

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 III.—No. 10.]

QUEBEC, THURSDAY, JUNE 4, 1846.

[WHOLE NUMBER 114.]

THE MARTYRS.

Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last—
And from that scattered dust
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God!

Jesus hath now received
Their latest living breath—
Yet vain is Satan's boast
Of victory in their death.
Still—still—though dead they speak,
And trumpet-tongued proclaim
To every waking land,
The one availing Name!

From a Scrap Book.

CHRIST, THE HEAD OF THE BODY.

The head of the natural body is the seat of wisdom and counsel, in compliance with the decisions of which the whole body is governed. Concerning the church, it is written, Jesus Christ is made into us wisdom. It is his prerogative to decide for us in all things, without any possibility of mistake, and without any possibility of appeal; and it is our high privilege to find obedience perfect freedom. This is the basis of much and precious experimental truth. He who is our Head for guidance, is also our Head for protection; and in his exaltation over all things for his church, we have the best assurance of that protection being all-sufficient. Our own treacherous hearts within; a tempting and ensnaring world without; the powers of darkness under their great leader Beelzebub, the chief of the devils, who goeth about as a roaring lion seeking whom he may devour: all these things are against us. But over all things Jesus is supreme, and we are members of his body, of his flesh, and of his bones.

Again, in the natural body, the head is the receiver of the appropriate food, and the communicator of strength, and nourishment, and increase thereby, to all the members. And concerning the church it is written, that from Jesus Christ the Head, "all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." Or, as is elsewhere expressed by the same Apostle, "from him which is the Head, even Christ, the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." The nourishment ministered is the Holy Spirit. Our great Head, having led captivity captive, is exalted in our nature to the right hand of the Father, and has received gifts for men, that the Lord God, the Holy Ghost, may dwell among us. The Spirit thus received without measure into Christ, overflows like the ointment upon his head, even Aaron's head, diffuses itself amongst the members, joining, compacting, supplying, and effectually working in the measure of every part unto the power and increase of life and godliness which is in love. Here also personal experience is our holy privilege: "Behold how good and how pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." [Ps. cxxxiii.] But how so? There is no natural similitude between unity amongst brethren, and the flowing down of ointment from the head upon the members. The similitude does not lie in the natural image, but in the combination of the types of the High Priest, and the doctrine now before us.

Behold how good, and O! taste how pleasant, how unspeakable and full of glory is the joy of putting on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; if any man have a quarrel against any, endeavouring to keep the unity of the Spirit in the bond of peace.

Again; in the natural body, the head responds in quick instinctive sympathy to the enjoyment or the suffering of any, or every member. When acute pain in any member or members forces a cry from the body, it is the head that gives utterance. Concerning the church, Jesus said, Inasmuch as ye have done it (shewn kindness, or the contrary) to one of the least of these, ye have done it unto me. And on one remarkable occasion, when a few members were persecuted unto bitter endurance by the frantic, misguided zeal of Saul of Tarsus, the Head gave utterance to their cry, and in touching openness of genuine sympathy, said, Saul, Saul, why persecutest thou me?—Rev. Hugh M. Neile, "The Church and the Churches."

BAPTISM, RIGHTLY RECEIVED.

Baptism doth save: * but what baptism? The answer is, baptism "rightly received"; that is, not a part of it only, not the application of water to the flesh, but the whole of it, including also the state of heart which supplies an answer of a good conscience, a true and faithful answer to the question, Dost thou believe in Jesus Christ?

If thou believest, thou mayest be baptized with water.

I believe.
Well, if this be the answer of a good conscience; if the faith of the operation of God be indeed in you, effecting a spiritual change; then the outward part of the ordinance, which is a sign of that change, will be to you a seal

of all its blessings. Such baptism doth save. It was possible, then—why else should St. Peter introduce such a clause?—that the component parts of what the apostle meant by saving baptism, might in some instances be separated; that the outward ordinance in water might be administered without an answer of a good conscience, without any accompanying inward faith, and consequently without any real spiritual change.

This was indeed indispensable towards the accomplishment of the Lord's revealed purpose, that his true church should continue a hidden company, known certainly only to himself: that the tares and the wheat, the clothed and the unclothed guests, the sheep and the goats, should be so mingled, as to render it impossible for his most faithful servants infallibly to distinguish: because, to this end, every outward mark possessed by the children of God must be possessed by them in common with others.

