

ary Bishop for a vast field, for great self-denial, for untiring patience, for courageous enterprise. Her eye was directed to the self-appointed pastor of that humble congregation. With most impressive unanimity did she call him away, to a work, not indeed of more dignified duty, but of more eminent responsibility; not indeed, of more exquisite satisfaction to a Christian's heart, (for what can give a true Christian heart more exquisite satisfaction, than to lead such of the poor to Christ?) but of severer trials, and vastly greater difficulties and hardships. Counting the cost, he has not dared to decline it. Regarding the call as of God, he has embraced the promised grace, and is now ready to be offered. And thus the Chaplain has here met the beloved Cadet again, seeing and adoring the end of the Lord in that remarkable beginning; and now, with unspeakable thankfulness to God, for what he here witnesses, may he say to this candidate, elect, for labour and sacrifice, in the words of St. Paul to his beloved disciple:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." I call you Son, in affectionate recollection of the past. I call you Brother now, in affectionate consideration of the present and the future. Dear, beloved brother, I see plainly in prospect the hardness you are to endure. I mean not, hardness to the body. Of this, indeed, you will have no lack in your wide circuits of travel and labour. But this is not the cross I speak of. Hardness to the spirit, I mean; trials of patience, and faith, and love, and meekness; trials of the heart, painful and constant,—such as Jesus knew so acutely, because his spirit was so pure, his heart so tender, his sense of the hateful sin so deep—trials, such as you will feel acutely, in proportion as you attain towards the purity and elevation of the mind of your dear Master. But "God hath not given us the spirit of fear." "Be thou partaker of the afflictions of the gospel, according to the power of God." "Endure hardness as a good soldier of Jesus Christ." Be ever looking unto him, glorious Captain of your salvation!—ever considering him who endured such contradiction of sinners against himself; have in him the simple confidence of a good soldier; show the implicit obedience, the patient watchfulness, the intrepid zeal, the entire devotedness of a good soldier of Jesus Christ. Your strength is all in him. It is enough. Use it. It waits your call. Draw upon that right hand of power till you are "Strong in the Lord." Carry the spirit of the pastor of that congregation of slaves, the spirit of a servant of servants, into the highest walks of your office. A ruler by commission, be always the servant of all in spirit and in work. Wash the disciples' feet. Do anything to bring sinners to the washing of regeneration and the renewing of the Holy Ghost. Count all things but loss, that the lost may "win Christ and be found in him." Be yourself an example of the plainest, the most pointed, distinct, earnest and constant preaching of Christ. This, and the raising up and sending out of others to the same work, is the high vocation to which you are called. Strive to surround yourself with a ministry after this pattern; a ministry of men schooled in the experience of the preciousness of Christ; schooled in the mind of Christ; taught of God how to set him forth to the consciences and hearts, to the wants, and fears, and woes of this lost and blinded race. "Lay hands suddenly on no man." Aim indeed at a numerous ministry, because absolutely needed. Aim, infinitely more, at a ministry full of the Holy Ghost; knowing Christ, teaching Christ, following Christ; ready to endure all things for Christ and his kingdom. When difficulties thicken and helpers are few, and the wilderness is dark and dry, remember that you do not minister to others without being ministered unto; you have a "Good Shepherd"—out of sight—but always near; ever holding you with his right hand. Jesus ministereth to you. Let him minister. Open your whole soul to the working of his silent, all-subduing ministry. It will lift up your heart, and fill you with peace, and make your wilderness and solitary place to be glad.

Finally remember, the time is short. The six working days of this short week will soon be over; the everlasting Sabbath will soon begin. Labour hard. The work is great; but what we do, must be done quickly. "We must give ourselves continually to prayer and the ministry of the word." We look "for the appearing of the great God and our Saviour Jesus Christ." Watch and work! With a Father's heart, I pray for you. With a Brother's heart, I pray for you; commending you to God and the word of his grace. "The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

SERMON by the Right Revd. C. P. McILVAINE, D. D. Bishop of Ohio, at the Consecration of the Right Revd. L. Polk, D. D., Missionary Bishop.

