

The Berean.

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

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IT IS I.—Mar. xiv. 27.

In notes of comfort falling,
Mid the storm in mercy calling,
"It is I" our Saviour's voice once spoke
When the tempest loudly swelled;
Fearful death to all foretelling,
In anger broke.

Though raging billows toss thee,
Though fearful lightnings cross thee,
"It is I" can calmness yet restore;
Mid the billows' wild commotion,
Mid the fury of the ocean,
Hope gleams once more.

Should earthly comforts fail thee,
Should sorrow's dart assail thee,
"It is I" can heal the broken heart;
On my saving grace relying,
Joyful hope through all undying,
Shall ne'er depart.

O'er the troubled waves unmoved,
In the toilsome journey proved,
"It is I" can fearful doubts dispel;
Still the promise-bow shall cheer thee,
Still thy Saviour's arm is near thee,
All shall be well.

Thy spirit still upholding,
The joys of heaven unfolding,
"It is I" can endless bliss bestow;
Crown'd with blessings, death shall meet thee,
Messenger of peace to greet thee
In love below.

'Mid the glorious songs above,
Praises of redeeming love,
"It is I" will give thee peaceful rest:
In my courts thy home shall be,
'Mid happiness I'll render thee
For ever blest.

Rev. J. Loving Wort.

ABSOLUTION AND REMISSION OF SINS.

For whom is the comfort of this act of grace designed? The proposal is made to all who hear the joyful sound; but none reap the advantage, or enjoy the comfort of it, but those who truly repent and unfeignedly believe His holy Gospel. Yet repentance and faith are not conditions performed by us, for the merit of which God bestows the pardon. To assert this, would be to destroy the very nature of the act of grace, and to convert the gospel into a bargain, made between God and the sinner. Faith and repentance are gifts of God, and flow from the same ocean of mercy, from which forgiveness itself springs. Christ is exalted to be a Prince and a Saviour to give repentance to Israel and remission of sins. "Faith is not of ourselves, but it is the gift of God." How strange would it be for a person, who wished to get possession of some valuable commodity, to say to the proprietor, "if you will supply me with the money, then I will purchase of you the article I want?" The nature of repentance has already been considered. Concerning faith in the Gospel something remains to be said, since this also is declared to be essential to salvation; for "the unbelieving," as well as "the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone; which is the second death." Gospel-faith then is a habit wrought in the soul by the power of the Holy Ghost, by which it renounces every thing which it can call its own, as a ground of hope towards God; and places all its trust on the Divine declaration that "Jesus Christ came into the world to save sinners." "Dost thou believe in the Son of God?" How weighty an inquiry! Do you acknowledge that all men, as sinners, are under a sentence of condemnation; and that, had not the Saviour been provided, all must have perished? Let us endeavour to realize the thought; the conviction is essential to the being of faith; for in proportion to the sense we entertain of the reality and magnitude of our danger will be our joy at the prospect of escape, and the cordiality, with which we shall embrace the salvation of God. Self-despair must necessarily precede and accompany every act of believing on the Son of God. Is a physician valuable in his official character? It is only to the sick. Faith is a venturing of the soul on the narrative of facts, and those deductions from them, of which the Gospel is composed. The Gospel, considered not as a system of ethics, but as a revelation of Divine mercy, is the foundation, on which the believer builds. Take this away, and he has nothing left to support the fabric of his hopes and prospects. As the Israelites, when dying in torment through the venom of the fiery serpents that had bitten them, looked to the brazen serpent erected by Moses on a pole, and by looking derived life and health to their bodies; so the awakened sinner, through looking by faith unto Jesus on the cross, obtains salvation for his perishing soul. If you are a believer, you have a habitual acquaintance with your own guilty, helpless, and undone condition; you perceive the imperfections of your prayers, tears, repentance, and faith; and renounce it all, considered as a basis for confidence before God. For as the magnifying powers of the microscope discover imperfections in the finest works of human art, which the unassisted eye could not discern; and as the microscope discovers imperfections in the works of God, which were also invisible without its aid; so faith perceives, innumerable and gross defects in the most polished productions of man's righteousness, where reason saw nothing but excellence; and glories in the Person and

