

# The Berean.

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

VOLUME II.—No. 19.]

QUEBEC, THURSDAY, AUGUST 7, 1845.

[WHOLE NUMBER 71.]

**ADDRESS BY THE YOUNG LADIES OF THE FEMALE SEMINARY AT Q. M. TO THEIR PASTOR, P. AND PLACED BY THEM IN A BASKET OF FRESH GATHERED FLOWERS WHICH WAS HUNG AT HIS DOOR ON MAY MORNING.**

Pastor beloved! at early dawn,  
We rang the hills, the dale, the lawn,  
And cull'd their sweets, with meekest care,  
For thee this chaplet to prepare.

Ah! I would the Spring a flower supply  
Unfading as thy charity,  
Still would the gift fall far below  
The debt of gratitude we owe.

And long may each revolving year  
Witness our faithful guardian's care,  
Yet, let this simple present prove  
How dear we hold thy watchful love;  
'Tis all we have,—may bounteous Heaven bestow  
The wreath that blooms where living waters flow.  
*The Pastor's Response in our next.*

## THE GROWING UNION OF ALL THE PEOPLE OF GOD.

From "The Promised Glory of the Church of Christ," by the Rev. Edward Bickersteth.

### THE SUBJECTS OF UNION.

The great definition which our Lord gives of his people, *Them which shall believe on me through their word*, may show us where the true principle of union is: not in outside form, not in an external uniformity, which may merely mask and cover the most entire and complete opposition and enmity within, but in real, living faith in God's own word, uniting all hearts amidst every diversity of outward form; the truth making all free, while it unites all in harmony with the will of God and the glory of the Saviour and the good of man. Yes, it is unity of faith, hope, and love, which infinitely beyond all submission to ecclesiastical rites and ceremonies on the one hand, or an exact correctness of doctrinal statement on the other, surmounts all the hindrances and impediments that human infirmity has occasioned, and brings us with one heart and one mind to say, *Glory to God in the highest, on earth peace, good-will towards men.*

I would endeavour, in the deep ground of union brought before us by our Saviour, to lay the foundations of that far more enlarged and extended union of heart than what has hitherto been attained, for which our Lord prays to his Father.

The subjects of Christian union are distinctly brought before us in the words:

*Neither pray I for these alone, but for them also which shall believe on me through their word.* That is, true believers are the only real subjects of this union; all other bonds are fallacious and soon broken; true faith unites deeply, firmly, and entirely, and unites for ever. It is not being united with any visible community, however excellent, but faith in the Lord Jesus Christ, that is the bond of union.

This may more distinctly and fully appear by considering other kinds of union in contrast with this.

The union of NATURAL RELATIONS subsists through the human family. We see it in the whole earth. Parents and children, mothers and sisters, and the ties of kindred in general, unite men every where. Of the value of this union, all considerate men are sensible; and they respect it and foster it. It has its own real worth. It is also a nursery for higher and better things; but I must not say how fleeting it is; how, from a thousand conflicting circumstances, it is in itself fragile and often snapt asunder. Besides these things which may weaken it, this union soon terminates through death. It is not in itself lasting and permanent.

The union of VISIBLE CHURCH FELLOWSHIP is another kind of union; an outward union of this nature is requisite in this imperfect state. Nor has any plan ever been hitherto devised, or could be contrived by man, for confining outward fellowship only to real believers. God only knows every heart, and this prerogative is intrusted to no mere human being. In the field where the good seed was sown, the enemy sowed tares, and our Lord has given us the decision of the householder, as his own: *Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.* The imperfection of this union therefore is obvious. Our charitable thoughts of others must not fail. Love must be constantly exercised. We are exhorted to follow that love which covers all things and believes all things; but outward Church fellowship is only a means towards oneness, not the true and full oneness desired.