MEMORY.

Many are discouraged from studying the Scriptures, because, as they say, their memories are so treacherous and unfaithful, they can retain nothing. More pains will supply this defect. Memory is the soul's steward; and if thou findest it unfaithful, call it the offender to account. A vessel set under the fall of a spring, cannot leak faster than it is supplied. A constant dropping of this heavenly doctrine into the memory, will keep it, that, though it be leaky, yet it never shall be empty. If Scripture truths do not enrich the memory, yet they may purify the heart. We must not measure the benefit we receive from the Word according to what it remains, but according to what effect it leaves behind. Lightning, you know, than which nothing sooner vanishes away, often breaks and melts: the hardest and most firm bodies in its sudden passage. Such is the irresistible force of the Word: the Spirit often darts it, through us—it seems but like a flash and gone, and yet it may break and melt down our hard hearts before it, when it leaves no impression at all upon our memories. I have heard of one, who returning from an affecting sermon, highly commended it to some,

and being demanded what he remembered of it, answered, "truly, I remember nothing at all, but only while I heard it, it made me resolve to live better, and so by God's grace I will." To the same purpose I have somewhere read a story of one who complained to an aged holy man, that he was much discouraged from reading the Scriptures, because he could fasten nothing upon his memory which he had read. The old hermit (for so as I remember, he was described) bid him take an earthen pitcher and fill it with water; when he had done it, he bid him empty it again and wipe it clean, that nothing should remain in it, which when the other has done, and wondered to what this tended: "now," saith he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so, though thy memory retain nothing of the word thou readest, yet thy heart is the cleaner for its very passage through."—Bishop Hopkins.

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF LONDON, (C. J. BLOFIELD, D. D.)

It is lamentable, that any should now be found, not among the enemies of that church, but among her sons and servants, to speak irreverently and disparagingly of those holy men, who proved their sincerity by the test of martyrdom; and whose wisdom and moderation, under circumstances of difficulty to us almost unimaginable, were surely indications that they were guided by that Spirit who had been promised to the Church; and who would not forsake those who loved, and prayed, and suffered for it, in the moment of its fiercest struggle with the adversary.

The clergy of our church must be the light of the world; and if they labour to deserve that character, the powers of darkness will not prevail against them. But let them be faithful to their trust; let them not diffuse any other light than that which beams in the Gospel of their divine Master; which places in the clearest point of view the sinfulness of man, the single sufficiency of the atonement made for all by Christ, our only Mediator, and applied by faith to each particular sinner, penitent, believing, baptized; the necessity and efficacy of God's grace; the office of the Holy Spirit; the true nature and value of the sacraments, as instrumental to a new creation in the inner man; the duty and blessing of prayer, and the study of Holy Scripture. All these, issuing in the forming of Christ within us, and the imitation of him in our lives, are the separate rays of light which, in their complete combination, were that possible in the Church upon earth, would constitute the brightness of her perfect day.

But let not those whose duty and privilege it is to bear forth this light into the outer world, exalt that privilege too highly, irrespectively of their own faithfulness in discharging the duty. Let them not magnify the office of a Christian minister, as though he were to be the lawgiver and ruler of the people, rather than their guide and counsellor. Let them remember that there is only one Mediator between God and man, the man Christ Jesus. Let them not substitute the church for Christ, the body for the Spirit, the throne for Him that sitteth thereon, the shrine for the Deity who inhabits it. Let them not forget that the Church, in which they bear office, although its origin is divine and its authority indefeasible, is not itself the light; but only the instrument ordained for its diffusion; and that the light itself is the word of God; and that although, as our own Articles declare, the Church "be a witness and keeper of Holy Writ, yet, as it ought not to decree anything against the same; so besides the same ought it not to enforce anything to be believed for necessity of salvation." Nor let them think, nor speak more uncharitably of other national churches, than the fathers of our own have spoken; but contented with, and thankful for their own undoubted privileges, let them present to others, in the faithful use of those privileges, and in the exercise of Christian charity, a proof that our belief is catholic, and our discipline apostolic.—(Sermon before the King of Prussia, at St. Paul's Cathedral, 1841.)

