

The Berron.

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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IT IS WELL.

BY THOMAS J. DULE.

She gazed on the cold, chill form,
Of her only her darling boy,
And knew that the grave had snatched,
Her last, her fondest joy.
Not a tear dimmed her eye,
She heaved not a sigh,
But murmured "it is well."

She gazed as he slept in death,
And thought of his sunny eye,
When his laugh ran through the hall,
And now, that he should die.
But she shed not a tear,
As she gazed on his bier,
But murmured "it is well."

She gazed on his cold, chill corpse,
Then turned with a bursting heart,
But the thought stole o'er her soul,
We shall meet ne'er again to part.
Not a tear dimmed her eye,
She heaved not a sigh,
But murmured "it is well."

EPISCOPAL RECORDER.

THE CHRISTIAN MOTHER'S FAITH.

1. The Jewess, Eunice, and the Christian, Mrs. Harvey, were equally members of the Church of God. Each had privileges: The Word of God as their guide—a pure worship, to warm the affections and improve the heart—appointed means of instruction, through a public ministry—festivals and sacraments were open to both; and yet there was a period with each, when a great and radical change took place!

2. This, with reference to Eunice, is described—she believed. Doubtless, in the usual meaning of the word, as a Jewess she always believed. Faith in a coming Messiah was an article in the creed of every Jew, and formed a petition in all but every prayer. The Jewish student could not but believe in Him "of whom Moses in the Law and the Prophets did write," (and Eunice was no mean scholar in the book of God,) and attendance on Jewish worship evinced her conformity to the religion of her fathers. She was a Jew outwardly.

3. Still, there is a meaning to the term in which, at a certain date only, it could be said she believed. For then faith was no longer historic and unimpassioned, but experimental, self-applicatory, and practical. Her belief before is confidence now; He who was once afar off, is brought nigh; the imaginary becomes real; the object of all the promises is the subject of her dearest hopes; the promised Messiah is her Saviour. "Unfeigned faith" dwelling in her, enabled her to address Him in the words of Thomas, "My Lord! and my God!"

4. Is not the faith of too many, such in name only, proving its existence by no corresponding works—none like those done by Eunice; no self-consecration to God's service; no solemn surrender of children to Him, whose the Christian professes, them to be; no careful, pains-taking training; no sentinel-like watching over their thoughtless footsteps; no fencing them in, so far as human power can, from what can assail and hurt the soul!

5. Now, that faith and its consequences, too common among us, was seen in our departed friend. A period had been during which she could say, "I was blind" and hence, because the eyes of the understanding had been opened, she could add, "but now I see!" For what is nominal faith but spiritual blindness, since faith is the mind's eye; and, therefore, spiritual sight only is "faith unfeigned." On this account it is, that a dear relative of hers, who has his "senses exercised to discern both good and evil" (Heb. v. 14), to discern the things which differ in Mrs. Harvey, before and after this date, says—"From that period the work of grace seemed to go on."

6. It is out of my power to trace, gradually, this work; but that it did go on is evident from this, that a few years afterwards, on a trying occasion—the separation of her children—she writes: "How impossible I find it to express the thousand thoughts crowding in my heart at this time! Religion has wonderfully kept me up, and I never experienced its power as I have done lately." On another occasion of much anxiety, she writes: "My great desire is to fulfil my duty, and do what I think is right, leaving the consequences to God. I trust I view the present state of things more smoothly than I did—thanks be to God!" The relation which God sustains to his redeemed children is that of a father, and hence it is that God dealth with them as with children. (See Heb. xii. 5-14.)

7. This explains the mystery of their sufferings "for he is no son whom the father chasteneth not." It tells, too, why they "who have their portion in this life," have so large a share of his good things, and are, comparatively, exempt from trials.

Mrs. Harvey had now entered the school of Christ; to be trained for Christ—consequently, is called to "endure affliction." About this period of life, her constitution, which was remarkably good hitherto, suffered much for the next six years, with repeated attacks of sickness, accompanied with excruciating pain, which she bore with much patience and meekness. From this she never, wholly recovered, leaving a great, occasional bodily weakness.

8. The new creation in Christ Jesus is not a new being in nature. This was Nicodemus' mistake—"How can a man be born when he is old?" (John iii. 4.) The same relation to others, exists as before. No disruption of human ties necessarily follows; rather are they drawn closer. As parents' feelings become more sensitive in proportion to the innumerable

dangers which she beholds lurking around her children, now that she perceives their wants to be not only "such things as are needful for the body," not for the mind, but the soul, also.