Besides this, a CONCORD OFTEN SUBSISTS BETWEEN BELIEVERS AND UNBELIEVERS, from similarity of outward pursuits, from domestic and social ties and intercourse, from the like tastes, or from the same objects in view as it regards this life. But this, also, though it may be mutually advantageous and pleasant for its immediate ends, is far short of the oneness which our Lord here desires. That entire confidence and oneness of inward thought which the Gospel gives is wanting. Thus real union with Popery is impossible. Protestants and Papists entertain doctrines which are utterly irreconcilable. It is utterly in vain to attempt to combine them in one. We believe Popery to be the grand apostasy described in the word of God, with names and titles which show its character to be wholly opposite to the truth of

God. We believe that all men are commanded of God to come out from it; and not be partakers of its sins, that they receive not of its plagues. I deny not that there are people of God among the papists, but their system is idolatrous, and union with it is unbelief of God's truth and separation from Him and His. There can be no true union with unbelievers and apostates. In the things of highest moment, those relating to the things of God and His kingdom and our everlasting welfare, there is and must be real disunion. One is alienated from the life of God through the ignorance that is in him; the other delights in God as his portion and joy. One is determined to follow his own wisdom, will and way; the other purposes to sacrifice every thing to do the will of God. True union in its fullest sense is here, then, as the apostle shews, impossible: *What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols? Wherefore come out and be separate.* The world would gladly promote such unions as this. But useful, as it regards earthly things, as many of these combinations may be, the Lord loves his people too well to let them rest in them, and fall short of the great and full blessing of spiritual union with himself and with his own people.

Let me farther, then, in considering the subjects of Christian union, bring before you THE UNION OF TRUE BELIEVERS. It is infinitely higher and deeper, wider and more lasting than those which I have already mentioned. All true believers agree in the main essential doctrines, and they have all obeyed that emphatic direction, *this is his commandment, That we should believe on his Son Jesus Christ, and love one another, as he gave us commandment.* The one name of Father, Son, and Holy Spirit, is their common confidence, hope, and joy. All have been taught the infinite love and holiness of the Father; the unspeakable grace and tender sympathy and compassion of the Saviour; and the full and perfect atonement made by the Lord Jesus Christ for our sins, and all are looking for the guidance and sanctification of the same Holy Spirit. They have all been born again of the Spirit of God and made new creatures in Christ Jesus; they trust in Christ only, for justification; they confess life to be a pilgrimage; they live by faith and not by sight, and seek a heavenly home. They are all looking for the returning Saviour, the resurrection of the saints, the judgment to come, the everlasting punishment of the wicked, and the eternal glory of the righteous. They have all experienced the mighty inward change. They are also all mourning over the same evil heart, and resisting the same common enemy, Satan, the world, and the flesh. They are all desiring the same entire freedom from sin, fullness of love to the brethren and to all men, and conformity to the will of God. One faith, one hope, one love animates each bosom. The ordinances of Baptism and the Lord's Supper are the designed symbols of their union. For by one Spirit are we all baptized into one body: and we being many, are one head and one body, for we are all partakers of that one bread. Bring them together from the most distant and opposite regions of the earth. Let them converse together of their sinful state, their Saviour and his word, and his ways and dealings, and their own experience of their dangers, temptations, trials, difficulties, sorrows, and joys; and the union is instantly discovered. As by a mysterious, secret, but powerful sympathy within, they perceive that they are of one family, passed from death to life, and having a real interest in each other, and really brethren in the Lord. They are walking in one way, to one home; they are together partakers of the same unspeakable benefits, rescued by one Saviour from one tremendous ruin, and bringing up under his care to share his joys for ever. Where can the world shew an union comparable to this? French and English, German and Italian, Spanish and Portuguese, Pole and Russian, whatever their past enmities, become one. The New Zealander of the South and the Esquimaux of the North, the Chinese of the East and the Negro of the West, Greenlander or Patagonian, civilized or uncivilized, barbarian, Scythian, bond or free, all are raised to a far higher standing than a mere national community can ever give. They are raised up together, and made to sit together in heavenly places in Christ Jesus. Yes, all, of every nation, kindred, tribe, and tongue, combined together with one spirit in the faith, hope, and love of the Gospel, are made one in Christ Jesus. With a strength of union intensely close and near, with a largeness and comprehension of each and of all, an union which leads to unceasing self-sacrifice for the good of others, all, thus brought together, are ex-

alted on earth to a life full of heavenly blessedness, an earnest of a life together in everlasting joys and glory unutterable; ever flowing from the throne of God and of the Lamb. Thousands and tens of thousands of happy souls, amidst all their trials and sorrows calm and peaceful, glorifying God and blessing man, and thus united, form on earth the true Church of Christ; continually is the blessed number increasing; and when it is perfect, it is so complete that numbering ceases (Rev. vii. 9) and the union is then so perfected, they bear but one name, *the holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

## THE PROTESTANT EPISCOPAL CHURCH, IN VIRGINIA.

(Bishop Meade's Address, concluded from last number.)