The Berean.

QUEBEC, THURSDAY, MAY 9, 1844.

We have promised our readers some details respecting the periodical press devoted to the interests of the Episcopal Church in the United States.

A variety of ably conducted papers have for a number of years advocated the cause of our Sister-Church in the United States, and materially promoted her interests by the learning, zeal, and piety which their Editors brought to the duties undertaken by them. According to the localities where they were published, they were of course patronized by the body of Episcopalians within their more immediate reach, and gave, in the greatest detail, the ecclesiastical intelligence of that Diocese within which their place of publication lay. Churchmen have also readily and affectionately acknowledged the services of men who, for very slender remuneration, undertook such arduous labours and deep responsibility; and they have been fond of identifying them with the Diocese for which more especially they used their exertions. We remember how in the course of a disagreement between two periodicals, the phraseology was attempted in a kind of taunt on the part of one against the other, whether "its Bishop" recognized it or not; and that attempt brought up the question whether a newspaper owed canonical obedience.

It was little anticipated, at that period, what a serious form this sally (as it seemed at the time) would in the course of a few years assume. In the Diocese of New York, a paper which has assumed the title of "The Church-

man" has for years advocated views liable to great objections, and causing much anxiety to souls solicitous for the peace and spirituality of the Church whose cause the Editor professed to have at heart. While, in respect to ability, its character stood deservedly high, it gave great pain by the exhibition of an intolerant spirit towards all who differ from the principles of Episcopacy, by immoderate censure of Episcopalians who did not coincide with the views advocated by the Churchman, and not unfrequently by the expression of doctrinal sentiments at variance with those of the Church for which it professed such irritable zeal. Some years ago, when we were in the habit of seeing its files, certain postulates were put forth by it, on the salvability of the heathen, which caused such serious alarm that the Editor's position as one of the Instructors in the Theological Seminary was put in great jeopardy. During the last year it made itself remarkable by the patronage it extended to Semi-Romanistic views, of the introduction of which into the ministrations of the Church in the Diocese of New York great alarm was then excited through an event, which we abstain from noticing.

The Churchman, then, while certainly it has a large body of admirers and supporters, is at the same time utterly repudiated by no contemptible number of enlightened and attached Churchmen; and it is with great regret that, in the midst of excited proceedings at the last Diocesan Convention in New York, the Bishop was heard to address to his assembled Clergy and Lay Delegates an official recommendation of the Churchman as a periodical deserving their confidence. Towards the close of that Convention, a Lay-Delegate of high standing, on the behalf of a portion of the assembled body, made an attempt at removing from the Convention all participation in the recommendation which had been given; but the Bishop refused to entertain the motion. It is painful to state that at the present moment an agitation is going on in that Diocese, calculated to draw very sharp the line of demarcation which separates those who entertain the views advocated by the Churchman, and others who disavow them.

It was not to be expected otherwise than that the intemperate course pursued by a periodical commanding an extensive circulation, and feeling secure in the possession of high patronage, would add to the excitement already furnished by alarming events, and cause other periodicals to defend with zeal, and some of them with no inferiority of talent, the interests of the Protestant Church which were considered in danger.