obedience of Jesus, where reason could espie nothing worthy of admiration or love. If you are a believer, you know the difficulty of believing, and daily cry, "Lord, help mine unbelief!" For, while the person, whose faith is only the result of education or national tradition, and consists in a cold, uninfluential assent to certain propositions, considers the work of faith easy to be performed; the sinner, who is convinced of unbelief, who apprehends the value of his soul, and perceives its lost condition, is persuaded from experience, that genuine faith is the effect of the operation of God; and that truly to believe on Jesus is an act of the Divine life, which none can perform, but through the influence of the Holy Ghost. On what ground then may one, who hears the declaration of absolution, safely build an hope that he is interested in it? Some risk their eternal all on an unfounded conclusion, that, since sin is so common, God will not punish such multitudes of His creatures. Many compare themselves with others, and found their claim on a comparative innocence of manners, and an exemption from grosser pollutions. Others conclude favourably for themselves on the score of God's forbearance of executing his threatenings, forgetting that this is not the world of judgment. These are sandy foundations. An inference of the favour of God, drawn from outward prosperity, is of the same kind; it receives no support from Scripture. They who unfeignedly repent, and believe His holy Gospel, are the only persons, on whom a pardoning God will smile with approbation. If you are truly sorry for sin, and earnestly desire to forsake it, this is repentance. If, renouncing all hope from the law and your own obedience to it, you cordially embrace the Gospel, and lie at the foot of the cross, covered with holy confusion, crying, "Lord, save or I perish; this is faith: and the trembling sinner may rest assured, that it is not the high perfection, but the reality of faith, that gives an interest in the gracious promise, "he that believeth shall be saved."—Rev. Thomas T. Bidolph, of Bristol.

NO ALTAR, NO SACRIFICE IN THE CHURCH OF ENGLAND.

It is true that the differences between the worship of the tabernacle and that of a Christian Church are important and striking; but the mention of these differences is not only useful, but necessary, to enable us fully to enter into a Christian temple there is no ark of covenant, no altar, and consequently no sacrificing priests and no victims. Men have, indeed, used most of these terms figuratively; and to this in itself, if rightly understood, little objection could be made. But some still teach that the consecrated bread is a real victim, the communion-table a real altar, and therefore the Christian presbyter a sacrificing priest of the order of Melchizedek. Such doctrine is as far removed from the teaching of the Church of England as it is from that of the Bible. The prayer-book knows of no altar. Its compilers carefully avoided the word, and in its stead use the terms, "table," "holy table," "the Lord's table;" and this was natural in those who considered, and one of whose objects was to teach the people, that the Lord's Supper is not a sacrifice but a sacrament; and who have declared in one of the articles, that "the sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." The word "priest" was retained, because it is only an abbreviation of presbyter; and, though in the English language it is also applied to the sacrificing ministers of the Old Testament, it may be safely and certainly inferred that those who rejected the notion of an altar, and denied the existence of a victim, could not have believed that their priests were sacrificers. The great effort of our reformers was to follow the Scriptures; and the Scriptures expressly declare that "by one offering Christ hath perfected for ever them that are sanctified;" that, as it is, appointed unto man once to die, so Christ can be only once offered; that the Levitic priesthood, by having a succession of priests, was imperfect; and that Christ, because he continueth ever, hath a priesthood which passeth not from one to another. It is not intended to deny that there is an order of men instituted by Christ, honoured with a divine commission, and appointed to continue "until we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," who are therefore to be accounted as "ministers of Christ and stewards of the mysteries of God." We believe and maintain the existence, rights, and privileges of the Christian ministry; but we decidedly deny that these ministers are sacrificing priests of any order, or that they minister at an altar, properly so called, or in any wise analogous to the Levitic institution. St. Paul marks the distinction between the Old Testament priesthood and the Christian ministry, when he says, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" Even so hath the Lord ordained that they which preach the gospel should live of the gospel? (1 Cor. ix. 13-14.) Had he believed in the existence of a Christian altar, properly so called, and used the words: "Even so hath the Lord ordained that they which wait at the Christian altar should be partakers with the altar," his argument for the support of the Christian ministry would have been more cogent! But, as he avoids these terms, and substitutes the words, "those

that preach the gospel," it may be safely inferred that in the Apostle's mind there was a marked distinction between the ministering servants of the Old and New Testaments, and that the characteristic difference is, that the former waited at the altar, the latter were appointed to preach the gospel. Indeed the leading and fundamental doctrine of apostolic Christianity is, that the ark of the covenant, the altar, the sacrifices, and the Levitic priesthood were all shadows of good things to come (Heb. x. 1), figures for the time then present (Heb. ix. 9), but the body is Christ (Col. ii. 17); and that, therefore, there is in the Gospel dispensation only one victim, the promised Messiah; one altar, the cross on which his blood was shed for the remission of sins; one high priest, to carry that blood once for all within the veil, even he to whom the Lord swore, "Thou art a priest for ever, after the order of Melchizedek."—From Sermon by the Rev. A. McCaul, D.D., Rector of St. James', Duke's Place, London, and Canon of St. Paul's.

