

The Berean.

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

VOLUME IV.—No. 26.]

QUEBEC, THURSDAY, SEPTEMBER 23, 1847.

[WHOLE NUMBER 182]

THE INVITATION ACCEPTED.

"Him that cometh to me I will in no wise cast out."
John vi. 37.

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou biddest me come to thee—
O Lamb of God, I come!

Just as I am—and waiting not,
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot—
O Lamb of God, I come!

Just as I am—though toss'd about
With many a conflict, many a doubt,
With fears within and wars without—
O Lamb of God, I come!

Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in thee I find—
O Lamb of God, I come!

Just as I am—thou wilt receive,
Will welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come!

Just as I am—thy love unknown,
Has broken every barrier down,
Now, to be thine, O Lamb of God,
I come!

Published by Rev. Tract Society.

MEANS AND INSTRUMENTS TO OBTAIN FAITH.

1. A humble, willing, and docile mind, or desire to be instructed in the way of God; for persuasion enters like a sun-beam, gently and without violence; and open but the window, and draw the curtain, and the Sun of righteousness will enlighten your darkness.

2. Remove all prejudices and love to every thing, which may be contradicted by faith. "How can ye believe (said Christ) that receive praise one of another?" An unchristian man cannot easily be brought to believe, that without purity, he shall never see God. He that loves riches, can hardly believe the doctrine of poverty and the renunciation of the world; and thus and martyrdom and the doctrine of the cross is folly to him, that loves his ease and pleasures. He, that hath within him any principle contrary to the doctrines of faith, cannot easily become a disciple.

3. Prayer, which is instrumental to everything, has a particular promise in this thing. "He that lacks wisdom let him ask it of God;" and, "If you give good things to your children, how much more shall your Heavenly Father give his Spirit to them that ask him?"

4. The consideration of the Divine omnipotence and infinite wisdom, and our own ignorance, are great instruments of curing all doubting, and silencing the murmurs of infidelity.

5. Avoid all curiosity of inquiry into particulars, and circumstances, and mysteries: for true faith is full of ingenuity and hearty simplicity, free from suspicion, wise and confident, trusting upon generals without watching and prying into unnecessary or indistinguishable particulars. No man carries his head into his field, to watch how his corn grows, but believes upon the general order of Providence and nature: and, at harvest, finds himself not deceived.

6. In time of temptation, be not busy to dispute, but rely upon the conclusion, and throw yourself upon God; and contend not with him but in prayer, and in the presence, and with the help, of a prudent untempted guide: and be sure to esteem all changes of belief, which offer themselves in the time of your greatest weakness (contrary to the persuasions of your best understanding) to be temptations, and reject them accordingly.

7. It is a prudent course, that in our health and best advantages, we lay up particular arguments and instruments of persuasion and confidence, to be brought forth and used in the great day of expense; and that especially, in such things, in which we are used to be most tempted, and in which we are least confident, and which are most necessary, and which commonly the devil uses to assault us withal in the days of our visitation.

8. The wisdom of the church of God is very remarkable in appointing festivals or holy days, whose solemnity and offices have no other special business but to record the article of the day; such as Trinity Sunday, Ascension, Easter, Christmas day: and to those persons, who can only believe, not prove or dispute, there is no better instrument to cause the remembrance and plain notion, and to endear the affection and hearty assent to the article, than the proclaiming and recommending it by the festivity and joy of a holy day.—*Jeremy Taylor.*

ON PERILOUS SPECULATIONS IN RELIGION.