2. How clearly have we seen this in the tender care of Eunice for her son Timothy! Judging his spiritual ignorance from what had been hers, she knew of no guide-book (she had found none for herself) like God's book; and, therefore, from a child she had taught him in those Holy Scriptures which had made her wise unto salvation, by leading her to faith in Christ Jesus. When, at the throne of grace, asking a supply for her own wants, it could not be that a mother would forget her sucking child. Hence her frequent, earnest intercession; for Eunice's prayers could have been neither cold nor formal, since that no such answer as Timothy would have been granted by Him who promises only to those who ask in prayer, believing. Watchful over herself, lest she should fall into sin, could acquaintance with her own danger have made her less alive to that of her beloved child?

3. What we have supposed must have been with the Jewish mother, was indeed with the Christian parent, whose character we are seeking to learn. Her eldest son informs us that her "letters during all this time evidently show that her heart was set on the one thing needful; and that her anxiety about the spiritual state of her children was great; and her joy when she saw, or thought she saw, any thing in their letters that showed a desire after spiritual things, was very great."

4. July, 1838, writing from Montreal to her son in Ireland, she says: "You well know how you rejoiced me in telling me you had morning and evening (family) prayer. God will bless you for it, rest assured. The voice of joy and health are heard in the dwelling of the righteous."

5. The following so beautifully portrays the Christian mother, that that mother must speak for herself. The letter is dated Kingston, 1841: "On Wednesday evening my much beloved son left us for England. I could fill columns on the interesting theme of his conversion (through the grace of God) to a character most devoutly pious; but I must content myself by saying that my gratitude to the Almighty for this beautiful answer to a mother's prayer is boundless, while my joy is infinite. And though his being so deservedly dear makes me sorrow the more at our separation, the reflection that he is a child of God is my only solace and support. Can I ever feel grateful enough for the year he has spent with me at Kingston, blessed as it has been to him and to me also? What shall I render unto the Lord for all that he has done for me? 'I have lent him unto the Lord as long as he liveth!' (See I. Sam. i. 28.) In 1811, she thus speaks of the conversion of her children: "May God, of his infinite mercy, be praised, that the text which my eye fell upon years ago, and gave me such comfort at the time, seems now fast fulfilling: 'All thy children shall be taught of the Lord and great shall be the peace of thy children.' This is my highest hope for those I do dearly love; for the rest, I pray to say from my heart 'THY WILL BE DONE.'"

[The above is a further extract from the Rev. R. V. Rogers' sermon upon the death of Mrs. Col. MacLachlan (Mrs. Harvey) from which we selected one extract for p. 205 of our last volume. New interest is awakened in the subject by the account recently received that the departed mother's youngest son, Lieutenant James Colebrooke Harvey, was among those who died gallantly in the late battle in India. The following piece from a communication to the Kingston Argus includes a reference to that event—from the tidings of which, the tender mother was mercifully taken away to a state in which bereavement has lost its significance.]

Referring to his Texts, viz. Paul's allusion to Timothy of his "remembrance of the unfeigned faith which dwelt in his mother Eunice"—and the declaration that "blessed are the dead who die in the Lord"—the author of the Sermon states, illustrates, and enforces the following cardinal doctrines of the Bible, and which have been embraced and promulgated as essential by the various portions of the Church, Catholic, when in a healthy and vigorous state internally, and when zealous in the useful work of imparting to the Heathen these "unsearchable riches of Christ"; that there is in the history of every individual, who is saved, and at death admitted into Heaven, a necessary, radical, supernatural change wrought, as to his spiritual condition, relations, and prospects; and that this change is followed by the fruits of righteousness, or good works; that this change is produced, by the Divine Agency of the Spirit of the Lord, who worketh when and where he pleaseth; that the Holy Spirit so worketh in the soul, as the result, and fruit of the death, or atoning sacrifice of Jesus Christ; that the means employed by the Divine Spirit in effecting this change are ordinarily the Truths, and Ordinances of the Bible; and that, even in the case of those whose privilege it is (and, this privilege is justly admitted to be unspenkably great and valuable) to be born under and in the midst of those Truths, and Ordinances; that circumstance, by itself, is not to be regarded as necessarily, or of its own inherent virtue, bringing along with it present salvation, or securing eternal happiness.

