain, no struggle appeared to have been his: he had literally "fallen asleep in Jesus."

The sorrows of that bereaved house may be imagined: who but one could record them? Yet God forsook her not in that dark hour: He drew near with his abundant consolations to support and bind up those bleeding hearts. The voice of prayer was heard above the voice of weeping; and it prevailed.

THE APOSTOLICAL SUCCESSION.

But, as it appears to me, what is included and implied in this doctrine is of more consequence than the doctrine itself, and therefore to meet what seems to be implied, though not clearly expressed, in the statements of Mr. Keble on this point, I would direct the reader's attention to the following passages from some of the best of the Fathers, showing that in their view,

(1) The Apostolical succession does not secure to a Church soundness in the fundamentals of the faith, and that those who have not the latter though they have the former are to be avoided.

(2) That the only absolutely essential point is doctrinal succession, or the holding the same faith the Apostles did; and that where that faith is held, there, though perhaps labouring under irregularities and imperfections in other respects, Christ's Church is to be found and consequently the presence of his Spirit.

1. That Apostolical succession does not secure to a Church soundness in the fundamentals of the faith, and that those who have not the latter though they have the former are to be avoided.

And all impartial readers will, I think, admit that if this is the case, then the notion, that the Apostolical succession secures in all ordinations the gift of the Holy Spirit to abide in a person for the preservation of the fundamentals, falls to the ground, whatever nice distinctions may be drawn to bolster it up.

I begin with Tertullian, whose great argument in his Treatise "De Præscriptis," is, that the doctrine of the Apostolical Churches, to which he refers against the heretics, was in all likelihood the true one, because those Churches agreed together in it, the heretics having no such argument to produce; but if Apostolical succession is a sure test of orthodoxy in fundamentals, he would not have troubled himself to point to their agreement, but at once have put it upon the ground of their succession. Nay more, in this treatise he asks, "Do we prove the faith by persons, or persons by the faith?" Nay, he directly affirms what we maintain, when having spoken of the succession in the Churches of Smyrna, and Rome, &c., he says, "Let the heretics make out anything like this. . . . Nay, even if they should do so they will have done nothing. For their doctrine, when compared with the Apostolical, will show from its difference and contrariety that it has neither an Apostle nor a disciple of the Apostles for its author; for as the Apostles would not have differed from one another in their teaching, so neither would the disciples of the Apostles have preached a different doctrine to that of the Apostles, unless those who were taught by the Apostles preached otherwise than they were taught. By this test, therefore, they shall be tried by those Churches which, although they can produce no Apostle or disciple of the Apostles as their author, as being of much later origin, and such indeed are daily formed, yet agreeing in the same faith are considered as not less Apostolical on account of the continuance of their doctrine."

Thus also speaks Irenæus, in a passage the beginning of which, abstracted from the context, has been quoted in favour of opposite views, but how unfairly any one who peruses the whole passage will at once see. "Wherefore," he says, "we ought to obey those presbyters who are in the Church, those I mean who have succession from the Apostles as we have shown, who with the succession of the episcopate have received according to the good pleasure of the Father the sure gift of truth. . . . But they who are looked upon by many as presbyters, but serve their own pleasures, and do not in their hearts make the fear of God their rule, but persecute others with reproaches, and are elated with pride at their exaltation to the chief seat, and secretly do evil, and say, 'No one seeth us,' shall be reproved by the Word. . . . From all such it hellos us to stand aloof, and to cleave to those who, as I have said before, both retain the Doctrine of the Apostles and with the order of the presbytery (or as others read of a presbyter) exhibit soundness in word and a blameless conversation for the edification and correction of the rest." Here, then, are evidently two sorts of successors of the Apostles, and from one of them we are directed to hold ourselves aloof.

Next let us hear Ambrose. "Christ," saith he, "is the only one whom no one ought under any circumstances to forsake or exchange for another." And then having bidden us to seek the faith in the Church first, he adds, "in which if Christ dwells it is beyond doubt to be chosen by us; but if an unfaithful people or an heretical teacher defiles the place, the communion of heretics is to be avoided, their place of assembly to be shunned. . . . If there is any Church which rejects the faith and does not possess the fundamentals of the doctrine of the Apostles, it is to be deserted."