At the commencement, however, of the church, during the personal ministry of the Apostles, we may well believe that the separation, the outward ordinance without the answer of a good conscience, was comparatively very rare. There had as yet been no time for a generation of nominal Christians to grow up. All who were called Christians, or nearly all, were adult converts from Judaism or paganism, baptized in consequence of their own confession of the Christian faith; and in those days, when the Christian church had no temporal honours, distinctions or emoluments, to confer on her members, but, on the contrary, when a profession of Christianity exposed men to odium, and obloquy, and persecution, the temptations to a false or hypocritical profession were comparatively few. It is true that even then there were some hypocrites, but their number must have been small. They were the exceptions, and therefore—although when speaking prophetically the Apostles make the mixed character of the baptized body sufficiently distinct, yet when speaking of the state of things actually existing in their own day—it was natural enough to address to professing Christians generally, i. e. to the then visible church, language which in strict literal accuracy was applicable only to real Christian believers.

Such language commonly used, plainly involves the supposition, that commonly baptism was complete, that it was a sign of a change of character, of a spiritual cleansing already received; and, to persons so changed, a seal of God's promises to his people. In the case of an adult convert, such as Saul of Tarsus, or Lydia of Thyatira, whose heart was already changed by the Holy Spirit, this was simple and clear, harmonizing exactly with the case of Abraham. Such converts were already personally interested in God's promises. Baptism, appointed by the Lord Jesus for a sign, and visibly authenticating his promises to all who had the thing signified, became to them a seal, a seal of the righteousness of the faith which they had before they were baptized. Baptism was a sign, not merely of their profession of the Christian religion, but also of their inward and spiritual change of character; and a seal of God's gracious promises to them. It did not change their characters; they were not admissible to it till they had, or said they had, faith; and faith changes the character, overcoming the world; but it was a sign of the change. It did not entitle to the promises, but to every one already spiritually changed, and thereby entitled, it did actually and visibly seal the promises. And therefore, although baptism was not precisely contemporaneous, in God's sight, with the spiritual change; yet following soon after according to God's commandment, and being the first manifestation of it to man's sight, the whole change came naturally to be identified with, and expressed by, the outward and visible sign and seal of it. Forgiveness of sins accompanied the spiritual change, and therefore is sometimes spoken of as accompanying the sign of the change.

Forgiveness is much more frequently spoken of in direct connexion with the faith of the heart, and without any reference to the ordinance of baptism. "Him (Christ) hath God exalted with his right hand, to be a prince and a saviour, to give repentance to Israel and forgiveness of sins." (Acts v. 31.) "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him, all that believe, are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 38, 39.) "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." (Acts xxvi. 18.) "In whom we have redemption through his blood, even the forgiveness of sins." (Col. i. 14.)

In these and such passages, the blessing of forgiveness of sins is associated with that state of heart which is by the faith of the operation of God; and of which only God himself is immediately and directly cognizant.

There is one passage of a different character, where forgiveness is associated with that outward ordinance of God's appointment, which is an avowal among men, that he who observes it is the Lord's servant. With the heart he has believed unto righteousness; and now, using water according to the commandment, and calling upon the name of the Lord, he makes confession with his mouth unto salvation. (Rom. x. 10.) The passage referred to, the only one of the kind in the sacred volume, occurs in the address of Ananias to Saul of Tarsus, as recorded in the xvii. chapter of the Acts. "The God of our fathers hath chosen thee, that thou shouldst

know his will, and see that just me, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Saul was already a believer in the Lord Jesus, whose glory he had seen and whose voice he had heard. Being a believer, he had as such the blessing of forgiveness of sins; yet here the washing away of his sins is connected with the outward ordinance, which was the open profession of faith, and which there appears to have been some disposition in him to delay; for Ananias said, "Why tarriest thou?" As if he had said, show yourself who you are, at once; the God of our fathers has chosen you for his servant; avow yourself as such, to the encouragement of your fellow-servants, and to the confusion of your surrounding adversaries. Saul did so. He committed himself; "and straightway he preached Christ in the synagogues, that he is the son of God." . . . All that heard him were amazed. . . . But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." (Acts ix. 20—22.)