It has been my melancholy duty to record the displacement of one Clergyman of this Diocese, during the last year, in consequence of his having exchanged his relations to this Church for membership in the Church of Rome. I have no desire to indulge in any unkind reflections either towards him or towards the religious body with which he has become connected. To their own Master they stand or fall. But I trust I may, without impropriety, refer to this event as a reason for renewing my dissuasive from speculations which, though begun, sometimes in thoughtlessness, and sometimes in an overfond pursuit of what calls itself Catholic, is but too apt to terminate in rejecting the very first principles of true Catholicism. I rejoice in the assurance that there is in this Diocese a prevailing and deep feeling of allegiance to the Church as it is, in its liturgy, its government, and its articles. This allegiance will continue unimpair'd, and will grow into a yet more controlling sentiment, if we allow the provisions which our Church has made for the edification of its members, and for the conversion of sinners, to work themselves out in a moderate and judicious manner. At such a time we must, as it seems to me, be content to recognize practically the broad and comprehensive principles on which the Reformation and re-organization of the Anglican Church were conducted, and to be tolerant of diversities in doctrine and practice which have always prevailed, and which are not likely to dis-

appear, except before the fires of a ruthless intolerance. We must recognize also that wise reference, as well to the principles of Scripture as to the condition and institutions of our own country, which governed the founders of our American Church in their revision of the Prayer Book, and in their code of ecclesiastical law. We must be willing to leave to Churches more superstitious, and, as we believe, less pure, usages, which, though they may have the sanction of antiquity, are inconsistent with that simplicity which we have been taught to love; or which, having been made directly subservient to gross errors, or having become inseparably associated with such errors in the minds of a large portion of the Christian world, were on that account wisely laid aside by the early reformers. We must strive after so much uniformity, even in externals, as will exhibit the unity and decorum of our system, shunning the extreme of pomp and pageantry on the one hand, and of slovenly negligence on the other. We must multiply the means of grace in public, but without withdrawing our people from the indispensable duties of the closet and of the family altar. We must encourage reverence for the Sacraments, but not at the expense of reverence for that ordinance of preaching Christ and him crucified, which has been the great instrument of winning souls to God. We must endeavour to draw deference and affectionate regard towards our office and our persons, rather by our zeal and engagedness, than by doubtful theories of priestly authority. We must be willing to admit the indefeasible right to think, which pertains to every human being, while we combine, with the admission of that right, clear views of the fearful responsibility which attaches to all who wantonly abuse it. We must cultivate gladly in our people the disposition for which the Apostle commended the Berean Christians, and on account of which he pronounced them noble—the disposition to search diligently the Scriptures of eternal truth, and to search them that they may learn whether the instructions which issue from our lips are in conformity with the mind of the Spirit. At the same time we must endeavour to train them up in a dutiful deference for the authority and requirements of the Church to which they belong, and urge upon them constantly, that, avoiding foolish and unlearned questions, they endeavour to give full effect to her admirable provisions for the training of the young and for the instruction and improvement of their own souls, neglecting none of her clear directions for the observance of the greater festivals, for the catechising of children, and for the due and decent administration of her worship and offices.

In conclusion, Brethren, I ask your prayers that God's grace and blessing may be poured out upon us, that Wisdom from above may preside over the deliberations in which we are about to engage, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in the bond of peace and in righteousness of life; and that through His Spirit vouchsafed in aid of the preaching of the word, God's ways may soon be known throughout the earth. His saving health among all nations.—*Bishop Potter's Address to the Convention of the Diocese of Pennsylvania.*

THE BRIGHT PROSPECT.

When pain and disease are allowed to seize these bodies now, yea and to bring them down to the dust of death, how shall the believer yet take comfort in the thought that in spite of all the ravaging of sickness, and the corruption of the body, there is yet to come the redemption of the body, and say with the Apostle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Yes, "In us." For this corruptible shall put on incorruption, this mortal immortality: and the glory of the Lord shall encompass the person of His saints, when they shall come with Him, "according to the mighty working whereby He is able to subdue all things unto Himself."

But if such things are for the body, what shall be the portion of the soul?—that soul which has been with Christ in Paradise? When the Lord Himself shall be revealed, then, saith the text, "Them that sleep in Jesus will God bring with Him;" their spirits, that have been reposing in the light of His love, shall attend and accompany Him on His return, and being joined again to the now recovered and glorified bodies, will thus be prepared for the joys and duties of their eternal state.