This contest has brought one of the Bishops in our Sister Church, the Right Reverend Dr. Hopkins of Vermont, to bethink himself of some mode by which licentiousness in the Episcopal periodical press might be restrained. By a letter to the Bishop of New York, in which he not obscurely hints that the paper recommended by him to the confidence of the Church is the one whose excesses require above all to be corrected, the Bishop of Vermont announces his intention to propose to the legislative body in the Episcopal Church,—that is the General Convention—at its next meeting, the following Canon framed for that purpose:

"If a bishop shall have a written complaint laid before him, touching the false, malicious, or provoking matter, written or published by any presbyter, or deacon, or candidate for holy orders within his diocese, which would be considered libellous by the municipal or civil law; or touching any sentiment, doctrine, assertion, or opinion, written or published as aforesaid, which is not in accordance with the articles, homilies, and other established standards of the Church, it shall be the duty of such bishop to inquire into it without delay, and administer such censure and direct satisfaction as he may deem just. And if the party offending repeat the offence, he shall, if a candidate for holy orders, be dismissed from the list of candidates; or, if a deacon or a priest, be suspended for one year from the exercise of his ministry."

From Dr. Hopkins' anticipation of success to such an enactment, the eminently pious and judicious Bishop of Virginia, Dr. Meade, expresses his dissent in a letter from which we have great pleasure in presenting the following extract:

"In relation to what may be considered as almost a new order in the Church—an order increasing in numbers and influence—I mean the editors of our religious newspapers, I much doubt whether any plan—such as you hint at—can be devised for restraining them or their contributors from making an ill use, at times, of the power of the press, without introducing greater evil. If the solemn vows taken at their ordination to 'maintain as much as lieth in their quietness, peace and love among all Christian people'—if the fatherly remonstrances of the House of Bishops a few years since, conveyed in the pastoral letter written by the venerable White or sainted Griswold—if their own responsibility to Heaven will not preserve them from bitterness—nor violence and misrepresentation, I know not what can avail. So deeply do I feel the injury done to religion by the misconduct of some of them in this respect, that were it for me to decide whether or not every reli-

gious paper of all denominations in our land should cease or not, I should be strongly tempted to conclude that their evil so outweighs their good, that we had better try some other method of circulating intelligence and commending religious truth, than those cheap weekly messengers, the vehicles alike of blessing and cursing, of error and of truth. Such an experiment, however, being impossible, we must try and render the established method as innocent and useful as may be. Let those in which truth is set forth in the best spirit be most encouraged—let the Bishops use their influence in restraining the abuses of the press within their dioceses, let subscribers send in their private protests, and if these be unavailing, withdraw their names; and lastly, if the editors would only follow the example you have set them in your publications, but especially in those for which I thus publicly thank you, we might hope that the press uniting with the pulpit, would be a powerful instrument for making our Church a praise in our land.

I hope I shall not be understood as reflecting unkindly on worthy men who either for an honest support for their families, or for no pecuniary consideration, adopt this method of promoting what they conceive to be right views of religious truth, or that I am unaware of the difficulties of conducting an agent where so many are to be satisfied; and, especially, of excluding from their papers communications containing some sentiments and expressions not approved by the Editors. These difficulties should make them the more resolute in the discharge of duty.—They should let the contributors know that such communications will either be rejected or corrected at the pleasure of the Editors. Unfortunately, however, the spirits of too many of their readers delight most in personal, sarcastic, controversial pieces. Let truth be fearlessly maintained at this time especially, but let it be in love. None have need of more grace to avoid a wrong spirit, than editors of religious papers."

We should be tempted to copy some pleasantries on the subject from the "Episcopal Protestant," but that we should fear to weaken the benign influence of Bishop Mead's words of Christian moderation and wisdom. We will adopt, however, from our cotemporary the hint that, if Clerical writers should be laid under restraint as to what they do openly, with their names well known and the responsibility readily traced, those who have most need of being kept in would probably find no difficulty in giving vent to their irritation through channels which would shelter them under an incognito impenetrable for the judicial eye of the ecclesiastical authority. And we close these details by the simple remark that in the United States the attempt at giving a Diocesan character to the periodical press has resulted in a most perilous division of parties, and alienation of a portion of Clergy and Laity from their Chief Pastor through an element which there never was any occasion to invite in addition to the various sources of discord too naturally springing from human infirmity.

