

GOOD BALLAST.

Having reached Newport before the 10th of June, it became necessary to cross Narraganset Bay, in order to keep an appointment, which he [Bishop Griswold] had made at Wickford, in the old St. Paul's or Narraganset Church. But, a violent gale, which had prevented an outward bound vessel from sailing for Cuba, was still raging, and had kept the regular ferry-boat from coming over on that day from Wickford to Newport. Here, indeed, was a difficulty, which would have kept most men huddled. The swelling Narraganset, bowing its thousand waves before the strong blast of a still powerful wind and tempest, lay, eight miles broad, between him and his place of destination. Yet, he could not give up, without an effort, his purpose of being punctual to his engagement. By the offer of an extra reward, he induced a strong boatman, in an open sail-boat, to attempt the passage. They set forth together on the dangerous essay. But by the time they were midway on the water, the boatman felt the peril to be too great for farther progress. Addressing his passenger, therefore, he said: "Bishop, I dare go no further against such a wind as this!" The announcement was full of import. Still, the Bishop was undismayed. He did not, indeed, emulate the moral sublime of the ancient conqueror, in the inquiry: "Quid times? Caesarem velis?" "Why fearest thou? Thou carriest Caesar." But, rising above, into the higher sublime of a calm trust in Him, who holdeth the waters in the hollow of his hand, he simply asked: "Why, what is the matter?" "The craft has not ballast enough," was the quick reply; "if she carried more of that, she might perhaps live through the Bay." "Would it help her," asked the Bishop, "if I were to lie down in the boat?" "No better ballast than that could she have," said the boatman. The suggestion was no sooner made than adopted. Casting himself at full length upon his face into the bottom of the boat, with the weight of a strong frame, much heavier than that of common men, the little vessel evidently felt the favour. She braced herself more strongly to the blast; and though in hourly peril of going down, yet, after long toiling, she reached Wickford harbour, and the Bishop stepped thankfully upon the firm land. Yet, so wet and incrundered had his hat and garments become under the gray brine, which had been splashed over him, that the inhabitants of the village were scarcely able to recognise in him their old and well known visitor.

But, upon reaching the house of the Rector of the parish, in season for the service which he had appointed, he found that he had not been expected, and that therefore the Church had not been opened. The violence of the storm kept every one at home. The Rector himself was in utter amazement at his arrival, and exclaimed, "Why, Bishop, I would not have crossed the Narraganset, such a day as this, for a warranty deed of the whole Narraganset country!" Nor would the Bishop, for such an inducement as that. But under a sense of duty, he was ready to dare what no *pecuniary* consideration could have bribed him to attempt. "I had made my appointments," said he calmly, "and was not willing that the people should be disappointed through my fault."—*Dr. Stone's Memoir of Bishop Griswold.*

[The above incident is beautifully illustrative of the character of Bishop Griswold's primitive episcopate. The vessel of a scattered Church—scarcely united in its component parishes—placed in the midst of waves of prejudice—how can she live? The most humble-minded of her ministers happens to be found possessed of the most solid weight of character, together with the amplest powers of mind to give her steadiness; not by assumption of state nor by assertion of authority, but in the exercise, mainly, of the peace-maker's blissful occupation, his influence pervades her every part, and brings even the adverse elements into the service to carry her to port.—*EDITOR.*]

The Berean.

QUEBEC, THURSDAY, NOV. 7, 1844.

Press of matter so filled our columns last week, that we had no room for those few editorial remarks which we had designed to offer upon the two measures resorted to by individuals at home as remedies for innovations which they conceive to mar the evangelical character of the worship to which they have been accustomed in the churches of England. It was our intention to express regret at the conclusion upon which these parties have acted, the one in seceding from the national Church (upon which, however, our mind is indicated by the extract inserted) the other in absenting themselves, temporarily, as they conceive, from her established worship. But we could not have done so without expressing a corresponding measure of regret at the want of tenderness, manifested by the innovators, towards persons who take the alarm at the revival of obsolete observances, or the introduction of newly invented deviations from simplicity, and think it their duty to make their protest very prominent by deserting a novel mode of worship under which they are agitated by the apprehension, lest the differences which separate us from the Church whose corruptions our fathers renounced should be insensibly mitigated, to the hazard of the scriptural character of our reformed communion. In the contest between the two

parties, the one, professing at least, to strive for principles which, if they are really in jeopardy, it is worth contending for: the other contends for that which, if it could be gained in the strife, would not be worth retaining. If the Bishop of Oxford, from whom needless apprehension of evil from the movement which has taken rise in his diocese will not be expected, "implored" the writers of Tracts for the Times "to be cautious lest in their exertions to re-establish unity, they unhappily create fresh schism; lest in their admiration of antiquity they revert to practices which heretofore have ended in superstition," plain, unlearned wardens and parishioners in English country-churches may deserve very tender treatment, when their apprehensions are awakened through the introduction of unwonted practices in public worship, and when all they contend for is, that the order should be adhered to under which their fathers and they themselves, formerly, were contented and attached church-members.