And if those bodies are to be fashioned like to Christ, shall the soul bear no resemblance to Him? Nay, is not this the declared will and design of God, that His people shall be "created in righteousness and true holiness," so as to bear the very image of their Lord? And O what a glory will this be! When you, Believer, and all the children of God with you, shall find in yourselves, and shall see in one another, "nothing that defileth;" but full of all pure and holy affections, dispositions, occupations, shall be constituted fit companions and associates for the angels of God; yea, shall be caused to reflect the blessed perfection of their Lord and yours; then will there not indeed be seen in you "the beauty of holiness?"

O look forward then to the portion of your heritage. "Heirs of God; joint heirs with Christ;" this is the high station to which you are called. Often meditate therefore on what is the character of your inheritance: how holy, how exalted! "Set your affections on things above, not on things on the earth." Look less and less at the things which are seen, but fix your eyes and your hearts on the things which are not seen—not seen as yet, but most sure to be revealed in the day of Christ. And pray that you may be enabled more and more to "walk worthy of God who hath called you to His kingdom and glory."

Christian Brethren, the subject before you this evening is indeed one much more fitted for meditation than description. The sweetness of sleeping in Jesus, the blessedness of coming with Him in His glory, these which are the certain issues of the life of grace which God hath called you now to live, or they more often the topics of calm, serious, scriptural contemplation. Take the word of God, and gather thence for yourselves distinct and fixed views of all that is before you, that when you are tempted with present evil, or tried with present affliction, you may endure as seeing that which is invisible; may live on earth, amidst its sins and its

sorrows, sanctified and comforted by the thought of the holy rest which is so soon to receive you, and the glorious prospect of those rejoicings which you are to share at the coming of the Lord. O seek to live by these precious hopes. Seek to feel that they are realities. Pray God to keep you looking upward, looking onward.

And when at length the time ordained in His mercy shall arrive, that you are to die, there shall be no need of glooms or of terrors for you. Familiar with the event, by frequent previous contemplation of it, you shall welcome its approach. You shall lay you kindly in peace, and take the rest which the loving-kindness of your God then bids you enjoy, happy, O how happy in the assurance, that so soon as you are delivered from the burden of the flesh, your spirits shall be safe and blest with Christ your Saviour; your bodies meanwhile not forgotten; and that ere long, when He shall come in glory, you shall come with Him, to receive your bodies again, and to be made like unto Him, and to dwell with Him in His eternal kingdom; there to join with all His saints, and with all dear friends in Christ whom you have loved below, in the praise and service of God,—your God, Father, Son, and Holy Ghost, for ever-departed confessing, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." O bless your God, ye who have this hope, for the mercy which has granted you such privileges now, has provided for you such comforts when you die, and has opened before you such exalted destinies hereafter.—*From Lecture by Rev. John Harting, M. A., Rector of St. Ann's, Blackfriars, London; on 1 Thess. iv. 14.*

EXTENSION OF THE REFORMED CATHOLIC CHURCH.

From the Colonial Church Chronicle. [The Article commented upon in the last number of the Berean.]

