

The Berran.

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

VOLUME IV.—No. 25.]

QUEBEC, THURSDAY, SEPTEMBER 16, 1847.

[WHOLE NUMBER 181]

THE NEEDLE, PEN, AND SWORD. By Mrs. L. H. SIGOURNEY.

"What hast thou seen with thy shining eye,
Thou needle, so subtle and keen?"
"I have been in Paradise, stainless and fair,
And fitted the apron of fig-leaves there,
To the form of its fallen queen.

"The mantles and wrimples, the hoods and veils,
That the belles of Judah wore,
When their haughty mien and their glance of fire
Enkindled the eloquent Prophet's ire,
I helped to fashion of yore.

"The banded belt of the Indian maid
I have decked with as true a zeal
As the gorgeous ruff of the knight of old,
Or the monarch's mantle of purple and gold,
Or the satrap's 'brodered heel.

"I have lent to beauty new power to reign
At bridal and courtly ball;
Or, wedded to Fashion, have helped to bind
Those gossiping links that the strongest mind
Have sometimes held in thrall.

"I have drawn a drop so round and red,
From the finger, small and white,
Of the startled child, as she strove with care
Her doll to deck with some gew-gaw rate,
But wept at my puncture bright.

"I have gazed on the mother's patient brow,
As my utmost speed she plied,
To shield from Winter her children dear,
And the knell of midnight smote her ear,
While they slumbered at her side.

"I have heard, in the hut of the pining poor,
The shivering inmate's sigh,
When faded the warmth of her last, faint brand,
As slow from her cold and clammy hand,
She let me drop—to die.

"What dost thou know, thou grey Goose-Quill?"
"With a quill pen, and a quill pen,
It sprang from the inkstand, and fluttered in vain
To nib to free from the ebon stain,
As it feverently replied:

"What do I know?—I let the lover tell,
When into his secret scroll
He poured the breath of a magic life,
And traced those mystical lines of fire,
That move the maiden's soul.

"What do I know?—the wife can say,
As the leaden seasons move,
And over the ocean's wildest way
A blessed missile wound his way,
Inspired by a husband's love.

"Do ye doubt my power?—of the statesman ask,
Who bullets Ambition's blast;
Of the convict who shrinks in his cell of care,
A flourish of mine has sent him there,
And locked his fetters fast;

"And a flourish of mine can his prison open—
From the galleys its siren save—
Break off the treaty that kings have bound,
Make the oath of a nation an empty sound,
And to liberty lead the slave.

"Say what were History, so wise and old—
And Science that reads the sky—
Or how could music its sweetness store—
Or fancy and fiction their treasures pour—
Or what were poetry's heaven-taught lore,
Should the pen its aid deny?"

"Oh, doubt it ye will that the rose is fair,
That the planets pursue their way—
Go, question the fires of the mountain sun,
Or the countless streams that to ocean run,
But ask no more what the pen hath done,
And it scornfully turned away.

"What are thy deeds—thou fearful thing,
By the lordly warrior's side?"
"And the sword answered—stern and slow—
The hearth-stone lone, and the orphan know,
And the pale and widowed bride;

"The shriek and the shroud of the battle-crowd,
And the field that doth rock below—
The wolf that laps where the gash is red,
And the vulture that tears ere the life hath fled,
And the prowling robber that strips the dead,
And the foul hyena know.

"The rusted plough, and the seed unsown,
And the grass that doth rankly grow
O'er the rotting limb, and the blood-pool dark,
Gaunt famine, that quenches life's lingering spark,
And the black-winged pestilence know.

"Death, with the rush of his harpy brood,
Sad Earth and her pang and throes,
Demons that riot in slaughter and crime,
And the throng of the souls sent before their time
To the bar of the Judgment, know."