And now, brethren, are there any who, in view of the past, and of God's blessing upon the doctrines preached, and the measures adopted, would, for a moment, listen to the proposal of a change? More especially, when we remember, that in the course adopted by us, we only followed closely in the footsteps of a noble host of faithful ministers and laymen in our Mother Church, who, during the last fifty years, have been so successfully engaged in the work of her revival. Though not so deeply corrupted as the Church of Virginia, yet was the English Church most sadly defective, both in doctrine and practice. But God raised up the Venens, Newtons, Scotts, Cecils, Martins, Buchanans, among the Clergy, and the Witherspoon, Thorntons, Grants, and Hannah Mores, among the Laity, to bear their testimony against the jejune morality of the pulpit, and to condemn, as well by their writings as by example, the worldliness both of Clergy and people in that day. And what a blessed change has been effected! None pretend, for a moment, to question either the effect or the cause thereof. And yet alas! so fickle, so fond of various experiment is man, there are not a few, who, within the last twelve years, while lavishing praises on those who were the chief instruments of the happy change, have yet proposed to do more good by means and instruments widely different from those which Heaven has so greatly blessed for the last half century. I need not tell of the confusion, discord, and unhappiness already produced by the unwise experiment, and the injury our Church is suffering thereby. "We, my brethren, of the Clergy and Laity, we, who are bound by the ties of that he, "in whom is no variableness; neither shadow of turning," will continue to bless us as he has done, and yet more abundantly, if we will only be more faithful in those ways.

And while we have reason to thought of our present, by comparison with our past condition, to exclaim "what hath God done," to thank Him and take courage," yet should we beware of boasting, or of supposing that all is done, or that what remains will certainly and easily be done. I consider it as the great error of many in our Church, throughout the land, that we are too much given to boasting, too apt to overrate our own successes, and calculate too largely on far greater, while underrating the present or probable future successes of others. God will, in his own way, correct us if we be guilty of presumption. Our Jacob is still small, and it becomes us now, as of old, to "ask, by whom shall he arise? Much is there yet to be done, and there are many difficulties in the way. Though we have a goodly number of Ministers, yet by no means enough to carry on the work of enlargement as we could wish, and as the door seems opening to us.

Although we have many Churches, yet how many of the congregations are small, and not rapidly increasing, being still unable to afford even moderate support to the Ministry! Many are the discouragements which meet us in our efforts to sustain some of the old, and to raise up new congregations. Among the most painful is the difficulty of attaching the poor of this world to our communion. When our Lord was on earth, he gave, as one of the signs of his heavenly descent, the blessed fact, that "to the poor the Gospel is preached," and "the common people;" it is written, "heard him gladly;" "the multitudes followed him." Such should be our constant endeavour, my brethren of the Clergy; and if, from the causes alluded to in the past history of our Church, one description of the poor of Virginia have been almost entirely alienated from us, let us rejoice to know that there is another description not less acceptable in the sight of Heaven, who, if we are kind to them, and will take due pains to win them over, will more easily be led to come under the faithful preaching of the word. The poor servants will, if we persevere in our labours of love towards them, and be to them, what God's faithful pastors in every age have been to the poor, be benefited by our Ministry, and may, if we will, in conjunction with their owners, attend to them betimes as we do to our own children, become regular and pious members of our communion. But whether we think of the rich, or the poor, or those of any and every condition and character amongst us, with the hope of converting them to Christ and attaching them to the communion of our Church, we need not expect much success, without much zeal and diligence, such as was put forth in our first efforts for its resurrection. Our State is not one of those whose population is rapidly increasing, in which flourishing villages are springing up in every direction, calling for neat Churches to fill up the measure of their beauty and excellency, and where the support of the Ministry is sure, so

that our Zion must needs lengthen her cords, and strengthen her stakes. Very different is it with us now, has it been for many years, and will it in all probability be, for many years to come. It is only by patient perseverance in well-doing, that we can hope to make advances in the establishment of our Church. Much self-denial, and enduring of hardship, and abounding in labours, and itinerant zeal, and contentedness with a little of this world's goods, on the part of many of our Ministers, are indispensable to the growth of the Church in Virginia, much beyond her present attainment. Without these things, she may continue stationary, or even retrograde in some places, during years to come. The want of such Ministers, and the pressing demands of our Missionary Societies, and of vacant places in our Dioceses, depriving us of a number of our young men, and of some of those more advanced in life, have left us, during the last year or two, with a larger number of destitute places than usual, which I fear will not be supplied during the present year.