Before bringing under the notice of the readers of this Magazine any particular subjects in detail, it will be both useful and interesting to take a short general survey of the state of the Reformed Church throughout the world. For a considerable period subsequent to the Reformation it was a constant matter of reproach against the Church of England, that it was an insular Church, having no existence elsewhere, consequently without this note of Catholicity belonging to it. This was a state of things, which, no doubt, gave considerable advantage to Romanists, in carrying on their controversies with us; for, though it is capable of clear and satisfactory proof that in all matters of doctrine, wherein we differ from them, the Church of England has retained the ancient Catholic faith in opposition to the corruptions and false interpretations of later ages, yet still the species of argument derived from the comparative universality of Romanism, and our apparent isolation, was one that addressed itself to many minds with peculiar force. So well aware have Romanists been of the advantage to them of such an argument, that they have always wished to confine the discussion to this simple view of the question, as one between ourselves and them alone. And from the previous history of our Church, as well as from the juxtaposition in which it is placed geographically in regard to the Church of Rome, we are too apt to forget one fact that must ever have a most important bearing upon this subject, and which, independent of any grounds upon which we may rest our own claims, must most materially affect the exclusive assumptions of the Papacy. The fact to which I allude is the existence of the Eastern Church. This great body, comprising, as it has been computed, not fewer than eighty millions of members in its communion, with greater purity of doctrine, and having every claim to Catholicity possessed by the Church of Rome, is a perpetual witness against her peculiar pretensions. We cannot, however, enter more at large into this portion of the argument at present, but must proceed to examine our own position, that we may see how this reproach of former days is now done away. Comparative numbers of different religious communities are certainly no infallible test of the truth of their respective creeds, yet it is a strong and legitimate argument against the claim of any body of Christians to be considered as a branch of the true Church, if it possesses no principle of increase,—no tendency towards universality in extent. Besides professing to teach true doctrines and catholic truths, what then are the signs of life which our Reformed Church has shown in this respect during the last sixty or seventy years? As late as the year 1781 there was no Bishop of our communion established beyond the limits of Great Britain and Ireland. There was an imperfect and inefficient Church scattered here and there through the United States, and a few chaplains, and missionaries in the pay of the Society for the Propagation of the Gospel, in some of the colonies of this country. In 1784 Samuel Seabury, the first Bishop of the American Church, was consecrated. And what an abundant increase has since taken place! If we cast our eye over a map of the world, it will, perhaps, give us a more definite idea of what has been effected by the united efforts of the Reformed English and American Churches. Throughout the whole of the United States and British North America, and in our West India Colonies, at the Cape of Good Hope, throughout British India, Australia, Van Diemen's Land and New Zealand, we have our Apostolic Church established in all its integrity. We have also Bishops at Gibraltar and at Jerusalem, and the American Church has one at Shanghai in China, and another at Constantinople; with various clergy under their jurisdiction, and a permanent and settled character given to their several operations.—Missions of the Church Missionary Society, and numerous clergy officiating in different parts of Europe, where any members of our communion are congregated together.

Here, then, is a growing note of Catholicity, in that we are fulfilling the injunction of Christ, "Go ye into all the world and preach the Gospel to every creature." But it is a note, which, from its very nature, requires confirmation and increase. We have set up our banners for tokens, and "the harvest truly is plenteous, but the labourers are few." Let us pray that the Lord would "send forth labourers into his harvest." And not only let us give our

prayers, but give our hearty co-operation in this great Christian work. And we should be the more active in our exertions at the present time, because there appear to be indications of a crisis in the history of Heathen nations, which may afford hope of more than usual success.

In the abstract of the Report for this year, lately published by the Church Missionary Society, we find the following important observations:—

"It appears, that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

"Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is falling; falling, moreover, even in parts where neither Christianity nor civilization have penetrated. According to the reports of our Missionary at the Island of Poetoo, the sacred metropolis of Buddhism in China, the number of Priests have been diminished by more than three hundred during the last century; and the dilapidated state of their Temples, and the evident signs of contempt for them among the people, show that Buddhism is destined, ere long, to fall from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for kindling the flame of devotion in his own dominions; and there he learned, from the representatives of the ancient line of Buddhist Kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

"That Brahminism is declining before the power of Christian truth, and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enemy of enraged devotees.

"Secondly—Another great fact which presents itself is, that the Mahomedan and Heathen secular powers are beginning to admit the principle of toleration, in the place of bigotry and persecution.

"The Edict of toleration in China has been sufficiently tested, and proved to be no dead letter; but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular Head and Guardian of Mahomedanism, is a still more astonishing event. And even in Central Africa, as it appears from the Missionaries at Abbeokuta, the same principle of toleration is recognized, and presents an open field to the Teachers of the Christian faith."