Then the terrible Sword to its sheath returned,
While the Needle sped on in peace;
But the Pen traced out from a Book sublime,
The promise and pledge of that better time
When the warfare of Earth shall cease.
Union Magazine.

glory? Which ushereth the soul into the presence of just men made perfect? Is that death? that which taketh from them their sorrows only, and grief and suffering, and parteth them for ever from their sin—is that death? Oh! if this be death, then come death, come quickly; thou hast no terror for him that believeth in the Son of God. If this be death, how altered is it from that which we have just now seen to have been the end and wages of sin! Is it death to him that loves Jesus, to meet Jesus? Is it death to him who hates sin, to be released from sin? Is it death to enter into rest, and that rest glory? Is this death? Oh! call not this death. Their bodies sleep—they wait the morning of the resurrection; but the spirits of them that depart hence in the Lord are with God—and with him the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity. They have now nearer access, fuller vision—the veil dropped, and they see his face. His hand has wiped away their last and every tear, and they shall weep no more. This is life and not death.

Ah! yes! This is all the harm the last enemy now can do to the child of God, (thanks be unto him who giveth us the victory) this is all the harm he can now inflict. Even to be his servant, to bear him home into his Saviour's presence, and into the family of heaven. God the Lord has made even this enemy to be at peace with his people: He has made even death, cruel death, to do a service of love—and by severing his child from the body of sin to admit him into the vision of the blessed, the presence of the saints in light, the joy of the redeemed, the glories of God and of the Lamb.

Come now and look on death—death as he is seen before the cross of Calvary! Come and see the vanquished power, the rifled foe, the mighty slain.—From *Sermon on the death of the Rev. Henry Hardy, Curate of Douglas: by the Rev. J. Alcock.*

THE FRENCH REFORMED CHURCH, and its agreement with the Church of England, as it appeared to Bingham.

My last address is to those gentlemen of the French Church, who are fled hither for sanctuary from the heat and fury of the late persecution. What I have to say to them, is, that as they regard the venerable authority of their own national synods, and the avowed principles of that Church, into which they were baptized, whose doctrine they profess, and by whose discipline they are willing to be governed; they should vigorously maintain and assert the cause of the Church of England, against all that set up distinct communions, and unreasonably divide themselves from her. The French Church, it is certain, by her principles is no friend to separation: all her sons, who may be supposed to understand her principles, must needs here join with me: therefore, if there be any who act otherwise, and either secretly or openly encourage separation, or any principles tending thereto, they must be concluded to act as much against the true interest and principles of their own Church, as they do against the Church of England. I do not, in saying this, intend to accuse any, but only warn them against the force and subtlety of a dangerous temptation, which they may be liable to, for want of a right apprehension of the principles and constitution of their own Church, or those of the Church of England. For some perhaps may think, that because there are different rites and ceremonies used in the two Churches, that therefore their principles are different also; or that because the practice of Dissenters in some things comes nearer the practice of the French Church than the practice of the Church of England does, that therefore the principles of the Dissenters are the same with the French, and their communion rather to be chosen than that of the Church of England. If any are thus persuaded, I must take leave to tell them, they understand not truly the principles of their own Church, and act directly against them. For it is one grand principle in the French Church, common to her with the Church of England, that every national Church has power to appoint what indifferent rites and ceremonies she judges proper and expedient for her own edification; and that all the members of any such Church are bound in conscience quietly and peaceably to submit to those her orders; and that they who raise contention about such things, and rather separate than comply with them, are guilty of a causeless separation. It is another principle naturally flowing from the former, that different rites in distinct national Churches make no difference in the faith, nor ought to hinder the members of one Church from joining in communion with another; but that every one is bound to use the rites and ceremonies of that Church with which he communicates, though they be different from his own. A Frenchman is bound to receive the communion kneeling in the English Church, and an Englishman to receive it standing in the French Church, because these are the laws and customs of each communion. Thirdly, It is a further principle of the French Church, that they who separate causelessly from their own Church, are not to be encouraged in their separation by the members of any other Church, nor to be received into their communion, till they have made satisfaction to their own Church. Now supposing all this to be true, it is impossible for any who are true members of the French Church, whilst they keep to their own principles, and act by their own rules, either to condemn the ceremonies of the English Church, or give any countenance to the present separation. For, though some of our rites may differ from theirs, yet we are agreed in these common principles, which justify each other's rites, and prove it lawful, yea, necessary to comply with the customs of either Church, when we communicate with them; and they who separate from either Church, upon the account of such things, are justly condemned by the principles of both. So that the practice of our Dissenters stands condemned by the principles of the French Church, even in those things in which they pretend to imitate her practice; because they act against those common principles of union, which oblige all men to comply with the received laws and customs of their own Church, and not contend about foreign rites to cause divisions and needless separations.