In addition to these difficulties in the way of our rapid progress, requiring great zeal and self-denial in order to advancement, I should suppress the truth, were I not to say, that recent circumstances in the history of our own and Mother Church have contributed not a little to revive old prejudices and former opposition, which, for the last thirty years, had been gradually and happily subsiding, under the faithful preaching, and peaceable, conciliatory deportment of our Ministers. The cry of false doctrine and Romish tendencies has been renewed under circumstances well calculated to mislead the judgments of many good people, who are not so well qualified to distinguish between the errors of individuals and the positive corruptions of a Church. There are those, who of course, would make use of these circumstances to our injury, the temptation being too strong for poor human nature entirely to resist. And in what spirit, and in what weapons shall we meet and contend with this old enemy, now risen up with renovated strength against us? Surely it becomes us to remember in what manner, and with what success, old prejudices were put down, and former opposition in a measure disarmed. Let us adopt the same method now, when we would overcome a less formidable foe, for it cannot be, that prejudice now exists to the same extent as formerly. Making all allowance for honest prejudice, and little regarding any other, let us, in the spirit of Christian kindness and patience, set forth the true doctrine, and their conformity with Scripture, more emphatically than ever. Let us avoid as much as possible all contention, not rendering railing for railing, but contrariwise blessing, and thus, as in former times, commend our Church to the hearts and judgments of the pious and peaceable. I will know the difficulty of this in some places, and under some circumstances, but am not the less persuaded of the duty, because of its difficulty, and the temptations to an opposite course.

To conclude. In urging you, my Brethren, to an adherence to those modes of exhibiting truth, and those means of advancing religion, which, in our Mother Church, and in the Church of Virginia, have been so blessed of Heaven; in warning you against changes in this time of innovation; you will not understand me as intimating that those who were first engaged in the work were incapable of error, and that no improvement could be made, neither that circumstances being changed in the progress of events, there might not be some modifications in the manner of promoting the same object.

I am well aware of the folly of supposing that any one age or generation can be an unerring standard of truth and holiness. I admit the justness of the wise son of Sirach's warning, "say not that the former times were better than these, for thou speakest not wisely concerning this thing." I admit, with readiness and gratitude, a general improvement in the condition of mankind, as to morals and religion, not only since my own recollection and observation, but for a much longer previous period. I dissent entirely from those who can see nothing but deterioration in the history of man, either in our own, or other lands. I see the very reverse of it in all Protestant Christendom, and even in some parts of the corrupt Church of Rome. Nevertheless, I cannot close my eyes to the fact, that some in the Episcopal Church of England and America, in their desire for its rapid extension, and its universal prevalence, and in their haste to attain some ideal perfection of unity, have embraced exploded errors, and subjected the whole Church to the charge of retracing its steps toward apostate Rome. In this, and in the vigorous and too successful efforts of Romanists to regain some of their lost power, we may perhaps see the approach of that last fearful conflict between truth and error, which is, happily, however, to be of short duration, and to end in a sure victory to the former. However this may be, my Brethren, and whether we shall see, or be engaged in this battle or not, one thing is certain, that we cannot be too earnest in our endeavours, each one, after personal holiness. We need not fear as an innovation or presumption, the attempt to be more holy than any who have gone before us, provided only that we go by the rule of God's word. Neither can we be too zealous and faithful in preaching according to the law and testimony. If, in any thing, any of us find that we have erred, laying too much or too little comparative emphasis on doctrines, duties, ordinances, promises, threatenings, or any thing pertaining to the whole council of God; of course it is our duty, by the unerring word, to correct

the same, not without a careful regard to the warning and instructive voice of history, which shows how prone some have been to give to the mint, the auge and cummin of religion, that regard which is due only to the weightier matters of the law.

## THE DINGLE COLONY.

HAPPY DEATH OF A CONVERT, DESCRIBED BY THE REV. MR. MORIARTY.

