

The BEREAN.

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

No. 14.]

QUEBEC, THURSDAY, JULY 4, 1844.

[Vol. I.]

Poetry.

NO SURRENDER.

[The city of Londonderry, Ireland, is celebrated for the long siege it sustained against James II. in 1689.]

When Derry clos'd her far fam'd gates,
Guarded by many a bravo defender,
'Tho' treason, famine, sword combin'd,
Her banner float'd "No surrender."
'Tho' world, the flesh, with Satan leagu'd,
And broods of deadly foes engender,
Clos'd be the heart, the eye, the ear,
Your daily watchword "No surrender."

Temptation drags her baneful cup,
With all the charms that Art can lend her,
Ambition, beauty, wealth, renown;
The antidote be "No surrender."
Should sin approach in pleasure's garb,
Unmask at once the base pretender;
The serpent lurks amid the flowers,
Your only safeguard "No surrender."

When vice conceives, she brings forth death,
Remorse, disease, and shame attend her;
Her downward path inclines to Hell,
Oh! raise the War-cry "No surrender."
Virtue walks on pure, undefil'd,
All things on earth, in heaven befriend her.
The Palm, the Robe, the Crown, the Throne,
These are thy trophies, "No surrender."

BISHOP OF KILLALOE.

THE REV. SAMUEL CROWTHER'S NARRATIVE OF HIS CAPTURE, LIBERATION, AND CONVERSION. (Concluded.)

The crew being hissy in embarking us, 187 in number, had no time to give us either breakfast or supper; and we, being unaccustomed to the motion of the vessel, suffered the whole of this day from sea-sickness, which rendered the greater part of us less fit to take any food whatever. On the very same evening we were surprised by two English men-of-war; and the next morning, found ourselves in the hands of new conquerors; whom we at first very much dreaded, they being armed with long swords. In the morning, being called up from the hold, we were astonished to find ourselves among two very large men-of-war, and several brigs. The men-of-war were, His Majesty's ships "Myrmidon," Captain H. J. Locke, and "Iphigenia," Captain Sir Robert Mends, who captured us on the 7th of April, 1822, on the River Lagos. Our owner was bound, with his sailors; except the cook, who was preparing our breakfast. Hunger rendered us bold; and, not being threatened at first attempts to get some fruit from the stern, we in a short time took the liberty of ranging about the vessel, in search of plunder of every kind. Now we began to entertain a good opinion of our new conquerors. Very soon after breakfast, we were divided into several of the vessels around us. This was cause of new fears, not knowing where our misery would end. Being now, as it were, one family, we began to take leave of those who were first transported into the other vessels, not knowing what would become of them and ourselves. About this time, we six, intimate friends in affliction—among whom was my brother, Joseph Bartholomew—kept very close together, that we might be carried away at the same time. It was not long before we six were conveyed into the "Myrmidon," in which we discovered no trace of those who were transported before us. We soon concluded what had become of them, when we saw part of a hog hanging, the skin of which was white—a thing we never saw before, as a hog was always roasted on fire, to clear it of the hair, in my country; and a number of cannon-shots ranged along the deck. The former we supposed to be the flesh; and the latter, the heads of the individuals, who had been killed for meat. But we were soon undeceived, by a close examination of the flesh with cloven feet, which resembled those of a hog; and by a cautious approach to the shots, that they were iron. In a few days we were quite at home in the man-of-war: being only six in number, we were soon selected by the sailors for their boys, and were soon furnished with dress. Our Portuguese owner and his son were brought over in the same vessel, bound in fetters: and I, thinking I should no more get into his hands, had the boldness to strike him on the head, while he was shaving by his son—a fact, however, very wicked, and unkind in its nature. His vessel was towed along by the man-of-war, with the remainder of the slaves therein. But after a few weeks, the slaves being removed from her, and being stripped of her furniture, the schooner was left alone on the ocean—destroyed at sea by captors, being found unseaworthy, in consequence of being a dull sailer. One of the brigs, which contained part of the slaves, was wrecked on a sand-bank; but, happily, another vessel was near, and all the lives were saved. It was not long before another brig sunk, during a tempest, with all the slaves and sailors, with the exception of about five of the latter, who were found in a boat, after four or five days, reduced almost to skeletons, and so feeble, that they could not stand on their feet: 102 of our number were lost on this occasion.

Settlement at Sierra Leone—Baptism, and Christian Labours.