When these things are truly weighed, and considered by those of the French communion, they cannot but in justice to their own principles disclaim both the principles and practices of Dissenters, and heartily espouse the cause of the Church of Eng-

land against the present separation. If any do not, it is either because they understand not their own principles, or else act upon particular interest, against the common interest, and principles of their Church; for which they are liable to be censured by their own discipline and canons, and much more by their national synods, if ever it should please God to restore them to the free use and exercise of their religion in their native soil again. There is this great reason to engage them to join heartily in communion with the Church of England, whilst they sojourn here; because in so doing, they keep steady to their own principles, observe their own discipline, and act by the rules of their national synods which teach them to comply with the laws of the national Church, wherever they dwell, and more especially the laws of the English Church, for which their synods profess a most profound and deep veneration. By this means, they will do honour to their own Church, and vindicate both her and their own reputation: they will do great service, both to the Church of England, and Dissenters, and themselves at once, by being happy instruments of composing our most unhappy differences, and convincing those of the adverse party, that their separation is not grounded upon any principles or parallel practices of the French Church. To be thus instrumental in doing good, only by being true to their own principles and professions, as it is a just debt they owe to religion and their mother-Church, so it cannot want its reward; since it is not less glorious, and meritorious an act, to lead a helping hand towards ending a schism in God's Church, than it is to confess his truth in time of persecution. Thus they may close and unite both safely and honourably with the Church of England upon their own principles, and never find cause to repent of being just and true to their own rules, whether they continue here, or be restored, by God's blessing, to the land of their nativity again.

REFLECTIONS SUGGESTED BY THE MOTIONS OF THE EARTH AND HEAVENS.

We have now endeavoured to prove to the intelligent reader that the world in which we dwell, with all its continents, islands, oceans, and its numerous population, is continually revolving around its axis to bring about the returns of day and night. It is also flying with a still greater velocity around the sun, to produce the various changes of the seasons. What an august and sublime idea does this suggest for our occasional contemplation! While we are apt to imagine we are sitting in absolute rest in our apartments, we are in reality whirling round towards the east at the rate of hundreds of miles an hour; and are, at the same time, carried through the regions of space with a velocity of sixty-eight thousand miles every hour; so that during every moment, or every pulse that beats within us, we are carried nearly twenty miles from that portion of space we occupied before. When we lie down to sleep in the evening, we are seldom aware that, during our seven hours' repose, we have been carried through the space of four hundred and seventy thousand miles! When, amidst the gloom of winter, we look forward to the cheering scenes of spring, we must be carried forward more than a hundred millions of miles, before we can enjoy the pleasures of that season; and when spring arrives, we must be carried, through the voids of space, hundreds of millions more, before we can enjoy the fruits of harvest. During every breath we draw, and every word we speak, we are carried forward in our course thirty, forty, or fifty miles, unconscious of the rapidity of our flight, but the motion is not the less real, because we do not feel it. What should we think if we beheld one of the largest mountains in Scotland flying through the atmosphere, across the island of Great Britain, with a velocity which would carry it from John-o'-Groat's to the Land's End, a distance of seven hundred miles, in seven minutes? It would, doubtless, excite universal wonder and astonishment. But this is not one-tenth part of the velocity with which the great globe of the earth, and all that it contains, flies through the boundless regions of space. Were we placed on a fixed point, a thousand miles distant from the earth, and beheld this mighty globe, with all its magnificent scenery and population, thus winging its flight around the sun, and carrying the moon along with it in its rapid career, such a spectacle would overwhelm us with astonishment inexpressible, and even with emotions of terror, and would present to view a scene of sublimity and grandeur beyond the reach of our present conceptions. To angels, and other superior intelligences, when winging their flight from heaven to earth, and through distant worlds, such august scenes may be frequently presented.