The above facts are of great value, both as showing us what the Reformed Church now is—proving the strength and reality of her principles; and also as reminding us of the work yet remaining to be accomplished. "Tell it out among the Heathen that the Lord is King."

THE LATE REV. EDMUND DEWDNEY, OF PORTSEA.

It is with very great regret we record in our present paper the decease of the Rev. Edmund Dewdney, A. M., of St. John's College, Cambridge, who expired at Florence, on the 15th of June last. The above gentleman was a native of Dorset, where his family is still located, and on the resignation of the Rev. W. S. Dusautoy succeeded to the incumbency of St. John's, Portsea, where for 13 years he laboured with an assiduity and devotedness of no ordinary character. For several years he conducted the entire of four weekly services, and when his failing health rendered even the help of a curate insufficient, he went to Switzerland and Italy, in October, 1845, in the hope that rest would restore his shattered constitution. He continued abroad with some alterations in his health till a few weeks since, when he was attacked by fever, which left him weak, but in no immediate danger. Up to the 15th of June he had continued improving, and on the 17th passed an unusually easy night. In the morning he suffered a relapse of the fever, but with no apparent danger till towards noon, when he became rapidly worse, and died at 2 1/2 minutes to 12. It would be idle to attempt a panegyric upon the Rev. Edmund Dewdney, but it is due alike to those who loved him while living, and who will long lament him now that he is gone to his rest, as well as to those whose nearer union will attach them more to his bright example, that we should attempt to record the estimation in which he was held, who was a mighty man in our Israel. The diocese of Winchester has lost one of its most able preachers, one of its most spiritual divines, one of its best men. His style comprised two opposite characteristics. In a cottage lecture it was the perfection of colloquialism; in a studied sermon it was highly argumentative and intellectual, and often loftily eloquent. He possessed an unusual power of reaching the heart, arising, perhaps, chiefly from the thorough conviction that he always impressed upon his hearers that he was in earnest, that he felt and acted in his life what he taught in the pulpit. He drank deeply of truth at the fountain head, and he imparted freely to others what he had freely received. He never presented partial truth; he declared the whole counsel of God, at all times and in all places. As a public man (we say it fearlessly), the locality has not his equal in the living generation. Adopting his side always from high motives, he had a lofty disregard of self, and a noble scorn of the temporizing principles of worldly policy. Whatever he had to do, he did it with his might. As a benefactor of the poor, a reliever of the distressed, his worth will be seen only in the light of eternity. With a private fortune not large, with less than £200 a year from his incumbency, his charities were munificent; oftentimes when no public list would show them, and they are known only by accident. As a private friend few will look upon his like again. His affectionate sympathy, his able counsel, his generous help, were freely accorded, and he was always accessible. In this character, also, he will be doubly endeared to many of his congregation. Blessed beyond most men in his Master's work; his labours were specially acknowledged in the gathering of the young—"the lambs of the fold." To many such his loss will be irreparable. Such a clergyman, combined with such a friend, is a treasure of no common value. The friendship can be renewed only when the pastorship will not be needed. Even his faults were those of a generous and ardent temper, such as a cold heart or a coward spirit would never have fallen into. He could not

brook a cool argument about the relief of suffering humanity, and had no sympathy with the worldly policy that too often pervades the Church. He would denounce with all the earnestness and some of the vehemence of his Master the hollowess of unpractising profession, and hence the comparatively rich, who thought they had done much when they had made the plate tingle with their shilling, or the comparative temporizers, who thought that Christian principles are too strict to be always used in the town, or the parish, or the nation, were sometimes offended. But here we are forcibly struck with the truth of God's word, that "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." We remember the remark of a neighbouring clergyman, made now two years ago—"I have just been to see Mr. Dewdney, who is unwell. I always leave him with a higher opinion of him. He seems ripening for glory." We believe that public opinion has gone in accordance with this. Even those who differed, and thought him harsh, have, in their calmer judgment, thought him sincere and faithful. He died universally honoured and lamented. In this tribute of respect we cannot but mingle one breath of regret that such a man should pass from this stage, being only an incumbent of a proprietary chapel. The honours of the church above are awarded by other rules than those of the church below.—*Hampshire Advertiser.*
July 3rd, 1847.