After about two months and a half, cruising the coast, we were landed at Sierra Leone, on the 17th of June 1822. The same day, we were sent to Bathurst, formerly, Leopold. Here we had the pleasure of meeting many of our country-people, but none were known before. They assured us of our liberty and freedom. We very soon believed them; but a few days after our arrival at Bathurst, we had the mortification of being sent for to Free-

town, to testify against our Portuguese owner. It being hinted to us that we should be delivered up to him again, notwithstanding all persuasion that we should return, we entirely refused to go ourselves, unless we were carried. I could not but think of my ill-conduct to our owner, in the man-of-war. But as time was passing away, and our consent could not be got, we were compelled to go, by being whipped; and it was not a small joy to us to return to Bathurst again, in the evening, to our friends.

From this period I have been under the care of the Church Missionary Society: and in about six months after our arrival at Sierra Leone, I was able to read the New Testament with some degree of freedom; and was made a Monitor, for which I was rewarded with sevenpence-halfpenny per month. The Lord was pleased to open my heart, to hearken to those things which were spoken by His Servants: and being convinced that I was a sinner, and desirous to obtain pardon through Jesus Christ, I was baptized on the 11th of December 1825, by the Rev. J. Raban.

I had the privilege of visiting your happy and favoured land in the year 1826: in which it was my desire to remain for a good while, to be qualified as a Teacher to my fellow-creatures. But Providence so ordered it, that, at my return, I had the wished-for instruction, under the tuition of the Rev. C. L. F. Haensel, who landed in Sierra Leone in 1827; through whose instrumentality I have been qualified so far, as to be able to render some help, in the service of the Church Missionary Society, to my fellow-creatures. May I ever have a fresh desire to be engaged in the service of Christ! for it is "perfect freedom."

Thus much I think necessary to acquaint you of the kindness of Providence concerning me. Thus the day of my captivity was to me a blessed day, when considered in this respect; though certainly it must be unhappy also, in my deprivation, on it, of my father, mother, sisters, and all other relations. I must also remark, that I could not as yet find a dozen of Ocho-gu people, from among the inhabitants of Sierra Leone. I was married to a Christian woman on the 21st of September 1829. She was captured by His Majesty's Ship "Bann," Captain Charles Phillips, on the 31st of October 1822. The Lord has since blessed us with three children—a son, and two daughters. As I doubt not it will be also acceptable to you to know a little how part of my time is employed, I hope it will not be looked upon as ostentation, when I briefly mention the effect of Mr. Kissling's advice on my "stridty." I thankfully accept the offer of improvement held out to me, by my being stationed here. At my coming to the Institution the second time, I look on myself as a student rather than the one hand, while I endeavour to assist the pupils on the other; and I may humbly say, that, through the ministry and private assistance of the Rev. G. A. Kissling, I am greatly improved in many respects. My views of many things, which were dark, are set in a much clearer light; and when any difficulty arises in my course of study, I always endeavour to avail myself of the opportunity of a living Teacher, for which I sometimes prove troublesome to him. My studies, which before were loose and unconnected, have been more stated and regular. When the plan of a regular study, and its consequent effects, had been pointed out to me, I immediately endeavoured to follow the experimental direction. I chose Doddridge's Family Expositor, with which the paternal desire of the Rev. C. L. F. Haensel, for my improvement, has furnished me; and which was pointed out to me by Mr. Kissling, as indeed a worthy book. I commenced reading it regularly at six o'clock, for one hour, in the school-room, before our morning devotion. Though it was with some difficulty before I could bridle myself down to this plan, yet, in a few weeks, when I began to see the thread of the Four Gospels harmonized, at the same time comparing it with what was expounded at our morning devotion by Mr. Kissling, I soon began to perceive the privilege of a regular and stated course of study, and the beauty of the history of our Lord and Saviour. When I had gone through that book, I was very much delighted with it; and being so poorly and scantily supplied with its rich and excellent contents, especially the epistolary part, I hesitated not to give it a second regular perusal; which I am now doing, as far as the Revelation, with clearer views and greater delight than formerly. Thus I begin to experience what is quoted of Bishop Horne in the Companion to the Bible, when he said with respect to the Psalms, "These un fading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets are extracted from them: who hath once tasted their excellencies will desire to taste them yet again; and he who tastes them often will relish them best."—I hope I may pursue the study of the Holy Bible without much mixture of weakness and weariness, which I often experience in so doing. May the Lord pardon my infirmities, roviness, and instabilities in the use of His Holy Word!—That the time may come when the Heathen shall be fully given to Christ for His inheritance, and the utmost part of the earth for His possession, is the earnest prayer of your humble servant.—From the Church Missionary Record.

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF RIPON,

(C. T. LONGLEY, D. D.)