The tendency of an opposite treatment is, evidently, to swell the ranks of dissent. It is not in the nature of things that these parishioners of Marden and Ware, who prefer sitting under a non-episcopalian minister, though he adhere to their accustomed form of worship, should retain the attachment to their mother Church with which, we will suppose, they really set out upon the course they have adopted. There was a period in the history of the Church, when many of the Clergy treated the setting up of separate opportunities for edification with haughtiness, and lightly regarded the demand for aids to devotion which became more and more manifest among their parishioners. The strength to which dissent has since grown, might have taught us a lesson. There is in the people of England a real and strong attachment to their national Church and her worship, and a sincere, deep-rooted regard for their parochial Clergy; it does deserve the most serious consideration, whether it is for any valuable end that the loosening of the one or the diminution of the other is hazarded.

We take this opportunity of inserting a letter which the Rev. Dr. Alder, perhaps known to some of our readers from his visit to this province several years ago, on a pacific errand to the Methodist body, wrote on the commencement of the separate service at Ware. Whatever opinion may be entertained of the expediency of the course there pursued, in this no right-minded member of the Church of England can fail to concur with him, that it is our duty to "bear our testimony for the truths of Holy Scripture, in opposition to dangerous errors and heresies which are creeping into some portions of the Church."

We have been surprised to learn, from a friend who called upon us a couple of weeks ago, having come from the sister city of Eastern Canada, that the Millrite interpretation of prophecy had taken such hold upon persons in that vicinity, as to cause a prevailing expectation of the end of the world on the 22d of last month. The agitating period had passed by, when the intelligence reached us; and if it had not, we entertain little apprehension that any among the readers of the Berean would require a remedy to be administered to them against this error. But as our friend has handed to us a letter on the subject drawn up by a brother Clergyman of this Diocese, and printed last year in the Montreal Herald, we have thought good to lay it before our readers as a means of bringing to their cognizance one of the errors by which men's minds at this day are unsettled, and turned away from prayerful submission to the guidance of God's Holy Spirit in their attention to the divine command, "Search the Scriptures." We do not adopt the chronological data given by our brother, any more than he gives them as "a new theory or scheme of prophetic interpretation;" indeed the Editor of the Berean has been so unceasingly blessed with calls to services of immediate practical usefulness that it has never seemed his duty to investigate questions of prophetic chronology. But we unite with our brother in deprecating the error which fixes upon year, month, and day of the world's end, as productive of direful present results, and likely to produce fearful consequences hereafter.

LUTHER ON APOSTOLIC SUCCESSION.— "It has been said that the Pope, the bishops, the priests, and those who dwell in the convents, form a spiritual or ecclesiastical state; and that the princes, nobles, citizens and peasants, form the secular state, or laity. This is a fine story, truly. Let no one, however, be alarmed by it. All Christians belong to the spiritual state; and there is no other difference between them, than that of the functions which they discharge. We have all one baptism, one faith, and it is this which constitutes the spiritual man. The unction, the tonsure, ordination, consecration by the bishop or the Pope, may make an hypocrite, but never a spiritual man. We are all alike consecrated priests by baptism, as St. Peter says: 'Ye are priests and kings; although it does not belong to all to exercise such offices; for none can take to himself that which is common to all, without the consent of the community.' But if we were without this consecration from God, the Pope's unction could never constitute a priest. If a King had ten sons of equal claim to the inheritance, and they should choose one of their number to act for them, they would all be kings, though only

one of them would administer their common power. The case is the same with the Church. If any number of pious laymen were banished to a desert, and having no regular consecrated priest among them, were to agree to choose for that office one of their brethren, married or unmarried, this man would be as truly a priest as if he had been consecrated by all the bishops in the world. Augustine, Ambrose, and Cyprian, were chosen in this manner. Hence it follows that the laity and priests, princes and bishops, or as they say, the clergy and the laity, have in reality nothing to distinguish them, but their functions. They all belong to the same estate, but all have not the same work to perform."