In the case of Abraham, as we have seen, the institution of an outward ordinance was delayed for many years after the servant of God was in the possession and enjoyment of spiritual religion. In the case of Saul, there was no delay; but the principle was the same. Saul was a believer as Abraham had been; the seat of his religion was his heart, and he received a significant symbol of it in his flesh, an outward ratification of it to his sight. He received the sign of baptism, a seal of the righteousness of the faith he had, yet being unbaptized. It was a sign of the washing away of his sins. It was not only a sign of his profession as a Christian, distinguishing him from his unbaptized fellow-countrymen; but it was a sign of the change in his state and character, which had been already effected by faith.

It is not, I think, to be wondered at that some men, captivated with the beauty of this arrangement, should endeavour to retain it unimpaired by confining baptism to adults, and as far possible to converted adults. It is right so to do in the commencement of a mission to the heathen—the only true parallel to the history of the Acts of the Apostles; yet even here, there will occur cases to which the apostolical language concerning baptism cannot be truly applied. It could not have been truly applied in the case of Simon Magus; yet, it is instructive to observe, that notwithstanding this and other such disastrous instances as those of Ananias and Sapphira, Demas, Diotrephes, Hymeneus, Philetus, the language habitually used by the Apostles concerning baptism, ascribes to it the efficacy, which in genuine instances of real converts, of truth belonged to it.

To be continued.

COMPANION TO THE FONT AND THE PULPIT.

By the Right Rev. W. Meade, D. D., Bishop of the Protestant Episcopal Church in Virginia.

[From the Protestant Churchman.]
Bishop Meade, in the appropriate and expressive title to his work, intimates the design he had in view in its preparation, the interpretation of the language used in the baptismal services, by the more definite doctrinal teaching of the articles and homilies of the Church. He maintains, if we rightly understand him, that the regeneration which is spoken of in these services, absolutely and invariably occurring at the time of baptism, is the translation of the baptized persons from a state in which, as destitute of any covenantal title to salvation, he is styled the "child of wrath," into that state which, as it proffers to him in all cases the covenantal mercy and grace of God, and in the exercise of repentance and faith, actually conveys to him these blessings, is styled a "state of salvation." On the question whether in the case of a baptized infant, there is an incipient act of the spirit, a "beginning of the work of sanctification" or no, he conceives we have no right to enter, inasmuch as this cannot be ascertained by any discovery revealed to us, or made by the mind of man. But he maintains very decidedly, that the doctrinal standards of the Church will warrant the idea that a moral and spiritual regeneration is the invariable accompaniment of baptism.

Extract from the work itself.

As the Word of God is our only infallible rule of faith; as baptism is just what God's word makes it, and not what the Fathers, the Reformers, or the Prayer-book make it; so, if any one truly desires to form a right estimate of it, either in itself, or relatively as to other things, let him take up the New Testament, and read it over carefully and prayerfully; as he proceeds, let him particularly attend to what is said of baptism, and also of faith, repentance, the word, the Holy Ghost. Let him mark them in their connection with each other, and when they are spoken of separately. Let him notice what is the frequency and the emphasis with which each is mentioned; what the effects ascribed to them, either separately or in their connection. Let him attend to the context, which often sheds light upon the text. He may sometimes derive aid from a commentator, in finding out the meaning of some figurative expression, or some allusion to ancient usages; and, therefore, such reference is not to be forbidden. By so doing, I am confident that, though a clear and satisfactory view of the meaning of every passage relating to baptism may not be had, yet the candid inquirer will not fail to attain to a sound view of the design and relative

position and importance of baptism, as subsidiary to those absolutely essential conditions of salvation—faith and repentance.

The same mode also would I recommend for ascertaining the sense of our Church in her formularies. Let both of her baptismal services be carefully studied in connection with the catechism, the articles, the homilies, and the whole prayer-book, and compared together; and though the inquirer may be unable to understand and reconcile every word, he will scarcely fail to arrive at a conclusion which ought to satisfy him. He will perceive that the Church faithfully aimed at a strict conformity with Scripture, as to language and doctrine, and has set forth none of those extravagant and most unscriptural doctrines held by the Church of Rome, and which were denounced so strongly in the sermons and writings of the Reformers.