Abundant proof was afforded, that Mrs. MacLachlan was the subject of this Divine change; and that in the observance of prayer, one of the ordinances of the Gospel, this change was produced not merely on her own

soul, but also upon the souls of many of her family and friends. The youngest of her sons fell in battle the other day in India. Major General Little thus officially notices his death: "It is with sincere regret that I have to report the death of my Aide-de-camp, Lieutenant Harvey, of Her Majesty's 39th Foot, a very promising and intelligent young officer, and devoted to his profession." He was shot during the advance, in the act of cheering on the men, when within 250 yards of the enemy's works. His death will be a loss to the public service, and deplored by his friends and relations."

However honourable such a notice, and how much soever it may be a subject of filial and patriotic gratulation, even in the midst of heavy grief, a Christian Brotherhood will no doubt hear, above it all, the voice of the Captain of their Salvation saying, "Notwithstanding, in this rejoice not; but rather rejoice, because your names are written in Heaven."

Woman's influence is every where felt and acknowledged; but not so universally does woman feel and act as if she felt her responsibility, which arises naturally and necessarily from the influence which it is universally acknowledged she has in her power to exert. A mother's influence over her children is most direct and powerful. A Christian mother's influence Mrs. MacLachlan is proved to have exercised, under a very deep and solemn responsibility to Him who has Divinely appointed the Domestic Constitution for the highest and noblest purposes.

Mr. Rogers, after stating the importance of a mother's character, and the responsibility attaching to mothers in consequence, at once and directly presses this subject home as follows:—"Is there not a cause for much warning and exhortation on this point? Do the mothers among us realize this relative position? Do they understand how much of good or ill depends on the manner of their discharge of duties so peculiarly their own, that no other can compensate for their lack of service? Do they consider the wide range of this influence, commencing at home; bearing, at first, on their own children; but widening as generations increase, and telling, for good or ill, on the whole circle of civilized society? Obedience taught in the nursery, is that submission to constituted authority on which national happiness so intimately depends. Lessons of affection, learned in the intimacies of home, will be practised hereafter in acts of universal good will. Are the principles of our nurseries likely to had to such practice? Is the infant mind ought thus? Are the affections thus cultivated and disciplined? Is the mother to her children what the gardener is to his trees?"

The Scriptural position assigned to "good works" in the Christian system and exemplified also in the Christian character, is thus aptly expressed by Mr. Rogers—"Blessed are the dead which die in the Lord!" Their works do follow them? Not so before, as causes, but follow as effects of their Christian state. Our departed sister's works tell us of the measure of her reward, be have not gained the reward; that is of grace, lest any man should boast before that throne, where all cast down their crowns in humble homage."

Were the doctrines which find prominent place in this Discourse generally promulgated and acted on; and were those duties which reason and Revelation assign to Christian mothers, faithfully discharged, the aspect of the Church of Christ, and consequently of the world, would be speedily and effectually changed; and it is not too strong an affirmation to make, that all those who profess these doctrines act upon them, and act in concert too, thereby showing that the belief of these doctrines and corresponding action upon them, are of essential importance, and most other things of comparatively secondary moment, such great and glaring inconsistency as is now manifest, will be visited by the Holy and Just One with His continued withdrawal of that Divine loving-kindness wherein consists the life and the joy of the individual Christian, and of the Church Universal.

THE THEORY OF DEVELOPMENTS.
Stated by Mr. Newman, and remarked upon by the Dublin University Magazine.
"The following essay is directed towards a solution of the difficulty which has been stated—the difficulty which lies in the way of using the testimony of our most natural informant, concerning the doctrine and worship of Christianity, viz.—the history of eighteen hundred years. The view in which it is written has at all times, perhaps, been implicitly adopted; and I believe, has recently been illustrated by several distinguished writers of the continued, such as De Maistre, and Moehler, viz.—That the increase and expansion of the Christian creed and ritual, and the variations which have attended the process in the case of individual writers and Churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has had any wide or extended dominion—hat from the nature of the human mind, it is necessary for the full comprehension and perfection of great ideas—and that the highest and most wonderful truths, though communicated to the world, once for all, by inspired teachers, could not be comprehended all at once by the recipients; but, as received, are transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their full elucidation. This may be called the Theory of Developments; and before proceeding to treat of it, two remarks may be in place. First—it is undoubtedly an hypothesis to account for a difficulty—and such, too, are the various explanations given by astronomers,

from Ptolemy to Newton, of the apparent motion of the heavenly bodies. But it is as unphilosophical, on that account, to object to the one as to object to the other."