"You remember Paddy Murphy, one of my people at Donquin; he is gone to his rest; his death was faithful and happy, and has increased the vexation of all devout Romanists of the country. For the last half year or more he had been declining away; but all that time he was growing in grace. I have never, in my experience, witnessed more satisfactory evidences of divine teaching than in his case. He knew nothing whatever of English; he delighted to hear a portion of God's Word read and explained for him, and often said to the Scripture-reader, 'May God bless you for giving me so much comfort.' When he was urged, and often sorely tempted, to send for the priest; he used to say, that he was fully satisfied with Christ for his Saviour, and with me for his teacher. During the summer, by the little nourishment we provided for him, he was somewhat revived, and went out a little. Three or four times he came to see us here. On Friday last he came over to see Mrs. Moriarty, after her return home; he said he knew his departure was near at hand, that he should never see her again, and that he had come to take the full of his eyes of us all for the last time. Matilda asked him how he felt; he replied, 'No better, Mistress, but thanks be to God, I am going every moment to my Lord Christ;' and sure enough, poor fellow, he died in peace, without a struggle, that same night, at Dennis Quill's house here (they were brothers-in-law). I was with him all the time. He spoke once of his five little children; and was comforted when I promised to be a father to them in the Lord. He never spoke or thought of a priest, though having his senses and speech to the last. Some Romanists were in the house, eager to catch a word of the kind; and what they said after was, 'Ah, bad luck to him; how steadfast he was.' His last words were, 'Lord Jesus, come with help to my soul.' He had an immense funeral on Sunday; all the converts and many more Romanists, to whom I preached at the grave before and after the service. Mr. Brasie was with us; 'twas a glorious sight, and we thanked God for it. What tokens of his gracious favour! He vouchsafes, from time to time, to keep up our hearts and hands amid all our difficulties and From Report for the year 1844, printed 1845.

It has been a season of peculiar trial and persecution; and but for the provision of potatoes on our Colony farms, the lives of the poor converts would have been sacrificed by starvation. Mr. Gayer's life has been threatened, and those of Lord Ventry and Mr. Clifford included in the notice to him; and I think it will interest the friends of the Colony to see what Christian boldness the Lord has given His servant, for which purpose I give Mr. Gayer's answer to this notice:—

"Having received a notice yesterday, in which my life is threatened unless I leave Dingle, I take this way of informing the writer that it has come to hand. I quite agree with him, that there are many who would deem it an honour and a glory to rid the earth of such monsters as myself and others are. As in all ages there have been those, who, through ignorant and blind zeal, have thought, as did Saul of Tarsus, that by 'killing those who called on the name of the Lord Jesus they were thereby doing God service;' and the reason of which the Saviour gives, because 'they have not known the Father nor me;' I would now tell the writer a few things:

"1st, That whatever is the consequence, I am resolved not to leave Dingle.

"2dly, That I fear not him who can only kill the body, but after that has no more that he can do.

"3dly, That my life is in God's hands and not his, and that it cannot be touched without His permission.

"4thly, That I would consider it an honour to be called upon to lay down my life in the service of Him, who laid down His life, on the Cross, for my redemption.

"5thly, That I forgive him from my heart the evil that he meditates against me, and trust that he may find forgiveness, at the hand of God, who alone can pardon it, and who has said, that 'no murderer hath eternal life abiding in him.'

"CHARLES GAYER."

"Dingle, Jan. 27, 1845."

## THE DREAMERS.

All the days of sinful nature are dark night, in which there is no right discerning of spiritual things, and our heads are still full of new dreams which keep us sleeping. As in a deep sleep, our soul is bound up and drowned in flesh; a surcharge of the vapors of gross sensible things, that we glut ourselves withal; and the condition of our wisest thoughts, in relation to our highest good, are nothing but dreams and reveries.

A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we awake. Sometimes in a dream, a man will have such a thought that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all those things he is either tormenting or delighting in, are vanity, yet he awakes not, but raves on still in them; he shifts a little, turns on his bed as a dog on the hinges, but turns not off: does not rise.

But the spiritual-minded Christian, that is indeed awake, and looks back on his former

\* Guess: Quincy, Massachusetts.  
† Guess: The Rev. B. C. Cutler, D. D., now Rector of St. Ann's, Brooklyn.