

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. 41.]

QUEBEC, THURSDAY, JANUARY 8, 1846.

[WHOLE NUMBER 93.]

MRS. JUDSON'S FUNERAL.

[The devoted and energetic wife of the Rev. Dr. Judson, Baptist missionary in Burmah, died on her passage to the United States, at St. Helena, and was buried there on the 25th of September of last year.]

Mournfully, tenderly,
Bear onward the dead;
Where the warrior has lain
Let the Christian be laid:
No place more befitting,
A rock of the sea!
Never such treasure
Was hidden in thee.

Mournfully, tenderly,
Solemn and slow—
Tears are bedewing
The path as ye go;
Kindred and strangers
Are mourners to-day;
Gently—so gently,
O bear her away!

Mournfully, tenderly,
Gaze on that brow;
Beautiful is it
In quietude now;
One look! and then settle
The loved to her rest,
The ocean beneath her,
The turf on her breast.

So have ye buried her—
Up! and depart
To life and to duty,
With undimmed heart.
Fear not—for the love
Of the stranger will keep
The exact that lies
In the rock of the deep.

H. S. Washburn, in the Boston Christian Alliance.

RELIGIOUS PERSECUTION IN THE PAYS DE VAUD.

Correspondence of the Continental Echo.

Paris, Oct. 20, 1845.

The Revolution of which the Canton de Vaud was the theatre in the month of February last, placed at the head of the Government men who are openly hostile to the progress of religion, and who scrupled not to declare on public occasions, and in the grand council that they were "weary of the moral restraint imposed upon the country," and were happy to free themselves from the "nightmare" (enchemar) occasioned by the revival of religion. Harsh measures were necessarily to be expected, for, as there was no valid ground of justification for the revolution, it was all laid to the account of religion; and, having begun with making the expulsion of the Jesuits their pretext, they declared that they would end with the "Jesuits," as they call all evangelical Christians, all faithful pastors, and pious members of the National Church, as well as Dissenters.

Persecution of course ensued; some religious meetings were forced to give way to the popular tumults, and the government took no steps to repress the disorder; in fact, in some cases, they rather encouraged it. Under these circumstances, the clergy of the National Church held a meeting on the 6th of May, and presented to the grand council a petition in favour of liberty of conscience, pleading, forcibly, the cause of toleration in relation to the Dissenters. To this were attached the signatures of 208 members of the clerical body. A little later, on the 26th of May, in consequence of a vote of the grand council, which aimed at the restriction of ministerial liberty in the National Church, by forbidding pastors to officiate at any religious service except those held in the churches, two hundred and twenty-two ministers addressed a memorial to the government, declaring that, to carry out such a law would be to act in opposition to the interests of our Church, the advancement of the kingdom of God, and, above all, to the commands of our Master—Christ. Significant as were these proceedings of the feelings of the pastors, they made little impression on the government.

Your readers are aware how that, contrary to the laws which regulate such matters, the council of state ordered the pastors to read, from the pulpit, a political address. It was in order to pass judgment upon the pastors who refused compliance, that a meeting of the four classes into which the Vaudois clergy are divided, was convened for the 22nd instant.

The council of state had denounced the pastors as "guilty of insubordination, and of having conducted themselves in a manner inconsistent with the character of ministers of the Gospel." They demanded that they should be judged separately, each according to the circumstance and degree of resistance shown by him to the orders of the government; and, making use of the terms in a circular previously addressed to all the municipalities, with a view of exciting public animadversion against the pastors, they described their refusal to read the proclamation as "an unheard-of scandal, and hitherto without example." After having gone through all the counts of the indictment, and heard the accused in reply, the four classes have just come to a solemn decision that "without admitting any distinction between the pastors, all having been sued for the same offence, and the differences between them arising solely from the various proceedings of the civil agents, irregularly sent, they do completely acquit, and pronounce them all innocent."

The four tribunals were unanimous, with the exception of the class of Morges, in which two voices, and two only, pronounced the accused guilty of insubordination. In the class of Lausanne, the accused chose as their advocate M. Mounoud, translator and author of the continuation of "Muller's Swiss History," and at present pastor of Montreux.