Thus also speaks Augustine:—"We ought to find the Church, as the head of the Church, in the holy canonical Scriptures, not to inquire for it in the various reports, and opinions, and deeds, and words, and visions of men." "Whether they (i. e. the Donatists) hold the Church, they must show by the Canonical books of the Divine Scriptures alone: for we do not say that we must be believed because we are in the Church of Christ, because Optatus of Milevi, or Ambrose of Milan, or innumerable other bishops of our communion, commended that Church to which we belong, or because it is extolled by the Councils of our colleagues, or because through the whole world in the holy places which those of our communion frequent, such wonderful answers to prayer or cures happen. . . . Whatever things of this kind take place in the Catholic Church, are therefore to be approved of because they take place in the Catholic Church; but it is not proved to be the Catholic Church because these things happen in it. The Lord Jesus himself when he had risen from the dead . . . judged that his disciples were to be convinced by the testimonies of the Law and the Prophets and the Psalms. . . . These are the proofs, these the foundations, these the supports of our cause. We read in the Acts of the Apostles of some who believed, that they searched the Scriptures daily whether those

things were so. What Scripture but the canonical Scriptures of the Law and the Prophets? To these have been added the Gospels, the Apostolical Epistles, the Acts of the Apostles, the Apocalypse of John."

Lastly, the author of the fragments of an Exposition of St. Matthew, attributed to Chrysostom, and admitted by many of the Romanists themselves to be the work of no mean hand, speaks thus, and a very remarkable passage it is:—"It is on the words, 'When ye shall see the abomination of desolation standing in the holy place, then let them which be in Judea flee to the mountains,' which our author thus expounds:—"That is, when ye shall see the impious heresy, which is the army of Antichrist, standing in the holy places of the Church, then let those who are in Judea flee to the mountains: that is, let Christians betake themselves to the Scriptures. . . . The mountains are the Scriptures of the Apostles or Prophets. . . . And why does he bid all Christians at that time to betake themselves to the Scriptures? Because, at that time, when heresy had got possession of those Churches, there can be no proof of true Christianity, nor any other refuge for Christians wishing to know the true faith, but the divine Scriptures. For before, it was shown in many ways which was the Church of Christ, and which heathenism; but now, it is known in no way to those who wish to ascertain which is the true Church of Christ, but only through the Scriptures. Why? Because all those things which are properly Christ's in the truth, those heresies have also in their schism; Churches alike, the divine Scriptures themselves alike, bishops alike, and the other orders of the clergy, baptism alike, the Eucharist alike, and everything else: nay, even Christ himself, [i. e. the same in name.] Therefore, if any one wishes to ascertain which is the true Church of Christ, whence can he ascertain it, in the confusion arising from so great a similitude, but only by the Scriptures? . . . Therefore the Lord, knowing that such a confusion of things would take place in the last days, commands, on that account, that the Christians who are in Christianity, and desirous of availing themselves of the strength of the true faith, should betake themselves to nothing else but the Scriptures. Otherwise if they shall look to other things, they shall stumble and perish, not understanding which is the true Church. And through this they shall fall upon the abomination of desolation, which stands in the holy places of the Church."

Surely he who wrote this was a prophet indeed. Well might the Roman Inquisition put this work into their Index of prohibited books: and read this passage, as far as they could, by Bellarmine's own confession, out of even the MSS.—*Divine Rule of Faith and Practice, by the Rev. Wm. Goode, M. A., Rector of St. Antholin, London.*

QUESTIONS FOR SELF-EXAMINATION.
(CONTINUED FROM THE LAST NUMBER BUT ONE.)
Of Obedience to God's Commands, &c.
Question 1.—Do I entertain a holy fear of offending God by disobedience to the laws which he has revealed for the direction of my conduct in this world?
2.—Do I now love God, and am I resolved henceforth to give him the principal place in my affections, and to suffer no other object to reign in my heart?
3.—Do I resolve to be diligent in the worship of God, to permit none but very weighty considerations to detain me from the public services of his Church; when there, to be attentive and devout, not suffering my eyes to rove, nor my thoughts to wander, but joining heartily in the prayers, and in those postures which the Church prescribes as expressive of humility or praise?
4.—Am I purposed to be regular in my morning and evening devotions, not to set about any important business without imploring his blessing, nor receiving any favour without giving him thanks?
5.—Do I resolve to honour God's holy name, never, on any occasion, using it in a light or irreverent manner?
6.—Is it my sincere intention to honour the Lord's day, by refraining from all unnecessary labour, and by strictly attending to all the duties belonging to it?
7.—Am I purposed to honour my parents, to show them their godly admonitions, to attend them outward respect and inward reverence, bearing with their infirmities, and praying to God to bless them?
8.—Do I resolve to esteem and submit myself to the authorized ministers of Christ for their office sake, and to obey the civil magistrate, and all those whom the good providence of God shall set over me?
9.—Am I desirous to cultivate good will towards all men; not envying their prosperity, nor feeling pleasure at their misfortunes; neither injuring them in their property, nor speaking evil of them with my tongue?
10.—Am I determined, by God's grace, never wilfully to be guilty of an untruth, to be true and just in all my dealings, and to take advantage of no one's necessity?
11.—Am I at this time contented, or endeavouring to be contented with that condition of life in which it has pleased God to place me?
12.—Do I firmly resolve to keep my body, appetites, and passions in subjection; to be temperate in my food and apparel; not only to abhor the vice of drunkenness, but to be grave and serious in my deportment; to suppress all impure and unchaste thoughts and emotions, and sedulously to avoid every temptation which might lead me to violate the laws of temperance, sobriety and chastity?
13.—Am I determined to make this ques-

tion, "Will God approve or disapprove?" the great rule by which my actions shall be governed; and never to undertake any thing which I dare not pray him to bless and prosper?