In adverting to the opinions of those among the clergy who, in their writings, have advocated the restoration of ancient forms, it may

surely be said, that so far as they earnestly call upon us to act up to the principles of our church—to provide, as much as in us lies, that she becomes in practice what she professes to be in theory—encouraging us to aim more fervently and resolutely at that high mark of holiness, self-denial, self-discipline, and alms-giving, which she holds forth to our view, and to live up to the elevated standard, which she sets before us, arousing us at the same time to a stricter sense of our accountability to God, they deserve our honour and our thanks; still farther, I believe that they have done good service to the Church, in bringing forward more prominently some comparatively neglected truths with regard to the proper standing of the Church herself and her ministers; as well as in leading some who were, perhaps unconsciously, inclined to view the holy sacraments as mere badges of the Christian profession, and the holy eucharist as little more than a commemorative rite, to entertain a juster sense of their real import. It might, however, have been better for the peace and welfare of the Church, had their efforts been limited to these points only; for who can fail to feel pain and grief when he hears their speaking tenderly of practices to which our standard divines have usually affixed strong terms of reprobation.

Let us instance the case of the invocation of saints and the worship of images, or, as they would term it, "the honour paid to images," which they seem to consider as merely dangerous to the uneducated. I am far from wishing to intimate that they would either sanction or wish for a general return to such usages; at the same time, it is difficult to escape from the conviction that the language used has had a strong tendency to foster their adoption. The tone also of depreciation and disparagement in which our own reformed branch of the Catholic Church is sometimes spoken of, as though her reformation were, after all, but a very questionable blessing, as if she gave no free scope to the higher devotional feelings, can scarcely fail to weaken the attachment of some of her less reflecting sons, and prepare them for an abandonment of her communion; indeed, the fact that such teaching has led to consequences which we fully believe those pious and learned men could never have themselves contemplated, and we are satisfied they must now deplore, in bringing many to the verge of schism, will evidently show that their guidance in these matters must be looked upon with some suspicion.

In descending to particulars, on doctrinal points, it cannot, I should think, but excite surprise and deep regret that the effect of sin after baptism should have been placed by them in so gloomy and cheerless a light, unwarranted, as we believe, either by Holy Scripture, or by the authority of our church. Did she really teach, that if we sin again after baptism there is no more such complete absolution in this life as was then imparted; and we could then never attain to the same state of undisturbed security in which God had thus placed us; if she sanctioned the conclusion that the penitent and believing sinner had no promised security for the fullest and freest pardon through the atoning blood of Christ, not only for his original sin, but also for all his actual sins committed subsequent to baptism, how could she have bid her ministers open the daily service of the Church with a declaration, that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness? What comfort could it bring to the offender to be told that his inherited corruption is washed away, and his original guilt pardoned through the merits of the Saviour, if he is at the same time to be reminded that there is no full security against the wrath of God for his numberless transgressions in after life? or how can the priest venture to pronounce that God pardoneth and absolveth all that truly repent and unfeignedly believe His Holy Gospel—how speak of Almighty God as so putting away the sins of those who truly repent, that he remembereth them no more, if the pardon of sin after baptism stands upon a different footing from that committed before? if the promise of God is not equally sure and certain as regards both? Surely, my reverend brethren, if the faithfulness and justice of God are both, as the Holy Scripture declares, pledged for the forgiveness of all the penitent believer's unrighteousness without distinction, his security for the pardon of the one must be as secure as that for the other; and this is exactly in accordance with the doctrine laid down in our Homily on Repentance, wherein it is said, "Although we do, after we be once come to God, and grafted in His Son Jesus Christ, fall into great sins; yet if we rise again by repentance, and, with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in His Son Jesus Christ, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father." Again, the same Homily, speaking of the Holy Scriptures, saith that they "pronounce unto all true repentant sinners, and to them that will with their whole heart turn unto the Lord their God, free pardon and remission of sins." Let a belief inconsistent with these declarations become prevalent and popular, and we shall ere long, I fear, find the conscience-stricken sinner resorting to fasting and self-denial, not merely as instruments of self-discipline to keep the body under, or as a help to prayer (and when limited to these objects we know them to be truly scriptural and godly, and edifying), but as a means of making satisfaction for sins, from whose penalty he feels no security, that the vicarious sufferings of Christ will deliver him.—It need not, however,

* Homilies, Oxford edition, p. 453.