He powerfully demonstrated that the law having interdicted the reading of any matter foreign to religion from the pulpit, there could be no insubordination on the part of the pastors who had refused to read the proclamation. "In a free country, it is the law which governs, and it is in submission to the law that liberty consists. The council of state having violated the law, it is right that they should be resisted." In the course of the discussion, the tone of which was calm and firm throughout, several of the pastors who had read the proclamation declared that they had done so only from ignorance of the law upon the subject, and from not having had time for reflection, the proclamation having been handed to them just as they were about to ascend the pulpit. One of the members recalled to the recollection of the meeting, with historical accuracy, circumstances very similar to those which now called the class together, as having occurred in England, towards the end of the reign of the Jesuit king, James II. in 1688.

Besides the affair of the proclamation, the class of Lausanne were also engaged in investigating an accusation brought by the council of state against the pastors Bridet, Scholl, and Descombar, for having taken part, contrary to its orders, in the meetings held at the Oratoire of Lausanne, charging them with "insubordination, and conduct inconsistent with their character as Ministers of the National Church." The class understood all the importance of this question, and having listened to one defence full of simplicity, love, and evangelical truth, spoken by M. Bridet, in the name of himself and his brethren, they gave a unanimous verdict of entire acquittal. One of the principles upon which they grounded this decision being, that "that could not be called a crime in a minister of the National Church which was his duty as a minister of Jesus Christ."

I experienced deep feelings of gratitude towards God, in being permitted to take part in these deliberations. We have no wish to exaggerate their importance—it may be that the government will listen to the voice of justice; but it is also very possible that they will continue the course which they have begun; and in that case, we must expect new trials. Be it as it may, however, we have abundant cause for gratitude towards God, who has thus graciously sustained us hitherto, and enabled us to do our duty. To Him alone be all the glory ascribed! Thus we seek, you see, the union of all who call upon the name of the Lord in sincerity, whosoever they may be found; and, in spite of all the opposition of the enemies of the truth, the kingdom of God is advancing among us.

I hope, from time to time, as occasion may offer, to let you know what the Lord is doing in our favour, happy if, by this means, I may engage some of your readers to remember us before the throne of grace. We entreat the fellowship of their prayers and yours, desiring, before all, to do nothing but what is according to the will of God in Christ.

Faithfully yours,

Extract from a letter dated Fleurier, Neuchâtel, Nov. 19.

A meeting of all the clergy of the National Church was called together at Lausanne, on the 11th instant. Nearly one hundred and eighty pastors and ministers were present. The sitting lasted two days, and was very solemn, very serious, very animated. The presence of the Lord was deeply felt. An abundant spirit of prayer prevailed. The result of the discussion has been, that about one hundred and sixty pastors or ministers have sent to the government their resignation, to date from the 15th of December. They ground their determination on the several acts of oppression and injustice of which they think they have been the victims, and declare that they shall not resume their duties unless full guarantees are given to the church and to themselves. This document, signed by all the 160 ministers, was sent to the council of state on the 13th or 14th instant. On Saturday, the 15th, a proclamation was issued by government in a firm, moderate, and yet decided tone, condemning the conduct of the ministry who have sent in their resignation, and justifying that of the government, chiefly under the plea that the church is national, and must be subject to the state. They appeal to the ecclesiastical law of 1839, which has been made without the concurrence of the church, and of its ministers, as a proof that the church must be subordinate to the state. They allege that the clergy, in general, having accepted that law, have acknowledged the principle that the church must submit to the state. They finally declare that they (the government) are going to request the great council of the nation to invest them with full powers to act in this emergency as they shall think fit.

A CALL TO THE MINISTRY.

Letter from a Clergyman.

My Dear Son.—I have heard, since your mother's return home, that our friends have proposed to you to be a minister of the Gospel. This is a matter so very important that I have concluded at once to write to you about it. I would have you weigh such a proposition intelligently. I doubt not, my dear son, that you will also earnestly pray for Divine direction.

It is your duty carefully to consider such a proposition made by friends, kindly promising sufficient means. It is an act of kindness which should be treated with gratitude and respect. It may also be a providential indication of the will of God respecting you. For this reason especially, it ought to be anxiously considered, that you may have such good reasons as will satisfy your conscience, whether you decline or accept the proposition.

That such a proposition is made to you, does not make it certain, that it is God's will that you should be a minister of His Church. But still it is an act of His providence, that should lead you to a very serious consideration of it. *Other reasons must decide whether it is your duty to be God's ambassador to sinners. Have you ability for the work? Have you the right character? These questions will decide the important point.* Rightly understood, they will prove whether or not it is God's will, and whether you are indeed "moved by the Holy Ghost."