We beg to acknowledge the following subscriptions, received on account of the Berean, since our last publication:—

- From Mrs. Ogden, 12 months; Miss Sinton, 6 months; Messrs. Burnet, 12 months; Davies, 12 months; Delamore, 12 months; Wood, 12 months; Simmons, 12 months; Gale, 6 months; Religious and Commercial News Room, Montreal, 12 months; Rev. R. V. Rogers, 12 months; Captain Fisher, 12 months; Lieut. Hervey, 12 months, double; D. A. C. G. Stanton, 12 months; Messrs. G. Wilgress, 6 months; Windsor, 6 months; John Durnford, 12 months.

TO CORRESPONDENTS.—Received W. D. dear Mr. Simeon—Jewish Claims—L. C.—Sermon upon the Tongue, too long for our paper—S. Muckleston, Esquire—Touchstone advertisement in our next—C. Y. and J. H. Islington. If we seem neglectful of answering letters, will our friends bear with us?—we hope to write soon.

Our friend who refers to certain lectures of ours may rest assured that we entertain none of those carnal views which are combated in the articles he sends. But we are content that Episcopacy should have its share of the censure which the Editor of the Harbinger deals out in every direction: Methodism, both Episcopal and Protestant, New Schoolism, but more especially Dr. John Thomasism—aye, the ism of the man who sets out contrary to the consent of the church!

To the Editor of the Berean.

Sir,—Some time ago a Petition was addressed to the Executive Government, numerously signed by Citizens of all religious persuasions, expressive of their wish that the good old practice of keeping the Post Office closed on Sundays, might be resumed. And a very proper Petition it was! But I am desirous of enquiring why the spirit of it is not more extensively practised by those who signed it? Surely if sincere in deprecating Sabbath desecration, one would not voluntarily incur the guilt of it. But where is the evidence of such sincerity, when the English Mail happens to arrive on the Sabbath-day? What evidence last Sunday,—when eager crowds, fresh in many instances from the ordinances of the Sanctuary, sought, in the existing varieties of political or commercial, or other secularizing news, food for thought and conversation, if not for betting and bargaining, during the remainder of the sacred day?

The man who signed that Petition, and yet goes or sends for his letters to the Post Office which he prayed might be closed, is more than inconsistent. Is he not guilty of forgery in the sight of God and man,—guilty of having put his hand to sentiments which he does not feel, and to a prayer which he does not wish to be answered?

Is the non-signer free then? No, in no wise: only his is not the case that I have now in mind. With regard to him, however, as well as to the other, a little reflection will, I trust, persuade them both, that the road to

commercial success, and national prosperity, is not the kind of high handed violation of the commands of Him whose frown is worse than bankruptcy, but whose favor is wealth and peace.

Should they be thus persuaded, I would suggest an easy mode of attaining the object of the Petition already mentioned, in the face of Official hindrances and Executive indifference.—Leave their letters in the Post Office until Monday morning. If no body opens its door on Sunday, the office will be virtually closed; our authorities may judge that it may just as well be really so; and we shall make the happy discovery that it has been all the while in our power to grant our own Petition, on the simple principle—not of "non-resistance" exactly, but of non-assistance in the disgraceful business of Post Office Sabbath desecration.

1st May 1844. S.

To the Editor of the Berean.