be imagined that the most ample conviction of God's forgiveness of all our sins, for his dear Son's sake, does in any degree interfere with the necessity of a deep humiliation, of an earnest and unfeigned contrition for past transgression. We should rather believe that the stronger the sense of God's pardoning mercy through Christ, the stronger would be the feeling of indignation at wilful sin, the more vehement the zeal and the revenge against ourselves on account of it. It may, indeed, be very true that rash and hasty declarations are sometimes made as to individual cases; that the wound of the wilful sinner may in some instances have been too slightly healed; and that the minister in his eagerness to vindicate the cardinal doctrine of the Gospel—that being justified by faith we have peace with God—may have been tempted, before there has been adequate proof that the sorrow is a godly sorrow, to administer to the soul the full consolations of grace; but if we once admit the notion that God's promise does not give security, I know not how the church militant on earth can ever hope to enjoy the peace of God, which passeth all understanding.

Now were it solely to guard against the abuse of the doctrine of grace above alluded to that the ministers of our church had been recommended to maintain a reserve in making known the doctrine of the ever-blessed atonement, the object would have been intelligible, and the fruits of it less seriously injurious, than we have great reason to fear that in many instances they have been. Earnestly, indeed, do I pray, my reverend brethren, that you will not listen to those who would bid you be cautious and sparing in doing that which our obligations as Christian ministers bind us to do, in all the various branches of our ministerial offices; and besides the specific injunctions of our own church, surely the same necessity is laid upon us, the same we denounced against us, as against St. Paul, if we preach not the Gospel of our Lord Jesus Christ in all its fulness and its freedom, its riches and its mercy.

There is one more subject, my reverend brethren, on which so much discussion has recently arisen, that you may, I think, fairly expect some expression of opinion upon it before I close this address. I allude to the legitimate mode of interpreting our Articles. Now it will be most freely granted, that our Articles do leave some questions open, where the Word of God itself leaves them undecided; and I think that he does no good service to religion or the Church, who labours to give a more stringent interpretation of their language, than the expressions will fairly warrant. Nay, farther, I would say that those who strive thus, unnecessarily to limit the terms of communion, are the real schismatics; not those who may find themselves forced beyond the pale of the Church by restrictions unduly imposed. It is clear, however, that there must be limits beyond which this forbearance cannot be carried; and I confess that when I find it asserted that "the Articles are to be received, not in the sense of the framers, but (as far as the wording will admit, or any ambiguity requires it) in the one catholic sense," the integrity of subscription appears to be endangered. In the case either of oath or subscription, the *animus imponentis*, by which I mean the sense of the framer, should surely be the index of the sense in which it is to be made or taken. There can be but one true and legitimate meaning to an Article, and that must be the meaning intended by the framer. Nor should I myself feel justified in taking advantage of any ambiguity in the wording, and allying what, according to my own notion, might be the catholic sense to it, until I had found it impossible to ascertain what was the special sense originally designed by the authors; for, knowing the respect in which our Reformers held catholic antiquity, I should believe that they were more likely to have correctly embodied that sense in it, than I, as an individual, should be, to discover that sense for myself.—(Charge to the Clergy of the Diocese of Ripon, 1811.)

PROGRESS ROME-WARDS.

One of the latest illustrations of the progress made towards Popery in our own communion, is a work published by Messrs. Burns, entitled, "Devotions commemorative of the most adorable passion of our Lord and Saviour Jesus Christ, translated from Catholic (i. e. Romish) sources." It "has been compiled," says the Preface, "with the view of supplying in a measure the want which is believed to be extensively felt, of some assistance towards realizing for the purposes of meditation the solemn subjects of Passion and Holy Weeks." On Maunday Thursday at Lauds, we have the following rubrical direction:—"While the canticle Benedictus is being said, all the candles in the triangular candelstick having been first extinguished, except the one on the top, the six candles on the Altar are also extinguished, one by one, at every 2nd verse, so that the last may be put out at the last verse. Likewise the lamps and lights throughout the church are put out. When the Antiphon, Now the traitor, is repeated, the topmost candle is taken from its place, and hid under the Epistle side of the Altar, whilst all kneel and say, Christ, become for us obedient unto death. Our Father, privately. Then the Psalm, Have mercy, p. xiv., a little louder; after which is repeated in the same tone, without saying, Let us pray, the Collect. . . . After the Collect there is a confused noise for a short space, and then the lighted candle is brought out from beneath the Altar, and all rise and depart in silence."—pp. xix. xx. For

* See the Rev. Mr. Newman's Letter to Dr. Jeff. in explanation of No. 90 of the Tracts for the Times, p. 24, 2d edition.