[Our friend who has sent the above, will permit us to add the remark, that if Luther had to write on the same subject at the present day, after all the experience which has been had of subdivisions in the Church, sprung from unrestrained freedom to assume the ministerial office, he would probably surround his statements with various limitations. The case of the pious laymen, banished to a desert, and choosing one of their brethren for the ministerial office, speaks persuasively to every one's sympathies; but we will venture to say that if this little Church were, by some means or other, to be rescued from its banishment, and restored to visible communion with a scripturally regulated Church, the priest (presbyter, elder) whom they have put in office, would be the first to submit himself and the office he has been exercising to the properly constituted authorities there: and we will go on to say, that we should be sorry for that Church which, in such a case, would not recognise the validity of the offices performed by him, and acknowledge in him, by the ecclesiastical form of ordination, the ministerial character which was laid upon him under circumstances where necessity became law.—*EDITOR.*]

JOHN XVII. 18.—All former sacrifices had been typical: now was to be offered the one real sacrifice of atonement, which all former ones had only represented; and the action which before had in itself a sacrificial import, was henceforth to be a celebration of the atonement wrought—a work done in remembrance of the Lord himself offered up. All indeed that our Saviour utters in this solemn preparation for his passion carries our minds to himself exclusively, as performing a divine work of atonement once for all for the sins of the world. It is his sanctification of himself that we here read of throughout, in order that believers in him might henceforth be sanctified by the truth—the word of God preached in his name, that word which 'is truth.' He instructs his disciples that he is sanctifying himself for their sakes: that their sanctification depends on what he is doing on their behalf. He tells them, indeed, that they should succeed to him in the ministration of the Gospel. "As thou hast sent me into the world," he says in his prayer, "even so have I also sent them into the world." And to them afterwards expressly, "As my Father hath sent me, even so send I you." He informs them, that is, that it would now devolve on them to carry on the preaching of the word, receiving their mission and authority from him, as he had received his from the Father; they being his messengers to the world, even as he had been the Father's messenger. But, he by no means intimates in these words, that their mission and authority should be the same as his; rather that it should be subordinate and instrumental—whereas his had been direct and immediate from the Father; a mediation between God and man in the two natures united in his person, and the sacrifice of atonement which he wrought. His office being to make known the Father in himself,—in the works which he did and the words which he spake,—by direct apprehension of the Son, who is one with the Father; their office being to deliver to men the word preached by the incarnate Son; to make known the Son by whom they were sent, and through him the Father.—*The Rev. Dr. Hampden, Regius Professor of Divinity, Oxford. Sermon 21st January 1844.*

CONVERSION TO THE PROTESTANT FAITH.—During a late Visitation to the island of St. Croix by the Bishop of Antigua, he received about 20 Roman Catholics into the communion of the Church of England, and at the same time 4 Jewish converts. Nothing is mentioned of outrages from the populace attending the solemnity: it is hoped, therefore, in St. Croix men may follow the directions of conscience in this matter, without endangering their safety. It seems to be a different thing in Ireland. The "Cork Constitution" gives frightful details of the mob violence which was excited, some time ago, during the hours of divine service, in St. Nicholas' Church, by the mere circumstance that a Roman catholic school-master of the name of Meagher was known to be attending the protestant worship for the first time in that Church on the occasion. The police had to clear a way after the service, for the congregation to disperse, and had to escort the man himself to his home on that day, to the Police Office on Monday, when informations were sworn against the principal rioters, and on his removal from his residence to a safer neighbourhood. The reporter of these outrages remarks with great reason that the Church which the man was about to renounce, had small claim upon his attachment, if it could teach him nothing better than what it had taught those who resented in this manner his defection.

BOARD OF MISSIONS.—The triennial meeting of this body was held at Philadelphia during the sitting of the General Conventions. The only part of its proceedings which we think it needful to extract is that which concerns the brotherly correspondence which has taken place with the proper authorities of the Church of England on the missions of the American Episcopal Church in China. His Grace the Archbishop of Canterbury had signified to the Board that £8000 had been con-

tributed in the Diocese of London for the endowment of a Bishopric in China; but that nothing definitive had been resolved upon. A persuasion was entertained by the Board from this correspondence, that the Church of England would readily co-operate with the American Church in her efforts to provide an Episcopate for the China Mission.

PROCEEDINGS AT WARE.