THE HASTE TO BE RICH.

The unsettled, migratory spirit of a large part of our population; their frequent and entire changes of residence and condition, from the regularities and habit of employment in a comparatively old country, to the direct opposite in the new; from the wholesome and constant influence which the blessings of a well established and well ordered social state, and the regular ministration of the means of grace are calculated to exert over personal character, domestic order, parental faithfulness and filial piety; to a condition of society in which all things are undisciplined and at random; where the maintenance of systematic habits of domestic discipline is withstood at every step, and the aid of a wholesome public opinion is, at best, uncertain and feeble; where books of instruction and of profitable entertainment, to make home agreeable, are scarce, and the whole current of mind and effort is rushing towards "this one thing"—worldly increase, so that all are strongly tempted to value every thing else just according to its bearing upon that one object.—All this, ramified into innumerable branches of disorganizing influence, and affecting directly, or indirectly, a very large proportion of the people, at least of the States into which the tide of immigration is flowing, must be expected, while it operates most unfavourably upon the prosperity of religion generally, to do a work of special evil in preventing the steady, systematic, and enlightened bringing up of children in the knowledge, habits, and principles of the Gospel.

But there is an influence, bearing most injuriously upon the same result, the existence of which is only more recently ascertained, considered as, in a great measure, the parent of that just adverted to—the unprecedented excitement, pervading nearly all classes of the community, in the pursuit of wealth. The love of money has always indeed been a rank growth in man—Long has inspiration marked it as the "root of all evil."—Eighteen centuries ago, it was known, by sad experience, that under its intoxicating power, Christians "erred from the faith, and pierced themselves through with many sorrows."

But, now, especially, and in this new world does that "root of bitterness" seem to have sprung up with unexampled strength and in a soil especially favourable to its widest spread. The whole population seems literally "hasting to be rich"—"counting all things but loss for the excellency" of this prize—believing that a man's life does consist "in the abundance of the things which he possesseth." The mania has taken a most lamentable hold on many minds that once seemed looking for wealth, not in things which are seen and temporal, but those which are unseen and eternal. Many, every where, whose profession before God is to "seek first the kingdom of God and his righteousness"—and to feel that their life and portion are "hid with Christ in God," do yield themselves to this strife of gain, and lay themselves out for this race, and consume time, and strength, and heart, in pressing towards this mark, to a degree exceedingly dishonourable to their "high calling of God in Christ Jesus," and utterly incompatible with the right discharge of any spiritual duty. Such, indeed, to an evil extent, has always been the case. But now, we apprehend, more than ever before in this land, is it a crying evil. The excitement is more general, more powerful, more engrossing, more unparing. It stimulates the most languid—it enslaves the strongest minds. Men of regular business-habits, who love "the old paths" of honest, patient industry, complain with a thousand tongues, that "old things have passed away and all things have become new."—Old methods are too slow—old paths are too circuitous. The regular alternation of seed time and harvest has become antiquated. The farmer, the mechanic, the tradesman, is impatient "to reap where he has not sown, to gather where he has not sown"—not content unless he gain in a year, the prize which used to occupy a patient life-time. It is no less than an "covetousness which is idolatry." It is an excitement, which is positive intoxication. We feel it in our schools and colleges. To form and discipline the mind, to train the morals, and endeavour the nurturing of youth in the fear of God—the very essence of sound education—is too slow and unworlthy for the prevailing taste of the times. The science of matter, not of mind; the languages that open the doors of trade, instead of those which unlock the stores of classic or of Scripture wealth; these bear away the palm, in the judgment of the many. To suit their taste, education must be rapid; because business must be early. It must be all practical, because business is all its object. Its bearing upon the qualification of youth for money-making must be its test—because to make money is thought the business of life.