WHAT KIND OF A CHURCHMAN?

In these days when it is fashionable to speak of all the various classes of opinion and feeling in the Church under two appellations implying nothing more than gradation, like that of different notes of music in the same scale, the reader may be anxious to know whether the subject of this memoir was a High Churchman, or a Low Churchman? The writer deems it of very little importance which of these ecclesiastical party nick-names was given to his venerated friend, though he would gladly relieve his memory from whatever might be considered reproachful in either of them. He is not prepared to adopt the definition of a clerical wit who said "a High Churchman is a high fool, and a Low Churchman is a blockhead;"—or that of an equally witty lady who, being asked the difference between High and Low Churchman, said "there is the same difference that there is between a cold loaf and a warm one;" but he believes that the terms are often slipperily used by many who would be unable to give as accurate an interpretation of them as either of the above quoted.

He is, nevertheless, willing to make an attempt to gratify what may be deemed by some a reasonable curiosity upon an important point. But it is necessary, in the property of applying, to any individual, terms which may mean anything or nothing, according to the peculiar views and prejudices of the person by whom they are employed.

If by a High Churchman we intend to designate one who believes the divine origin and perpetual obligation of the Christian ministry under the Episcopal form; who has a strong attachment to the Liturgy of the Church, as admirably adapted to all the purposes of public worship, and feels bound to use it before all sermons and lectures according to the prescriptions of the Canons and rubrics: one who believes, *ex animo*, the doctrines taught in the Creeds, the Articles, and the Homilies, as being agreeable to the word of God, and the faith of the Catholic Church: who loves those "old ways" which were marked by the footsteps of Apostles and Fathers, and stained by the blood of the holy martyrs, and has no sympathy with the novel inventions of heresy and schism under their Protean forms; if these things constitute a High Churchman, then was Bishop Moore one.

But on the contrary, if to be a High Churchman, is to depend on union with an Apostolic ministry, and the reception of Sacraments duly administered, as the ground of a hope of salvation; to reverence tradition and the opinions of the Fathers as constituting in combination with Scripture the foundation and rule of faith; to oppose associations, lecture-room services, and revivals, as more dangerous than meetings for worldly amusement and pleasure; to be content with an ecclesiastical union to Christ without a spiritual union with him by faith and love, and to be satisfied with baptismal regeneration without a renovation of heart, and with the form of godliness without any experimental knowledge of its power; if these, and other kindred properties which might be mentioned, constitute a High Churchman, then Bishop Moore was not one.

Again, if by the term Low Churchman, it is intended to designate one who, to an attachment to the divinely constituted ministry and government of the Church, adds a fervent love for the doctrines of grace as clearly taught in her Articles, and breathed throughout the hallowed offices of her Liturgy;—who reverences the Sacraments and other ordinances as channels of divine grace, and means of communion with the Lord: one who delights in associations, lecture-room services, and revivals: one who, while firmly maintaining his own principles, cherishes a spirit of forbearance and charity towards the followers of Christ of every name: who views the Church as a means rather than an end; and who thinks her highest glory consists, not in the purity of her services, or even in the divine origin of her institutions, but in the high gifts God bestows upon her in the holiness and faith of her ministers and members, and in the honour he has assigned to her as his chosen instrument in the illumination and salvation of mankind; if these things constitute a Low Churchman, then Bishop Moore was one.

On the other hand, if to be a Low Churchman, is to attach little importance to Episcopacy, viewing it as an institution, which, though of primitive usage, rests upon no higher ground than that of expediency, and cannot rightly be considered essential to the perfection, much less the being, of a Church;

if it be to regard the Sacraments as mere matters of form and ceremony rather than as signs and seals of the covenant of grace: if to have but a loose, languid regard for the Liturgy, and a willingness to abridge, mutilate, or omit it whenever caprice or convenience may dictate: if these and other kindred properties which might be mentioned, constitute a Low Churchman, then, most assuredly, Bishop Moore was not one.