Although the heavens do not in reality move round the earth, as they appear to do, yet there are thousands of globes in the celestial regions whose real motions are more swift and astonishing than even those to which we have now referred. The planet Venus moves in its orbit with a velocity of eighty thousand miles an hour; Mercury at the rate of one hundred and nine thousand miles an hour; and the planet Jupiter, which is one thousand four hundred times larger than the earth, at the rate of nearly thirty thousand miles an hour, carrying along with it, in its course, four globes, each larger than our moon. Some of the comets have been found to move more than eight hundred thousand miles in the space of an hour; and some of the fixed stars, though apparently at rest, are moving with a velocity of many thousands of miles an hour. In short, we have every reason to believe that there is not a globe in the universe, nor a portion of matter throughout creation, but is in rapid and perpetual motion through the spaces of infinity, supported by the arm of Omnipotence, and fulfilling the designs for which it was created.

If we enquire into the original cause of these motions, we shall find that no other cause can be assigned, but the fiat and power of that omnipotent Being who at first said, "Let the universe appear," and it started into being. As matter did not make itself, so neither can it move itself; its motion must commence, and can only be continued every moment, by the power of that almighty Being who brought it into existence. He alone who existed from eternity, whose power is uncontrollable, and whose wisdom is unsearchable, is the original Source of all motion, as he is the Source of all life and animation. By his omnipotent arm the planets were at first launched into existence, and impelled in

their swift career, and the motion, at first communicated, is every moment continued by the incessant agency of the same almighty Power. Were that Power to withdraw its energy, or the subordinate means by which it is appointed to be continued, the universe would soon run into confusion, and creation be transformed into a chaos. But God, who stretched out the heavens, and laid the foundations of the earth, hath appointed them a decree which they cannot pass, and they continue to this day, according to his ordinances, for all are his servants, Psalm cxix. 91.—*The Solar System; publ. by Ed. Tract Society.*

THE DUTY OF TRUE CHURCHMEN.

From the *Episcopal Recorder's* Editorial.

Those who consider the Church a mere human association, very naturally suppose that when men find themselves embarrassed and perplexed in the midst of one set of ecclesiastical connections, they have nothing to do but to transfer their allegiance to some other that they like better. We see this migratory system in full operation in almost all non-Episcopal communities; and we see, also, its results. But he who believes the Church to be a divine institution, has a very different appreciation of the obligations that bind him to her. If errors make their appearance, he does not flee before them, lest in so doing he should be found severing himself from the ark of God. He has no alternative but to engage in the conflict that has been appointed to him, and to fight manfully the good fight of faith, not doubting that truth must finally prevail; and that as his day is, so his strength shall be. Great is the temptation nevertheless under such circumstances, to every pious and therefore peace-loving spirit, to compromise falsely, and conciliate without discretion. He is apt to forget that the Church must be "first pure, then peaceable;" that truth cannot amalgamate with error, nor light blend congenially with darkness. Time will cure such delusions, however, and experience always rectifies a mistake like that. Matters invariably grow worse and worse, under circumstances which involve the least abandonment of principle; and a state of things is sure to arise in which compromise must be abandoned, and truth defended with the strong hand, and in open day.