Sir,—In the account published in the *Times* of yesterday, respecting the use of the Town Hall at Ware as a place of religious worship by the anti-Tractarians, it is stated that "the officiating minister engaged is Dr. Robert Alder, a minister of the Wesleyan connexion, whose stipend is to be made up amongst the congregation on the voluntary principle; to which statement I beg leave to give the most unqualified contradiction. After the Town Hall had been prepared and licensed for sacred uses and purposes, application was made for ministerial help to the Wesleyans, as occupying an intermediate position between the Established Church and Dissent; and in compliance with a request from Ware, and what was deemed by me to be still more entitled to consideration, the wishes of the President of the Wesleyan Conference, I consented to officiate at the opening of the Town Hall for Divine worship, on the 5th of the present month, on which day I had, several months before, engaged to preach in the Wesleyan Chapel in that town in behalf of the trust funds, for which services I neither desired, nor received, any other reward than that which sprang from a consciousness of performing what, under the circumstances, I believed to be my duty. In the present peculiar and interesting state of parties, as well religious as political in Great Britain, and at a period too, when such pains are taken in various and very opposite quarters to represent the Wesleyans as having assumed a new and hostile attitude towards that section of the Protestant Church established by law in this realm, perhaps you will do me the favour to allow me to add, that in the part which I deemed it right to take on the one occasion which I have specified, with the present circumstances in which the parish of Ware is placed, I felt that I was acting in accordance with the design and proceedings of the venerable Wesley, as my object, as well as that of the friends with whom I am accustomed to act, was, not to injure, much less to aid in subverting, the National Church, for which, as such, we entertain an unfeigned regard, but to co-operate with the parishioners of Ware, who have felt it to be their duty to discontinue their attendance at the place in which they had been accustomed to worship 'the God of their fathers,' in bearing a testimony for the truths of holy Scripture, in opposition to dangerous errors and heresies, which are creeping into some portions of the Church; and to disseminate those great and sacred principles embodied in 'the Article and Homilies,' the maintenance and dissemination of which, by the Church herself, in the judgment of thousands of her godly ministers and members, as well as in that of the Wesleyan body, is the one great purpose for which, in the providence and grace of God, she has been raised up and hitherto preserved; and which I believe to be essential to her existence and efficiency as an Establishment in this unchangeably Protestant kingdom. "I am your obedient servant,

ROBERT ALDER.  
Wesleyan Centenary Hall and Mission House, Bishopsgate-street-within, May 14, 1844.

To the Editor of the Berean.

Sir,—In my last communication I took occasion to remark that the revival of the Convocation, under a modified Constitution adapted to the altered circumstances and opinions of the times, would increase the efficiency of the Church of England, awaken the slumbering interest of her members, and enlist more of the energies of mind than are at present applied to the maintenance of her principles, which cannot be intelligently supported until they are properly understood.

And I ventured the enquiry whether our Colonial Churches were not in a position of facility for securing the advantages of Ecclesiastical legislation, without waiting for the tardy and encumbered movements of an older Country, and of the Parent Church.

But whatever opinions may prevail upon these subjects, either in the Colonies or at home, and especially as regards the specific form of Government best suited to the present and prospective exigencies of the Church of England; one thing is certain—that a legislative Government is wanted, that the want of it is widely felt, and that the developments of this feeling are occurring every day, in various quarters, and in divers ways.

What else are most of the plans of operation devised at home and abroad by individuals in authority, and by combinations of individuals with and without the sanction of authority? What many of the instances of secular legislation upon matters purely ecclesiastical? What the formation and working of voluntary Associations, with their rules, bye-laws, subscriptions, elections, committees, meetings, reports, resolutions, and other elements of organic existence—but substitutes for legislation by the Church herself on questions affecting her own efficiency,—but imitations of constitutional action by the Church in points which touch her own responsibilities to her members and to God.—Substitutes, and imitations, I call them, not to disparage institutions and exertions which the great Head of the Church has legalized by the seal of His Divine approval, but merely because, whilst forming no part of the constitutional mechanism of the Church of England, they show that that legitimate method of Church action for which they are wisely selected substitutes, is wanting in the Body; and that this want has long been, and still is, widely felt.

Nor can this want press in any quarters more heavily than where an anomalous concentration of deliberative, legislative, and executive functions in the persons of the Episcopal heads of our Church, has accumulated upon them duties and responsibilities far exceeding the power of any single person in each Diocese to discharge, and often exposing them in consequence to charges of neglect and incompetency more justly applicable to others than to them.