As to your ability, your friends think that you have sufficient, or they would not make the proposition. I also think, my son, that you are not deficient in natural abilities to acquire and impart knowledge. Your friends are the best judges in this respect, and we will suppose this question answered favourably.

The next question, have you the right character? is the principal, most important one, and the one which will chiefly decide the matter of inquiry. In deciding this question, you must inquire not only whether you are a sincere Christian, but whether you have such additional gifts of the Holy Ghost, as will constitute a suitable character for the sacred and arduous duties of the ministry of the Gospel. The minister, or one who should prepare to be one, must not only be a Christian, but he must be more—he must have those peculiar qualities which will show that he is called of God, or moved by the Holy Ghost. These qualities constitute the right character, and now, what are these qualities?

I can only mention some of the principal ones. The first quality is a willingness to endure self-denial, and labour of mind and body for Christ's sake. Every Christian must have a willing disposition to endure self-denial and labour; but he who is moved by the Holy Ghost, will have this disposition most distinctly marked in his character. His work is one, if rightly performed, of great labour and self-denial, and if called to it by the Spirit, he will evince this necessary gift.

The next quality is a peculiarly strong and zealous love for Christ crucified. He is to preach this suffering Saviour, as the Lamb of God set forth, slain for the sins of the world; he is to be God's ambassador reconciling sinners to God through this now glorified Saviour; he must therefore have such a sense of the exceeding preciousness of Christ as to love Him most ardently, and thus be disposed to "know nothing, among men but Christ crucified." This quality, then, if the Holy Ghost moves him to preach the Gospel, he will manifestly possess. It is absolutely necessary for his work.

The last important quality I shall mention, is a devoted and most anxious desire for the salvation of his fellow-men. The Christian must possess this, and the preceding qualification; but he who is really "moved" of God, will feel it intensely. It will not only enter into his prayers and daily efforts to do good, but he will anxiously labour, and supplicate before God for their salvation. He will improve every opportunity for bringing them to Christ; he will feel strong affections stirring him to preach Christ to his fellow sinners; and this will influence him to be as active as his situation may allow, to bring them to Christ. This quality, you will perceive to be absolutely necessary, and he who is moved by the Holy Ghost, will most undoubtedly feel it, and feel it strongly.

If you remember or examine the character of ministers mentioned in the Scriptures, you will find these were their peculiar characteristics. So we may conclude, as miraculous gifts and operations of the Holy Ghost have ceased, that those whom he moves to be ministers, must have these qualities, this appropriate character strongly manifest in them.

It is not by a vision, or voice heard by the ear, nor by dreams, and revelations otherwise than those of the blessed Bible, that we know when we are set apart by the Holy Ghost for the ministry. Yet we may know the call of God to preach His Gospel, as certainly, as we may know whether we are His children by adoption and grace. We know this call in the same way, namely, by our dispositions, affections, and actions, constituting a right or appropriate character.

Whether, my dear son, you have this qualification, I cannot tell. From some things I know of your character, I hope you have, and your friends must believe that you have, in making such a proposition. Of this, however, you are the best judge yourself. Pray-erfully examine yourself, and decide as in the presence of your God. You must not, however, look for more distinct evidence than you do for being a Christian. I trust you in the hands of God. Nothing would give me greater satisfaction than to see you a minister in God's Church, or preparing to be one. I shall ever remain your loving father. A. J. Episcopal Recorder.

THE CAUSE OF MISSIONS.

There was a time, indeed, during the ages of chivalry and gross superstition, when there was zeal in abundance to propagate a spurious Christianity, which had little or nothing of the spirit of the Gospel; but it is only since the blessed Reformation, and I might almost say, it is only since the beginning of the present century, that a true and growing Missionary zeal has been stirred up in the Churches of Christendom. In the furtherance of this heavenly object, Christians of all denominations are more engaged, and it is a pleasant and joyful thing to see harmony of feeling pervading the whole family of Christ, and those unhappy dissensions forgotten in the presence of the heathen, which have too often marred the Christian character and weakened the Christian cause. Happy, happy period! when "Ephraim shall not envy Judah, and Judah