On one occasion, after a conversation with the writer, upon Church principles, he playfully remarked—"My dear friend, you and I may be as high as we please, but they will always rank us with the low." The real difference, as he well knew, was not so much in religious opinions as in religious feeling. And this appears to be recognised in the new nomenclature which some have recently adopted, who speak of "the letting-out party;" and the "holding-in party;" of "the go-ahead party;" and "the stand-still party."

But no servant of God should be willing to wear the trappings of party livery in the Church; nor should he complain of any nick-name which may be ignorantly or maliciously applied to him: but should say, with the Apostle, "it is to me a small matter to be judged of you or of man's judgment; he that judgeth me is the Lord." Such was the feeling of that venerable servant of God of whom we now speak. Whatever might be the judgment or the reproaches of men, he was content with a clear conscience towards God. Without designating the grade of Churchmanship by any prefix, whether high or low, he was willing to be known as occupying the broad, common ground of a Churchman.—*Memoir of the Life of Bishop Moore, of Virginia, by Bishop Henshaw.*

[We think this a very interesting extract to lay before our readers, though we do not know that it helps much to fix the meaning of the terms around which it is made to spin,—except perhaps in the playful remark from the late Bishop's lips which it records towards the end.—Ed.]

THE INDIANS ON MANATOULIN ISLAND, LAKE HURON.

The people for whose benefit this Mission has been set on foot, are parts of two different tribes of the same nation (the Algonquin). The names of these tribes are the *Ojibwas*, Michigan; and the *Ojibwas*, or *Chippewas*, Wisconsin; the latter word being the English corruption of the former, who inhabit the shores of Lakes Superior and Huron. The affinity of these two tribes is clearly seen by the similarity of their dialects, which are not more different from each other than those of some parts of England are from that heard in the metropolis. Both, in general, understand books in the Ojibwa dialect, and conversation is easily conducted between individuals of the different tribes. The Ottawa, having been brought up on those rich lands now forming part of the State of Michigan, is consequently a better farmer and more at home in all the labour connected with that occupation, than the Ojibwa, who, having been brought up on the rocky barren shores of Lakes Superior and Huron, is more in his element while traversing the trackless snows of his native forest, and passing whole days in the pursuit of fur-bearing animals.

Prevailing Superstitions.—In their heathen state, the superstitions of both tribes are essentially the same, consisting in little more than a worship of terror paid to evil spirits, whom they think able to inflict terrible misfortunes on them, if neglected. There are different forms of this worship; the *Metawawen*, which, as far as I can gather from accounts given by my people, very much resembles the witches' incantations of which we read in old English story;—the *Cheesukeween* which is somewhat akin to the oracles of pagan antiquity;—and the *Sahsahgulewegawan*, or sacrifice, which consists in an offering made to the object of their worship of what they most highly esteem, sometimes articles of clothing, and when it can be had, a living animal. This offering, according to my Indian authorities, is generally followed by a feast, during which the articles, after having been some time laid on an elevated platform, are taken down and distributed among the visitors. These, with certain superstitious observances used in the cure of diseases, seem to be all in the way of religious ceremony that they make use of in their heathen state. But, in connexion with their superstitions, I must not omit to mention one, which seems to exert a greater influence on them than any other: when their young people reach the age of eleven or twelve, they are directed by their parents, to blacken their faces, and fast, until they obtain from their guardian spirit some dream or vision. Their frame being reduced to a very weak state by abstinence, their minds are easily wrought on, and they invariably imagine that they have the desired dream or vision, and, according to what they think they see then, so is their destiny; and from that time, they make to themselves representations of what they have seen, and keep them by them; and on these pieces of wood they place their trust for deliverance from sickness and death.

Numbers of the Mission.—Of the number already stated, as being the probable amount of the aboriginal population of these parts, (2,200,) about 350 were members of our Church, of whom about 120 are resident in small bands, scattered here and there along the shore, from St. Joseph's Island, which lies at the mouth of the river St. Marie, to Bahelwahquah Bay, in Lake Superior; about 150 belong to the village at this place, and the rest are here and there among the Indian villages, or encampments, along the Lake Shore. Perhaps 750 are Roman Catholics, of whom

508 are resident at a settlement within about seven miles of Mahnetoanang, and the rest scattered over the Lake Shore.—*Report from the Rev. F. A. O'Meara, to the Society for the Prop. of the Gospel.*

DAME JOBSON.