The Church, by her Constitutions, has already provided that, in deliberating and legislating on her affairs, her Bishops should be aided by the learning, experience, and piety, of the Clergy, periodically assembled, like the secular Parliament, to enact such matters as her circumstances might require, and as their united wisdom might suggest. Deprived of this aid, the load intended to be shared by many, is borne by the Bishops alone; and hence their just complaints of onerous duties, awful responsibilities, and imperfect work. But as the Church never meant this; her Clergy and Laity should move to the relief of the Bishops; by effecting, at home perhaps with difficulty the modified revival, but in the Colonies with ease, the creation, of such a form of Government for themselves, as shall combine all that is useful, and distribute all that is burdensome; in Ecclesiastical legislation, and thus restore to the Church that liberty of action, and independence of foreign control, which the framers of her Constitution intended that she should enjoy.

A new step towards this contemplated state of things has recently been taken in a neighbouring See, on the occasion of re-organizing the "Church Society of the Diocese of Toronto," where, "in order to ensure an expression of the opinion of the members of the Society at large throughout the Diocese, it was requested that Delegates from each District Branch association should be appointed as their Representatives at the General Meeting." ("The Church," 18th October 1844.)

I doubt not that this interesting experiment will meet with its merited measure of success. And as it is one more development of the want herein described, so do I hope that it may indicate approval of the principle herein advocated; for if an expression of opinion by the members "through their representatives," upon the minor affairs of the Society, be desirable, how much more should it be deemed so where there are involved the weightier interests of the Church.

Thanking you, now, for your insertion of my former letter, as well as for the information and views connected with its subject with which you have favoured your readers in the columns of your valuable Journal, and hoping, should leisure permit, to lay some further thoughts before you.

I remain, Sir,  
Your obliged Servant,  
L. C.

To the Editor of the Berean.

Montreal, 24th October, 1844.

Sir,—Perhaps you will admit to the columns of your paper a few words from a friend who is interested in the success of such a publication. It is a duty which we owe both to God and to man, to protect the truth as it is in Jesus, which is committed to us as members of a scriptural Church, from every invasion, and to discountenance all corruption and superstition that may tend to tarnish its lustre and diminish its glory. All who inspect the public Journals must evidently see, that a dark and gloomy cloud is brooding over the Christian world, and threatening to envelop once more, in midnight blackness, the clear light of the Gospel. Very successful efforts have been made and are still making by slow and measured steps, and as it were silently and imperceptibly, to lead us back to the delusions and vanities from which we had just escaped; and through the instrumentality of our venerable Reformers. Those holy men spent all their exertions and gave their lives to rescue the Church of Christ from the mass of corruption and deformity which ages had piled upon it; and we in our day, who enjoy the inestimable blessing which they have bequeathed to us—in restoring our religious freedom, should not be less strenuous in our endeavours to preserve inviolate that sacred legacy. The Bible and the Reformation should be doubly dear to our hearts from the peril and the cost by which they were preserved; and when some would "recede further and further from the principles of the" latter, and deprive mankind of the free use of the former, the attempt ought to set Christians upon their guard, and quicken the individual energies of every hearty lover of the Church. We are not of those who own no fixed principles; have no settled constitution, or esteem all forms and modes of worship alike: we feel what we owe to the ancient Church of our fathers, and the inestimable privileges she has conferred upon us. But the true lover of his Church well knows that it is not from outward decorations or often-observed rites and ceremonies that his attachment must spring; for the Papist, the Mohammedan, and the poor Hindoo have a similar reverence for their several systems of worship, however erroneous and offensive in the eyes of Him who regardeth not: "bodily exercise;" but who "looketh upon the heart;" and must be worshipped in spirit and in truth. He loves our Protestant Church, because her Reformers, having dispersed the mists of doctrines which hid the truth, have taught us the vanity and insufficiency of every observance if unaccompanied with sincere spiritual doctrine, and have brought back the Church long wandering in error and superstition, to "worship God in the beauty of holiness," and have left her in truth "a building of God," "a fair place," and "the joy of the whole earth." We love the Church of England as the consistent daughter of the Reformation. Bound to her communion by the most inviolable ties, it becomes us, to labour that she may be kept, as she has been restored unto us, still pure in doctrine, spiritual in worship, and protestant in principle. After all that has been done, all that has been suffered through successive centuries of persecuting, rage, misery, and bloodshed, can it be that any of her members should seek to "unprotestantize" her; and bring her back into unhalloved communion with apostacy and idolatry? We are confident that when the Church of England ceases to be protestant, and ceases to be the Church of the Reformation; then she will no longer be evangelical; her worship will have dwindled into rites and ceremonies, her glory will have departed, and the truth of God will be turned into a lie; and what will Christians have left to love in her defaced and desolated structure? The stones and walls, but *Jesus is not there.* Earnestly, therefore, should we contend for the faith which was once delivered into the saints; and, while we enjoy the blessed privilege of serving our heavenly