shall not vex Ephraim?" when Christians shall be "like-minded one towards another, according to Christ Jesus;" and "with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ." The result of missionary love and zeal has been that God has blessed his own work; and by means of the several societies of Christians, all alike "holding the Head," and preaching the "unsearchable riches of Christ," and wholly intent on winning souls to Him, many of Satan's strong-holds have been shaken; and numbers have been brought, not merely to the profession, but to the saving and experimental knowledge of God. Yet, after all, it is but a "day of small things;" and the numbers of true converts bear no proportion to the immense multitudes who are still led captive by the devil at his will, without any knowledge of "the only true God, and Jesus Christ whom He hath sent, which is His eternal Son." And why is it so, but because the number of those who bear the name of Christ is comparatively small, who, in accordance with the spirit of the text, have devoted their personal services, or even a portion of their worldly substance, to the grandest and holiest of all causes, the making of God's "way known upon earth, and His saving health among all nations?" If you can bear these truths with indifference, what is your title to the Christian name? Oh! it is only a name; for where, brethren, are your bowels of compassion, where your love of God to be found?

The importance of this subject is so great, whether for the matter of it, or as a test of your sincerity, that I will endeavour, in the second place, to expose another objection, which shows itself in the readiness and activity with which many professing Christians in missions to the heathen. Since it has pleased God to employ men as His instruments in converting and saving their fellow sinners, it cannot fail but the work in its progress will manifest symptoms of imperfection, and the treasure is designedly put into earthen vessels, that "the excellency may be of God, and not of men." If the cavillings and censures, therefore, were confined to the agents merely, there would be little room for complaint. But when we see the good work itself called into question, and ridiculed on account of the failures and errors of those who carry it on—when we see all the attempts to send a preached Gospel to the heathen decry, because here and there a missionary acts imprudently;—when we see the whole scheme of converting the natives to Christianity held up as vain and visionary; because it does not proceed with all the rapidity of other human labours;—are not such censures and such objections most unreasonable; and can we trace them to any other source than the want of the indwelling love of God and man in the hearts of those who make them?

—Rev. Humphrey John Hare, B. A.

UPRIGHT, DOWNRIGHT, AND STRAIGHT-FORWARD.

It is very common to say of such a man that he is "upright," it is not less common to say of such another that he is "downright," or of a third that he is "straight-forward." Occasionally, the same person is said to be both upright and downright, and even straight-forward, all at the same time; and we now and then hear a man called upright one day, downright another, and straight-forward on the next. It would thus seem that the words are to some extent synonymous. It will be found, however, on examination, that they have a moral meaning as distinct and definable as their more obvious and physical significations. Popular usage, in fact, requires three words to express three distinct varieties of character, and adopted these, all of good Saxon descent, to supply the want. Thus a downright man, although he may be an upright one, is not necessarily so, and vice versa; and the straight-forward man may possess qualities which are not inherent to, and of necessity existing in, the character of either.

Mr. Smith, for instance, is an upright man. He acts with fairness in all his dealings. He would wrong no man of a farthing. He would not injure his neighbour by word or deed. His fame is pure before the world. His word was never broken; and his promise is as good in the market as another man's bond. He holds up his head, is not ashamed to look anybody in the face, and walking erect in the dignity of conscious honesty, is called upright accordingly.

Mr. Brown, again, is a downright man. He may or may not exhibit the moral rectitude of Mr. Smith. He may not, strictly speaking, be an upright man; but he does not thereby forfeit his title to be classed among the downright. The phrase implies not so much a moral quality, as a manner and a peculiarity. The upright man may hold his tongue, but the downright man will speak out, loudly and boldly, without fear of the consequences. Mr. Brown always allows his indignation to find vent. He speaks his mind; and if he combines both uprightness and downrightiness, calls a rogue a rogue, and a lie a lie, and cares not whom he offends by so doing. A great conqueror is, with him, a great murderer; a duelist an assassin; a fraudulent bankrupt, a robber. He condemns in plain terms what he does not approve, and never deals in innuendos, "or hints his doubts." Neither will he indulge in courtesies when his mind is full of bitter meanings, and call him an "honourable gentleman" whom he imagines to be the very reverse, nor designate another as his "noble friend" whom in his heart he considers his very ignoble enemy. He has no patience with, or toleration for, any kind of terms which tend to gloss over error. Even where no deception is attempted, he does battle on behalf of plain speaking. When people talk