This very daring comparison, challenges us to offer a remark on its extreme inaptitude. Newton's hypothesis, if hypothesis it is to be called, was designed to account for uniformity. Mr. Newman's to reconcile contradiction. Newton observed a creation, where every thing testified the presence and power of a Creator and a Sustainer; and he discerned the laws or agencies by which the harmonies of this great universe were preserved. Mr. Newman looks upon a composite, but inharmonious system, with its toes of clay and its head of gold—a system in which the truth of divine revelation is forced into union with the inventions of man—in which the Lord of life has vouchsafed one part; and a Roman Bishop introduced another; and this system, incoherent and unnatural, he endeavours to reconcile into one by his hypothesis of Development. Newton's discoveries or his hypothesis can be tested by its universal application: it records the history of physical phenomena past—it contains, by anticipation, their history for time to come—it furnishes the means of unerring prediction, and can thus appeal to the future as to the past for testimony that it is true! Can Mr. Newman's Development challenge such a scrutiny? If it serve some present purpose, is not that its only merit? Is it not simply a conjecture to account for a change which has already taken place? Can it tell "what a day may bring forth?" It was, indeed, exceedingly weak and rash to challenge a comparison between the Newton theory and this new hypothesis of Development.

THE MIND OF THE CHURCH
UPON CHURCH ARCHITECTURE AND ORNAMENTS.
That gorgeousness then used, as it was borne with, as rising of a good zeal: so was it signified of the godly learned, even at that time, that such cost might otherwise have been better bestowed. Let St. Jerome—although otherwise too great a liker and allower of external and outward things—be a proof hereof, who hath these words in his epistle to Demetriades: Let others, saith St. Jerome, build churches, cover walls with tables of marble, carry together huge pillars, and gild their tops or heads, which do not feel or understand their precious decking and adorning; let them deck the doors with ivory and silver, and set the golden altars with precious stones: I blame it not; let every man abound in his own sense; and better is it so to do, than carefully to keep their riches laid up in store. But thou hast another way appointed thee, to clothe Christ in the poor, to visit him in the sick, feed him in the hungry; lodge him in those who do lack harbour, and especially such as be of the household of faith. And the same St. Jerome teacheth the same matter somewhat more freely in his Treatise of the Life of Clerks to Nepotian, saying thus: Many build walls, and erect pillars of Churches: the smooth marbles do glisten, the roof shineth with gold, the altar is set with precious stones: but of the ministers of Christ there is no election or choice. Neither let any man object and allege against me the rich temple that was in Jewry; the table, candlestick, incense, ships, platters, cups, mortars, and other things all of gold. Then were these things allowed of the Lord, when the Priest offered sacrifices; and the blood of beasts was accounted the redemption of sins. Howbeit all these things went before in figure; and they were written for us, upon whom the end of the world is come. And now when that our Lord, being poor, hath dedicated the poverty of his house, let us remember his cross; and we shall esteem riches as mire and dung. What do we marvel at that which Christ calleth wicked Mammon? Whereunto do we so highly esteem and love that which St. Peter doth for a glory testify that he hath not? Hitherto St. Jerome.

Thus you see how St. Jerome teacheth the sumptuousness amongst the Jews to be a figure to signify, and not an example to follow; and that those outward things were suffered for a time until Christ our Lord came, who turned all those outward things into spirit, faith, and truth. And the same St. Jerome, upon the seventh chapter of Jeremy, saith, God commandeth both the Jews at that time; and now us who are placed in the Church, that we have no trust in the godliness of building and gilt roofs, and in walls covered with tables of marble, and say, The temple of the Lord, the temple of the Lord, the temple of the Lord. For that is the temple of the Lord wherein dwelleth true faith, godly conversation, and the company of virtues. And upon the prophet Jaggai, he describeth the true and right decking or ornaments of the temple after this sort; I, saith St. Jerome, do think the silver, wherewith the house of God is decked, to be the doctrine of the Scriptures; of which it is spoken, The doctrine of the Lord is a pure doctrine, silver tried in the fire, purged from dross, purified seven times. And I do take gold to be that which remaineth in the hid sense of the saints and the secret of the heart, and shineth with the true light of God. Which is evident that the Apostle also meant of the saints that build upon the foundation of Christ, some silver, some gold, some precious stones; that by the gold, the hid sense; by silver; godly utterance; by precious stones, works which please God, might be signified. With these metals the church of our Saviour is made more golly and gorgeous, than was the synagogue in old time.