Sir,—I perceive the remarks you make upon my letter. If there should be any unfavourable impression in your mind, I would desire to remove it, by stating that I meant nothing personal, or invidious; my object in wishing, to make such a public expression of my views and feelings, (which have been confirmed by five years' attentive observation,) was to excite in the Clergy a greater zeal for the salvation of souls. My prayer is, that they may "stir up the gift of God that is in them." I would desire to put them in remembrance of these things, that they may be "good ministers of Jesus Christ," and that they may be instant in season and out of season, in preaching the word, and study to show themselves approved of God, "workmen that need not to be ashamed, rightly dividing the word of truth." Then we would see the Lord more glorified in our midst; and souls, many souls would be added to the Church of such as shall be saved and then the fearful heart would be strong, the weak hands strengthened, and the feeble knees confirmed, and this solitary wilderness, would rejoice and blossom as the rose. I sincerely hope you are correct, as regards the extempore preaching to be heard in some parts of this diocese, as I am persuaded it is always to be preferred to written sermons. I always discover an indescribable something which is not to be found in the written sermon. I am sure you know what I mean; it seems as if the preacher had just been to that inexhaustible mine of Divine truth, and dug out something new, to hold up to his hearers, in all its freshness and brilliancy. At such times the heart seems to be swarmed more, and to see "the light of the knowledge of the glory of God, in the face of Jesus Christ."—I now take leave with expressing a hope that you will not only maintain upon your pages the name, but in the spirit of your paper the character of Berean. Avoid "perverse disputings," and "strifes of words," but contend manfully for the truth as it is in Jesus; and then you will enjoy his favour, and the light of his countenance, which is a greater blessing than man can bestow.

I am yours faithfully A LAYMAN.

[We insert very readily this letter of our Correspondent's who acquiesces so kindly in our hesitations about publishing his former communication. We doubt not that he is earnestly desirous of the utmost possible improvement to his own soul from the ordinance of preaching, and becomingly zealous for the profit of his fellow-creatures. We entirely concur with him that it is most desirable all ministers should cultivate the gift of what is generally called extempore preaching; but we do not think there is in written sermons necessarily the deficiency which our Correspondent mentions and laments. With many a preacher it is a deep sense of his weighty responsibility that will not suffer him to dispense with written composition; and with many another it is self-confidence that makes him despise it, when perhaps he does not, all his life-time, preach the matter of a dozen sermons, though he may deliver hundreds of extempore discourses. No general rule can be laid down. And when we adopt the term extempore preaching, we apply it to sermons for which the preacher has generally made as ample preparation as if he had written them all out: which he has prayed over, thought over, searched the Scriptures over, and dived for into his heart's experience. These are the sermons in which our Correspondent finds the indescribable something, and there is nothing to prevent the same from being found in written sermons also, if the mind be teachable and free from preconception.—Editor.]

ON THE NESTORIAN MASSACRE.

My Dear Friend—You ask me to give you some account of the recent events among the Nestorians, and of the causes which led to that awful massacre, of which the heart-rending details have reached your ears. I gladly comply with your request, and the more so because I have been myself most accurately and minutely informed of the whole matter from the beginning. Those brutal murders of innocent Christians which are to you one great and solitary tragedy, standing out in bold relief unconnected with the causes that precede and the consequences that have followed them, are to me but a link in a chain of events which reaches back through a long succession of years. You ask if it be true that they indeed arose from "the jealousies of rival missionaries," as some of the newspapers have reported. Let me tell you the tale as it actually occurred, and you may then judge whether religious strife had any part in the matter. But let me first say whence the report to which you allude arose. A young man regaling himself with the summer air of the Bosphorus, has a weekly task of writing a letter to one of the London Journals. His stock of news is exhausted, and he turns in his mind how he shall accomplish his regular stint. He seeks for some easy subject of speculation, and the Nestorian massacre presents itself. He has already given the details of it, and now he imagines that he may fill his sheet with an ingenious theory as to its cause. He pitches upon the differences which he knows are existing among certain missionaries in Mossoul, a city indeed far removed from the scene of action, but what can distant readers know of that? He frames his theory; in the place of facts he puts surmises, and by means of sundry vague insinuations and one rumor, which to a hasty peruser may pass for a fact, he weaves the web of his story. Is one word