Who was nurse Jobson? She was an old servant in the family of Frank's grandfather; had married the butler, who died within a few years of the marriage; and she, childless, had always continued an adjunct to the establishment. She had been Frank's nurse; and when his boyhood grew apace, and he was emancipated from nursery trammels, she was pensioned off, to a small cottage on the verge of the property, and enough allowed to make her comfortable for life. No cottage was more neat than that of nurse Jobson, externally and internally. One of the gardeners sowed her flowers and trimmed her shrubs. The squire himself called in once or twice a week; and at the Christmas festivities, in the servants' hall, the dame occupied a chief place. On a fine summer-evening, she might be seen at her cottage-door, her little table before her, her large cat beside her, her green-baize covered Bible close by her, the stocking she was knitting. She was what was termed an excellent, good, pious woman, a perfect pattern of what an old woman should be; only she was exceedingly bad-tempered, and exceedingly censorious, and exceedingly pharisaical, and exceedingly opposed to methodism; and this was a redeeming virtue. There are many published descriptions of the virtuous poor abroad which, had her fragrance not been wasted in the desert air," would have had for their frontispiece "Dame Jobson;" and in many a pastoral visitation would she have been selected as a model of village excellence: I have been often called upon to admire Dame Jobson.

And the dame was a perfect pattern of peace of mind. She was not sensible of any evil done by her, most comfortable reflection. She could look back upon a long life of sincerity and purity—pleasant retrospect! She felt that she had done her duty—delightful thought! No church-service had she ever omitted, save when attacked by rheumatism. Never, but from absolute necessity, had she turned her back on the communion. She could tell every text which had been preached upon for years, and was more woefully awful than that of an aged man or woman going down to the grave externally observant of the ceremonies of religion, and yet utterly ignorant of the saving power of divine truth?

Quietly was the dame knitting at her honey-sucked cottage-door, on a bright and balmy summer's evening, when a poor woman asked her to buy a bundle of matches. She did so; and, being on the whole kind, and seeing the poor woman faint from heat, she gave her a little refreshment.

"You'll perhaps," said the recipient of the dame's bounty, "accept these two little books, which I had given me by the parson of 11—to sell if I could, or to leave them with my matches." The match-seller knew nothing of what was in the little books; and the dame knew as little what was in them. By whom they were published, from what society, if from any society at all, they emanated, what was their title-page, are points nothing to the purpose. The subjects treated were, 1. "The justification of the sinner before God in and through the alone merits of the Saviour;" and 2. "The absolute necessity of the sinner being born again, and savingly becoming a new creature in Christ Jesus." Such was the purpose of the match-seller's tracts, though that may not be their precise titles.

The tracts were read; though with some dread, because the parson who gave them was reckoned a queer man—scarcely a church-minister. Astonishment, surprise, amazement, were the consequence. They were read, and read again; and finally they were prayerfully read, and consequently, not in vain. Their chief merit was, directing to certain passages in Scripture, urging earnest prayer, and close reasoning with the conscience of the sinner. They were tracts not filled with long directions for certain works to be done, and certain ceremonies to be performed, and certain duties to be fulfilled; and certain actions to be wrought; but breathing the freeness and the fullness of that everlasting salvation which, without money and without price, is offered in the Gospel. How many so-named religious tracts are destitute of such statements!

The tracts were read, and the calm of the dame's mind was ruffled; the lethargy into which she had been entranced was stirred; she had been asleep in conscience; but it was a deadly sleep. There was a cry, "Awake!"

Standing on the shore of the ocean, in a hot, sultry evening, we have looked upon the dark, unwholesome stillness of the waters, and seen the dense clouds gathering; and the almost stifling noxiousness of the air has rendered the whole scene oppressively painful. But in the watches of the night the storm has arisen, and the thunder has rolled, and the lightning has flashed; and the change effected by it has been the clearing of the atmosphere. Our waking eyes beheld the ocean calm again; but it is blue, the azure calm. The boats are on the sunny sea; no cloud is visible in the sunny sky; the deadly, oppressive calm has been succeeded by that of buoyancy, of cheerfulness. Such is the deadly, pestilential calm of the sinner, contrasted with that of the quiet, pardoned soul. Being justified by faith, we have peace with God, through Jesus Christ our Lord.