of operatives, he talks of workmen; the endearing word "wife," is not banished from his vocabulary for that of "lady;" and "man" is a word of dignity and significance with him, instead of being degraded to imply something the opposite of a gentleman. If a man who is not habitually downright were to say a tithe of the strong things that Mr. Brown may say with impunity, he would get knocked down for his frankness; but the very audacity of the downright man takes the world by surprise, and forces it into admiration. It forgives the insolence for the sake of the courage, and the harshness for love of the sincerity. Mr. Brown, moreover, has a clear head for detecting a sophism, and a knack of getting at the gist of a dispute, though it may be swathed about in redundancies and circumlocutions. He clenches an argument with homey common sense, and gives a truth into the mind of an antagonist with as much force and as little ceremony as a carpenter drives a nail into a block. He is a man, to use a very common phrase, who will "stand on his sense;" and would rather a thousand times be thought rude, boresome, and disagreeable (which he very generally is), than call a spade other than a spade, compromise an opinion, or abandon a prejudice that he had once defended.

In every condition of life, in the very extremity of distress and poverty, a man may be upright, and will be the better for it; but to be downright is not over prudent in him who has his fortune to make, or any worldly advantages to expect from his fellows. If a man be rich, his downrightness is not much in his way. It may even become ornamental to him, and pass for caustic wit and interesting eccentricity. The worst that will be said of him is that his ill nature is extremely piquant and original. If he be poor, it will receive no such honourable appreciation, but be universally condemned as unjustifiable misanthropy. It is rather a dangerous weapon in any one's hands, but doubly dangerous in the grasp of those who have not high birth or station, or the right of rich revenues, to privilege them to wield it.

Mr. Jones, the straightforward man, has the candour of the downright man without his incivility. He uses clear and intelligible language on all occasions, but does not hold himself bound to select the harshest phrases which can be found. Integrity also belongs to his character; but being more conscientiously marked by straightforwardness, no one thinks of speaking of his uprightness. The notable points in the straightforward man are the directness and openness with which he acts in his intercourse with the world. He takes the broad highway, and not the crooked path. His objects may partake of the usual business character of selfishness, but he does not make the worse by attempts to disguise them. No, he says, I am here a man of business, and pursue my interests, leaving others to do so too, as they have a right to do. Thus everybody knows at once what he would be at; and arrangements are made and bargains struck with half the trouble which they would cost in other hands. Sometimes this straightforwardness is felt as a little out of taste; but all are sensible of its being extremely convenient, and generally acknowledged in the long run that Mr. Jones's mode of doing business is the best. It is amusing to see a quirky or circumambient man come into dealings with Mr. Jones. He is apt to be confounded by the very transparency of the other's mind. It puts him out. He could manage admirably with one who took cunning ways too, however much he might be upon his guard; but straightforwardness is a new mode of fence, and he sinks under it. It is the same way with the sophist, and the man who has a bad cause to defend by clever arguments. The arrow-flight directness of Mr. Jones's common sense overthrows him at the first encounter.

Straightforwardness is not always combined with wisdom; but when it is, it becomes a masterly power. Even by itself it can hardly fail to elevate its possessor in the esteem of mankind. As a rogue is defined to be "a fool with a circumfensibus," so may one who has no bad designs and no circumfensibus about him be said to possess a kind of wisdom. In Don Quixote we see straightforwardness mixed with hallucinations; and it is interesting to reflect that one good quality—the good faith, simplicity, and thorough honesty of the poor Hidalgo—makes him respectable amidst all his absurdities. Generally, however, the straightforward man is no fool, but one in whom all the elements are well combined, with a keen eye, a clear head, a good heart, a passionate love of truth, and an unflinching determination to pursue it.

We trust, as the world gets older, upright and straightforward men will increase amongst us, and downright men become more scarce. The first qualities are unquestionable virtues; but the last is at the best an unpleasant characteristic. Downright men do not see the things quite in their true light. They are oddities in our social scene. The soft world which they deprecate and which they never will consent to use, what are they but the result of an improved civilization? In ruder age, when bad actions were more frequent and of a grosser nature than now, it would have been cowardice and baseness in any who could see the evil to speak of it mildly. But now, when a tolerably equitable standard of good conduct exists in all classes aiming at being called respectable, and when a vast tribunal instantly condemns any occasional aberration, softer terms are sufficient; and merely to express surprise at any little delinquency conveys, in these days, a severer reproof than would have been borne two hundred years ago by a violent public declaration. —*Lublin Christian Journal.*