But the church feels it; and when the rising generation shall have risen to man's

estate, she will feel it a great deal more, in her nurseries—in the domestic training of those innumerable little flocks within their family folds, to which she looks for the lambs of the sacrifice, and for the holy priesthood at her altars. This evil spirit, like one of the plagues of Egypt, has come up into our houses, and into our bed chambers. It has made the things of this life so prominent, and preparation for worldly business so important, that many parents, incapable of serving two masters, have grown lukewarm and formal, irregular and ineffective, in the training of their children. Prayer for their children, prayer with their children, it is much to be feared, has declined, or, with many passed away. Instruction at home, has, in many cases, become nearly silent and pointless, without earnestness and heart; or perhaps has been entirely laid aside—the parent consoling himself that the Sunday School is an adequate substitute. Family worship, if continued, is cramped and hurried. The time is wanted for more stimulating concerns; so that the morning and evening offering, instead of a living sacrifice, has become dead; a form of godliness without the power. The influence of the father's daily society is withdrawn from his children. They see him but at his hurried meals. Not only is the whole day given to business, but the evening to the same—at least to the gathering up of the fragments of business, that nothing be lost; or else to such an engrossment of thought in "the course of this world," as leaves no liberty of mind or heart for the domestic duty of a Christian father, in charge of the souls of his children.

Now we do not mean to produce the impression, that wherever there is great diligence in worldly business, there is such unfaithfulness in religious duty. Diligence in rightful business, is religious duty of itself; and many men whose hearts are far from being enlisted in the prevailing strife, and who retire with a sense of the sweetest relief, from the counting-house to the circle of domestic duties, are compelled by the rush around them, and the confusion into which it has thrown all regular processes of business, to bestow upon the management of their affairs an amount of exertion which gives them unjustly the appearance of participating in the covetousness of the day, though self-preservation is their most selfish object, and all self-gratification is their daily sacrifice.

Nor do we mean to give the impression that the neglect of domestic religious duties, above described, is anything like universal among professing Christians; or that, where it is of the other; or that there may not be many regions, in these vast territories, where the spirit of change and the rage to be rich have not entered, and people still go on casting the seed of the labourer for a harvest instead of the dice of the speculator; and where, consequently, a well established routine of domestic duties, is well sustained, and children are nursed in the lap of enlightened parental piety. Nor do we doubt, that in the midst of the strongest current of worldly-mindedness, there are many parents who stand fast in the Lord; "not moved away from the hope of the Gospel" by all the evil example and strong temptation around them; but esteeming the life and peace of being spiritually-minded "greater riches than the treasures of Egypt;" parents who, each like Joshua, can say in his heart, "As for me and my house, we will serve the Lord;" and who, after the daily toil and bustle of an oppressive business, return, like David, to bless their households.—Right Rev. C. P. McClintock, D. D., Bishop of Ohio.

Saint Maximo.—Some workmen in Spain, who were engaged in making an excavation discovered a very ancient tomb, on which the letters S V I A R were distinctly visible. It was soon announced abroad that the word V I A R was the name of the person buried there, and the prefixed S was supposed to afford strong proof that he was a saint. Soon after, miracles were said to be performed at the tomb, and this confirmed the report of V I A R's sanctity. V I A R became an object of adoration, and the devout Spaniards might be heard addressing their supplications to him, "Holy V I A R, pray for us." This went on for some time, until some person skilled in antiquarianism investigated the matter. It was then discovered that the tomb was as old as the times of Julius Caesar, and that it contained the remains of an overseer of the roads made by that emperor; for when the stone on which the letters S V I A R were seen was thoroughly examined, it was found that they made the words *Præfectus Viarum*; and thus the poor Spaniards discovered that they had been worshipping the heathenish carcase of a wretched road-mender.—*Achill Herald, from McGavin's Protestant.*

Dr. Arnold's Sister.
I must conclude with a more delightful subject—my most dear and blessed sister. I never saw a more perfect instance of the spirit of power and of love, and of a sound mind; intense love, almost to the annihilation of selfishness—a daily martyrdom for twenty years, during which she adhered to her early formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child,—but of herself, save only as regarded her ripening in all goodness, wholly thoughtless, enjoying every thing lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the very fulness of the promise, though never leaving her crib, nor changing her posture; and preserved through the very valley of the shadow of death, from all fear or impatience,

* 1. Pet. iii. 21. The like figure whereinunto even baptism doth also now save us (not the putting away of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.