Good Friday we have the following "Catholic Hymns,"

O Faithful Cross, thou peerless Tree,
No forest yields the like of thee.
Leaf, flower, and bud,
Sweet is the Wood, and sweet its weight,
And sweet the nails which penetrate
Thee, thou sweet Wood. . . .

When our first forefather ate
The fruit which wrought his woful fate;
Our high Creator, piteous in our need,
His holy Law by creatures scored;
And fin, to make the damage good,
Through Wood revoked the curse of wood.
Sweet is the Wood, &c. . . .

How thy branches, haughty Tree;
Suspend thy wonted cruelty;
Relax thy tightened arms;
Repress, for once, thy native stubbornness;
Thy Royal burden gently bear,
And spare our dying God, O spare!—
Sweet is the Wood, &c. . . .

Thou alone wert meet esteemed
Him to bear, who man redeemed;
Thou, unshaken Ark, bedewed
With the Lamb's availing blood,
Shipwrecked man dost safely guide,
And in port securely hide.
O Faithful Cross, &c.—(pp. LIV.—LVI.)

If the reader should say, This is but nonsense, I reply, True, but it is very dangerous nonsense. And of this work thus speaks the British Critic,—"We hail with peculiar pleasure the appearance of a little work called 'Devotions, &c.' and we hope that the great success which, as we understand, it has met with, may encourage the compilers to extend their plan, and make accessible to the English churchman more of such devotional treasures. It is by such exhibitions of Catholic truth that the English Church will best retain her hold on the affections of those of her children who may be wavering in their allegiance, [i. e. if they see that such things are about to be introduced into the English Church, they will naturally conclude that they may as well stay where they are,] and it is thus also that many religious minds, who are as yet in greater or less degree in bondage to the popular religion, may feel the far deeper and sifter gratification to their religious cravings, which the Catholic system supplies. . . . It may be added that Buonaventura's Office on the Passion, with which this work commences, will be found very appropriate also for those who may wish at other seasons of the year, e. g. on an ordinary Friday, to make some special commemoration of our Lord's death; which indeed seems to have been its object in the case of the saint himself."—From THE CASE AS IT IS, by William Goode, M. A., of Trinity College, Cambridge, Rector of St. Antholin, London.

BUILDING CASTLES IN THE AIR.

However foolish may be the conduct of those who build castles in the air, who pile huge projects upon no foundations, and hang, as it were, a world upon nothing, yet there are few who, in some way or other, do not build such fascinating but aerial edifices. In some cases such a practice may be little more than foolish, and deserve only a smile; but in many instances it is dangerous, and often ruinous, inasmuch as it turns the thoughts and energies from employing adequate means to secure the desired end, and with dreams of certain success, betrays its hope into shame, disappointment and ruin. Means and ends are invariably coupled together in an indissoluble union; and it is our duty not only wisely to propose to ourselves the most desirable ends, but also to pursue them by the most diligent means; for to hope to obtain the end without using the means is mere folly and fanaticism.

The religious frequently build a castle in the air, namely, the hope of the conversion of the world without the efforts of the church. Christians pray for the conversion of the world to God, and the coming of Christ's kingdom, but comparatively few feel as they ought, as to their own individual duties in connexion with this glorious consummation. We delight to believe that the time will come, when the world will be gathered into the church, when the truth of Christ will spread over the whole earth and the gospel leave shall leave the whole world. But we have another duty in connexion with this expectation; beside that of praying for its fulfilment; we are to labour for it, to study for it, to be liberal for it, to live for it. It is undoubtedly a great duty to pray for the coming of God's kingdom; but it is not all our duty. If we are in earnest in our prayers, our earnestness will be manifest in our actions, and the prayer of the lip will become the effort of the life. God invariably connects heavenly blessing with human instrumentality, and we have no good ground for expecting that God will convert the world without the efforts of the church. It is not so much that our understandings do not believe this as that our hearts are cold and worldly. We grudge the liberality, the effort and the self-denial, which such a view of the coming of God's kingdom demands, and we content ourselves with the easier and cheaper duties of praying and hoping for its arrival. Instead of moving themselves for vigorous exertion, too many that bear the Christian name, act as though they expected that some irresistible influence from heaven would some day suddenly fall upon the world, and mysteriously and instantaneously change a world of wickedness to a world of holiness, and the kingdom of Satan into the kingdom of God. Let us not indulge in such delusive expectations. Let us not hope to accomplish the end without the appropriate means. Let us not drag on heavily on the rear of the Christian church, regarding its progress, cooling its zeal, discouraging its

* Brit. Crit. for April 1842, pp. 550, 551.