With these lively stones is the Church and house of Christ builded, and peace is given to it forever. All these be St. Jerome's sayings. No more did the old golly Bishops and Doctors of the church allow the over-sump-

tuous furniture of temples and churches, with plate, vessels of gold, silver, and precious vestments. St. Chrysostom saith, in the ministry of the holy sacraments there is no need of golden vessels, but of golden minds. And St. Ambrose saith, Christ sent his Apostles without gold, and gathered his church without gold. The church hath gold; not to keep it; but to bestow it on the necessities of the poor. The sacraments look for no gold, neither do they please God for the commendation of gold, which are not bought for gold. The adorning and decking of the sacraments is the redemption of captives. Thus saith St. Ambrose.

St. Jerome commendeth Exuperias, Bishop of Tolose, that he carried the sacrament of the Lord's body in a wicker basket, and the sacrament of his blood in a glass, and so cast covetousness out of the church. And Bonifacius, Bishop and Martyr, as it is recorded in the decrees, testifieth, that in old time the Ministers used wooden, and not golden, vessels. And Zephyrinus, the sixteenth Bishop of Rome, made a decree, that they should use vessels of glass. Likewise were the vestures used in the church in old time very plain and single, and nothing costly. And Rabanus at large declareth, that this costly and manifold furniture of vestments of late used in the church was fetched from the Jewish usage, and agreeth with Aaron's appareling almost altogether. For the maintenance of the which, Innocentius the Pope pronounceth boldly, that all the customs of the old law be not abolished; that we might, in such apparel, of Christians the more willingly become Jewish. This is noted, not against churches and temples, which are most necessary, and ought to have their due use and honour—as in another Homily for that purpose declared—nor against the convenient cleanness and ornaments thereof; but against the sumptuousness and abuses of the temples and Churches. For it is a Church or Temple also that glittereth with no marble, shineth with no gold nor silver, glistereh with no pearls nor precious stones; but with plainness and frugality, signifieth no proud doctrine nor people, but humble, frugal, and nothing esteeming earthly and outward things; but gloriously decked with ornaments; according as the Prophet declareth, saying, The King's Jaughter is altogether glorious inwardly.—Book of Homilies, Sermon against Peril of Idolatry.

PEACE OR WAR.

From A Layman's letter to the Southern Churchman.

War is at all times, and under all circumstances, the greatest of national calamities, and to be ranked among the most awful judgments with which God, in his providence, can visit the moral delinquencies of a guilty and sin-deluded people. Great as all must admit this evil to be, there are, however, certain great principles, which constitute the basis of Jehovah's throne, and the only security of social order; these, of course, must be preserved inviolate, and inviolate at whatever sacrifice: this is due both to God and to posterity; and every good Christian should be prepared, if need be, to offer up his life, a willing sacrifice, upon the altar of social order and domestic sanctity; then, if he falls, he falls a blessed martyr; and Religion stands ready with her healing balm to stanch the blood that flows in such a cause; yea to sanction and to sanctify it; then widowed we shall find a husband in the Lord, and helpless orphanage a father in his God. But a war of passion, of political ambition, for mercenary ends, for territorial aggrandisement, or for national pride—planting its vain-glorious flag in the face of Jehovah, trampling under foot the laws of God and of humanity, and braving the noon day light of the pacific doctrines of the Cross; and that a war between brothers—with a nation that has long been the hope and pillar of Christendom—with Protestant England, the land of our fathers, our literature and our holy religion—Oh! the very thought is enough to rend the Christian heart with untold agony. Forbid it, Almighty God; Forbid it! In view of the possibility, even, of so dreadful a calamity to all Christendom, and especially to our own country, the religious press of this land, should speak in such just and indignant tones of moral reprobation as could not be misunderstood, nor easily braved. The Church should see to it; that, in such a war as this, the blood of this nation be not upon its head—that she be not as guilty before God for her negative action, her criminal apathy, as the blindest council of state can be for the most rash and positive action. The government of this country dare not go to war unsupported by popular sentiment. The Church is responsible for that sentiment. She is the appointed keeper of the Lord's vineyard; and woe betide her if at such a crisis, she be faithless to her awful charge. It were better for her that a mill stone were hanged about her neck; and she cast into the midst of the sea, than that by her silent acquiescence she should draw upon herself the guilt and the woes of such a war. One unanimous protest, loud and loud, stranding this war spirit in the cradle, should go forth from every Christian assembly throughout the length and breadth of this land, assuring our government, that no Christian sword could leave its scabbard in such a cause, and saying to both of these mighty nations, which hold in their hands the destiny of millions, Sirs, ye are brethren, why do ye wrong one to another? If, however, such a war must come, which may God of his infinite love and mercy forbid, still it is no less the duty of the Church, as occupying the watchtower of Christendom, to deprecate such an awful visitation, to invest herself of all responsibility for so calamitous an event, and in view of the severest of ma-