We have been often asked whether the time has not come when the Great Ruler of human events is giving evident tokens that it is now his will that those who hold the truth should quietly withdraw from all enterprises and associations that are controlled by their opponents (who, by the way, consent to be connected with none that they do not control,) and organize amongst themselves. It is a question which we have never felt ourselves competent to answer. It is one, probably, about which some of our best men would be found to differ. We have on our table, at this moment, a communication which we do not choose to publish, because our correspondent, who is the author of it, has allowed himself to write in a spirit, and with language that we conceive to be needlessly harsh and disrespectful towards those who differ from him. We do not wish to exclude his opinions, however, from our columns—which are open to any views which our brethren may consider important to the principles which we support, or the party with which we act, whether they accord precisely with our own or not. We have no wish to gag the press on such topics. We must require, however, that our correspondents do not lay aside that courtesy which is due both to themselves and us; as well as to those whom they oppose.

This writer thinks that the period has now fully arrived, when Evangelical men should have their own Sunday School, Tract, Education and Missionary Associations, and as a matter of principle, withdraw from all others. That there is any probability of the General Protestant Episcopal Sunday School Union changing its character, or becoming at all a decided supporter of what a large portion of the Church would consider Evangelical religion, he supposes no reasonable man would at this late hour expect. And indeed, if a change could be anticipated, it would be a thing impossible to withdraw from circulation the moral poison which it has already infused into the Episcopal community, and which continues, and will continue to be received under the impress of its authority. He seems strongly impressed with the conviction, sustained, as he thinks, both by observation and experience, (we have said that our own impression coincides with his in this respect) that our High Church friends will work only in such associations as they can in some way control,—in other words, that to act with them is necessarily to be governed by them. He thinks that in this they are consistent; that this very policy has been the secret of their success; and he urges upon the opposite party the immediate adoption of the same rule of action, and undeviating adherence to it through all coming time. In a word, he is decidedly in favour of establishing a general and distinct Society for the propagation of the Gospel, as evangelical men hold it, to be sustained by their funds, and controlled by them alone.

Whether such a proceeding as is here proposed be what the exigencies of the Church demand, we do not feel competent to decide. We shall leave it for the consideration of those who are wiser than ourselves. Of one thing we are convinced, however, viz: that something decisive must be done. We are convinced also (how deeply we have no language to express) that it is due both to honesty and the cause of truth, that every mask be laid aside, and things made to appear as they are. If we have parties amongst us, let them show themselves. The plan of always mining in the dark, is, to say the least, dishonourable; no good can ever come of it in any quarter. If we have Puseyites in our communion, (and who doubts it?) let them take the name, and not be afraid to carry on their operations openly. If we have any evangelical men left of the old fashioned Bedell and Milner stamp, (we trust there are a few who have not yet bowed the knee to Baal) let them come forward boldly as such. They are the men who must save the Church. They may be few and scattered, but God has laid a heavy responsibility upon them, and given them a momentous work to do. And never had any set of men a more honourable service assigned them upon earth. If they are true to their trust they will have the blessedness and honour to redeem their Church; they will win for themselves the gratitude

of the Protestant world, and generations yet unborn shall rise up to call them blessed. But if they waver and hesitate—above all, if they tuck and compromise away their principles for a few years longer, the cause they love, and which they swore at the altar to live and to die for, will be ruined.