14.—Am I convinced, that without God's grace I cannot keep his commandments, and that all power to do good is from him?

15.—Convinced that, by nature, I am amenable to the wrath of God, and that by actual transgressions I am rendered guilty in his sight, do I look solely to the merits of my Saviour for pardon and acceptance, and do I love to meditate on the inestimable blessing procured for me by his most precious death and passion?—*Rev. Dr. Bedell, Philadelphia.*

WICKLIFFE'S TIME.

Thus doth Almighty God continually succour and help, when all things are in despair; being always (according to the prophecy of the Psalm) a helper in time of need. The which thing never more plainly appeared than in these latter days and extreme age of the church; when as the whole state and condition (not only of worldly things, but also of religion) was so depraved and corrupted that, like as the disease named Lethargus amongst the physicians, even so the state of religion amongst the divines, was past all men's help and remedy. The only name of Christ remained amongst Christians, but his true and lively doctrine was as far unknown unto the most part as his name was common unto all men. As touching faith, consolation, the end and use of the law, the office of Christ, of our impotency and weakness, of the Holy Ghost, of the greatness and strength of sin, of true works, of grace and free justification, of liberty of a Christian man, wherein consisteth and resteth the sum and matter of our profession, there was no mention, nor any word almost spoken of. Scripture, learning, and divinity was known but unto a few, and that in the schools only, and there also turned and converted almost all into sophistry. Instead of Peter and Paul, men occupied their time in studying Aquinas and Scotus, and the master of sentences. The world, leaving and forsaking the lively power of God's spiritual word and doctrine, was altogether led and blinded with outward ceremonies and human traditions, wherein the whole scope, in a manner, of all Christian perfection did consist and depend. In these was all the hope of obtaining salvation fully fixed, hereunto all things were attributed; insomuch that scarcely any other thing was seen in the temples or churches, taught or spoken of in sermons, or finally intended or gone about in their whole life, but only heaping up of certain shadowed ceremonies upon ceremonies; neither was there any end of this their heaping.

The people were taught to worship no other thing but that which they did see, and did see almost nothing which they did not worship.

The church being degenerated from the true apostolic institution above all measure (reserving only the name of the Apostolic Church, but far from the truth thereof in very deed) did fall into all kind of extreme tyranny, whereas the poverty and simplicity of Christ was changed into cruelty and abomination of life. Instead of the apostolic gifts and continual labours and travails, slothfulness and ambition was crept in amongst the priests. Besides all this, there arose and sprang up a thousand sorts and fashions of strange religions, being the only root and well-head of all superstition. How great abuses and depravations were crept into the sacraments, at what time they were compelled to worship similitudes and signs of things for the very things themselves, and to adore such things as were instituted and ordained only for memorials; finally, what thing was there in the whole state of Christian religion, so sincere, so sound and pure, which was not defiled and spotted with some kind of superstition? Besides this, with how many bonds and snares of daily new-fangled ceremonies the silly consciences of men redeemed by Christ to liberty were snared and snarled? Insomuch that there could be no great difference almost perceived between Christianity and Jewishness, save only that the state and condition of the Jews might seem somewhat more tolerable than ours. There was nothing sought for out of the true fountains, but out of the dirty puddles of the Philistines. The Christian people were wholly carried away, as it were, by the noses, with mere decrees and constitutions of men, even whither as pleased the bishops to lead them, and not as Christ's will did direct them. All the whole world was filled and overwhelmed with errors and darkness. And no great marvel; for why? the simple and unlearned people, being far from all knowledge of the holy Scripture, thought it sufficient enough for them to know only those things which were delivered to them by their pastors and shepherds; and they, on the other part, taught in a manner nothing else but such as came forth of the count of Rome, whereof the most part tended to the profit of their order more than to the glory of Christ.—*History of John Wickliffe, from For's Acts and Monuments, printed by Authority, 1576.*

SACRAMENTAL ELEMENTS.

It should be always remembered, that the superstition of the Judaizers consists not in their reverence for the sacraments, which Christ appointed as great instruments of good to his Church; but in their having drawn off men's attention from the important part both of Baptism and the Lord's Supper to that which is external: to regard God's grace not as conveyed by them morally, because the joining Christ's Church in the first instance, and the constantly retreating way