SUCCESS UNDER THE DISADVANTAGES OF BLINDNESS.

The Rev. Mr. Woodbridge, of Spencertown, N. Y., on whom the degree of D. D. was recently conferred at Williams College, is totally blind. Notwithstanding this infirmity, he performs the duty of a clergyman in a satisfactory and remarkable manner; his other powers, particularly that of memory, having been increased to a wonderful extent. He conducts the services at his church on Sunday in the same manner as other clergymen less afflicted; selecting his chapter from the Bible, and looking on, appears to the congregation to read directly from the book, altho' unable to see anything. In the same way with the hymns; he gives out the number from the book, reads the stanzas correctly, and never omits even to designate the metre. This is all done by memory. By the aid of an assistant, he has made far greater progress in literary attainments than the generality of ministers in this country, and is conversant with Latin and Greek. We doubt whether a more remarkable memory has ever been possessed by any individual. In reading the customary hymns and chapter at the Church, he is rarely known to make any mistake, either in the numbers or the arrangement of the parts.—*Springfield Republican.*

UNIVERSALISM.

A Universalist preacher passing through a neighbourhood where this modern faith had not gained a foothold, took occasion to set forth his views in a sermon. At the close of the discourse he remarked that if the people desired to hear him again, he would preach on his return. After there had been silence a few moments, a sensible old Quaker rose and said, "If thou hast told us the truth, we do not need to hear thee, for then we are all safe enough without thy preaching; but if thou hast told us a lie, we do not want to hear thee."

Another preacher of the same creed held forth in another neighbourhood. An old German blacksmith happened to be present, and was made very uneasy by the discourse. When the congregation were dismissed, he approached the preacher and said, "If thy doctrine is true, be sure you must not breach it here any more." "Why not?" inquired the preacher. "Because," said he, "one of my neighbours has already stole one-half my smiltoons; and if he does hear thy doctrine, he sure he will die all de rest."

Another Universalist had been setting forth his doctrine with great fluency in reply to some questions which a serious old man of the old fashioned Bible-faith had put to him; when at last the old man took the word and asked: "I understand, then, that, though I were utterly to disbelieve your faith—I shall go to heaven at last?" The Universalist assented. "And though I were to speak against your faith—though I were to make it my business to warn every one I know against it, as a most perilous delusion and soul-destroying device of Satan—I shall go to heaven at last?" The Universalist seemed rather reluctant to answer; yet he was compelled to say—"Yes."—The old man then, speaking with great solemnity, said: "But I warn you, don't you use my faith like that; for if you do, you are a lost man."

NEWS FROM THE WALDENSES.

We have received quite recent and very cheering news from the Waldenses. The Lord is graciously causing His Truth to spread in the interesting valleys of Piedmont. A letter from Dr. Merle d'Aubigné states that a great blessing seems lately to have attended the reading of the religious books and tracts which have been disseminated in those valleys within the last year or two. He represents it as a most encouraging work of Grace.

This will be good news to those of our friends and patrons who contributed to place a popular library of religious books in each of the fifteen parishes in those valleys. The entire sum remitted by our Society for this object was five hundred dollars. Our readers may recollect that no little difficulty was encountered in causing these books—which were furnished by the Toulouse Society—to reach their destination, on account of the opposition and vexations which the Sardinian government made. The first portion of the books, however, were at length received by the Waldenses more than eighteen months, perhaps nearly two years ago, and the rest have followed. May God make the reading of these books a means of contributing to a glorious revival of true religion among this martyr people, that they may become again, what their fathers were, a missionary community.

We cannot but think that God has a great and good work for this Heaven-preserved and wonderful people. We feel very confident that their glorious mission is not entirely completed. They have now schools in all parts of their valleys; they