REMARKS ON THE PROPOSAL OF AN AUTHORITATIVE CHURCH PAPER FOR THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

By the *True Catholic.*

In Georgia the Convention have recommended the publication of a paper, under the authority of the General Convention, for the purpose of disseminating Church intelligence, and superseding the existing weekly papers. We regard this as a most mischievous project, approaching to the erection of a lay or presbyterianal archbishopric. Such a paper would undoubtedly supersede most of the Church papers, all those which have been conducted with moderation. Those on the contrary which represent extreme opinions, and are on that account patronized by violent men, will not be affected by it. The authoritative editor will have some opinions, or he will be unfit for his post. Those opinions he will have the power of disseminating with an appearance of authority which will render him a man of no small importance. The existence of a paper which is confined strictly to intelligence, would be a new feature in periodical literature, or rather the attempt to produce such an one would be a revival of a project which has been found impracticable. In the beginning of the last century political news was circulated in 'news letters' which professed to give news only, but the letter writers could not avoid commenting more or less directly upon what was going forward, and the 'news letter' has become the 'news paper' with its leading article and correspondence. Such would be the case with the projected Church Intelligence. Its editor would be unable to resist the temptations, internal and external, with which he would be surrounded, and would exercise his power in support of what he regarded as the truth. Even in the selection of intelligence it would be possible to do much towards promoting certain opinions, or rather it would be impossible not to do much. The paper would become, whether desired or not, an important element in the government of the Church. Parties in the Church unfortunately exist; the inevitable consequence would be struggles for the possession of the paper. These struggles would make it a party paper. It would be the organ of the prevailing power of the Church. It would be placed in the hands of the man of that party who might be considered the best able to wield it effectually; he would have more influence and power than half the Bishops put together; more influence in every diocese than its proper Bishop, because he would be held to speak as the voice of the Church. Inagine a man with the talents and energy of the editor of the *Churchman* in such a position, what could resist him? Yet he would be resisted; papers conducted with equal talent would rise on the other side, and all the evils arising from Church newspapers would be aggravated, and we should have the germ of a gigantic power in the Church to be the object of a continual contest in our Conventions.

TRACT CIRCULATION IN THE PACIFIC.

The Rev. Samuel C. Damon, Seaman's Chaplain at the Sandwich Islands, having remitted \$80 for the purchase of books, and requested a liberal additional supply as a grant, writes as follows:

"In a late number of the *Annals of the Propagation of the Faith*, published in London, I saw a letter written by a Catholic priest, a near neighbour of mine, who speaks of my labours, and the circulation of the Tract Society's books among seamen.

"It were much to be desired," he says, "that the Catholics would do, to preserve the faith of their brethren, what the Protestants do to destroy it. Could we not circulate a number of good books, of which the printing would cost little, and which would be far more calculated to correct the seamen, or to protect them against vice, than those wretched *American pamphlets* which are to be seen everywhere? If these works cost nothing, the sailor would receive them with pleasure, he would derive profit for the salvation of his soul. I have seen our sailors, (French,) ashamed of not possessing a single book, come to ask one of me. Why had I not, like our Protestant Chaplain, an extensive library to offer them?"

"So have I had," continued Mr. Damon, "French seamen come to my study for Bibles and Tracts, and it is a source of unfeigned joy, that the American Bible and Tract Societies have supplied me with the means of supplying French sailors, as well as those of other nations, with useful reading. Within the last three months, near one hundred French seamen have visited my study. Many of them never possessed a Bible until I supplied them with a copy. I can assure you, these gifts are received with an expression of joy and thankfulness. If the contributors to the funds of the Bible and Tract Societies were to see a poor French sailor trudging off with a Bible and a few Tracts, stowed away in the bosom of his red shirt, or hugged under his arm, methinks he would not think his money had been misapplied. The call for these *wretched American pamphlets* is increasing, and most sincerely do I hope and pray that it may be fully responded to. Let them fall into every family; drop upon every man's pathway, be scattered on the deck of every vessel, and be read by every dweller upon the sea and dry land. May they everywhere be seen and read, until Protestants, Catholics, infidels, and unbelievers of every class, may unite with the Swedish sailor lately admitted to the Oahu Bethel Church, who, when asked upon what he founded his hopes, replied, Upon the atoning merits of a crucified Redeemer."

SCENERY IN THE MOON.

An ideal visit by Dr. Nichol ("Contemplations on the Solar System") to the crater called Tycho.

Wandering through a district perhaps the most chaotic in the moon, where ranges, peaks, round mountains with flat tops, are intermingled in apparently inextricable confusion, where there is no plain larger than a common field, they, too, rent by