

# 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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[Vol. I.

## THE WEARY CHRISTIAN.

I am weary of straying, oh! fain would I rest  
In the far distant land of the pure and the blest,  
Where sin can no longer her blandishments spread,  
And tears and temptations for ever have fled.

I am weary of hoping, where hope is untrue,  
As fair, but as fleeting, as morning's bright dew;  
I long for that land whose blest promise alone  
Is changeless and sure as eternity's throne.

I am weary of sighing o'er sorrows of earth,  
O'er joy's glowing visions that fade at their birth,  
O'er the pangs of the loy'd, that we cannot assuage,  
O'er the blightings of youth, and the weakness of age.

I am weary of loving what passes away,—  
The sweetest and dearest, alas! may not stay;  
I long for that land where these partings are o'er,  
And death and the tomb can divide hearts no more.

I am weary, my Saviour, of grieving thy love;  
Oh! when shall I rest in Thy presence above?  
I am weary,—but, oh! let me never repine  
When Thy word, and Thy love, and Thy promise  
are mine.

[The above was found among the papers of a young man of great promise, not long deceased. Those who were about him during that part of his last illness when he could yet sit up and write, entertain no doubt that he composed it in those hours, though it is not known to have been expressly owned, but rather it was kept out of sight, by him. Should the lines be known, by any of our readers, to have another origin, we should be glad to be set right; but as we do not think they have, we give them as possessing the deep interest of being the expression of thoughts which engaged the last hours of one who had discovered, before disease made life distasteful, that life, though prosperous, cannot give rest; and to whom it was no startling summons when, from the weariness of this unsatisfying state, he was called to rest in Jesus.—EDITOR.]

## CONSTRAINING MOTIVES.

The habit of viewing the Christian doctrines and the Christian character as two separate things, has a most pernicious tendency. A man who, in his scheme of Christianity, says, "here are so many things to be believed, and here are so many to be done," has already made a fundamental mistake. The doctrines are the principles which must excite and animate the performance; they are the points from which the lines of conduct flow: and as lines may be supposed to be formed by the progress of their points, or to be drawn out of their substance, so the line of Christian conduct is only formed by the progressive action of Christian principle, or is drawn out of its substance.

The doctrines of revelation form a great spiritual mould, fitted by Divine wisdom for impressing the stamp of the Christian character on the minds that receive them. I shall here mention some of the leading features of that character, as connected with the corresponding doctrines.

The love of God is the radical principle of the Christian character; and to implant this principle, is the grand object and the distinct tendency of the Christian doctrines. And it may be proper here to repeat an observation which has been already much insisted on,—that this love is not a vague affection for an ill-defined object, but a sentiment of approbation and attachment to a distinctly-defined character. The Bible calls us to the exercise of this affection, by setting before us a history of the unspeakable mercy of God towards man. At first sight, it might seem impossible to conceive any way in which the mercy of God could be very strikingly or affectingly manifested towards his creatures. His omnipotence and unbounded sovereignty make every imaginable gift cheap and easy to him. The pardon of the sins committed by such feeble worms, seems no great stretch of compassion in so great and so unassailable a Monarch. God knew the heart of man. He knew that such would be his reasonings; and he prepared a work of mercy, which might in all points meet these conceptions. God so loved the world, that he gave his only-begotten Son for its salvation. His was not the benevolence which gives an unmissed mite out of a boundless store,—it was a self-sacrificing benevolence, which is but meagrely shadowed forth by any earthly comparison. We admire Codrus sacrificing his life for his country; we admire the guide plunging into the quicksand to warn and save his companions; we admire the father suffering the sentence of his own law in the stead of his son; we admire Regulus submitting to voluntary torture for the glory of Rome: but the goodness of God, in becoming man, and suffering, the just for the unjust, that he might demonstrate to them the evil of sin,—that he might attract their affections to his own character, and thus induce them to follow him in the way of happiness,—was a goodness as much superior to any human goodness, as God is above man, or as the eternal happiness of the soul is above this fleeting existence; and, if believed, must excite a proportionate degree of admiration and gratitude.

The active and cordial love of our fellow-creatures is the second Christian duty. And can this sentiment be more powerfully impressed upon us, than by the fact, that Christ's blood was shed for them as well as for ourselves; and by the consideration that this blood reaches us with the basest ingratitude, when we feel or act maliciously; or even slightly, towards those in whom our heavenly Benefactor took so deep an interest? Under the sense of our Lord's continual presence, we shall endeavour to promote even their temporal welfare; but, above all, we shall be earnest for the good of their souls, which he died to redeem.

Christians are commanded to mortify the earthly and selfish passions of ambition and avarice and sensuality. Our Lord died that he might redeem us from such base thralldom, and allure us to the pure liberty of the sons of God. The lust of the flesh, the lust of the eye, and the pride of life, were, in fact his murderers. If we love him, we must hate them: if we love our own peace, we must hate them; for they separate the soul from the Prince of Peace. The happiness of eternity consists in a conformity to the God of holiness; and shall we spend our few days in confirming ourselves in habits directly opposed to him?—No; rather let us begin heaven below, by beginning to be holy.

The gospel exhorts us to humility; and deep humility, indeed, must be the result of a true acquiescence in the judgment which God passed upon us when he condemned his Son as the representative of our race. And when we think of what our Almighty Father hath done for us, our hearts must often convict us of the strange contrast which is exhibited betwixt our dealings with him and his dealings with us.

We are commanded to be diligent in the duties of life, and to be patient under its sufferings. And to enforce this precept, we are instructed that the minutest event of life is ordered by him who loved us and gave himself for us: and that all these events, how trifling or how calamitous soever they may appear, are yet necessary parts of a great plan of spiritual education, by which he trains his people to his own likeness, and fits them for their heavenly inheritance. He walked himself by the same road; only it was rougher; and he hath shown us by his example, that the cross is a step to glory.—*Erskine's Internal Evidence.*

## WANTS OF THE TIMES.

From the Lord Bishop of Chichester's Charge to his Clergy, delivered on Thursday, 21st October, 1844.

The times warn us that we must admit of no relaxation of our principles. Besides the ordinary temptations to evil which continually beset us, there are many which seem to expose the present generation to peculiar perils. The condition of our poor, I regret to say, is still such that they are subject to much privation, and in winter time the peasantry are almost destitute. To them more particularly the warning voice should be addressed, and their attention drawn from their worldly cares to their reward hereafter. They should be taught to feel assured that their last hope is gone if they presume systematically to violate the laws of God in that station of life in which he has pleased him to place them. In other classes of the community, however, I gratefully admit that there is an improvement, and certainly it was never more needed than in moral and religious principle they should be equal to a great moral and religious emergency. It is our duty, not to fail to notice the circumstances I have mentioned with regard to the poor, but to put prominently forward the Christian duties of contentment, patience, and resignation, on the one hand, with kindness and liberality on the other, that we may strengthen the foundation of those graces and virtues which alone seem enabled, under God, to carry the nation through the crisis which has arrived. On two matters connected with the poor I will trouble you with a few remarks. From an early period of my life they have appeared to me of great importance. One is in reference to the dwellings of the poor. It is our duty to repeat, and to insist strongly upon the fact, that not only are their physical comforts, but also their religious and moral habits hazarded by the dwellings they are found to occupy. To you, my Reverend Brethren, I need say no more on this point, the mere mention of the circumstance is enough to induce you to endeavour, by every means in your power, to mitigate the evil. The other point, insignificant as it may at first sight appear, seems to me one of great consequence. It is the day on which wages are paid, and the places. If masters could pay the persons in their employ on Thursdays, instead of Saturdays, I believe many a victim of intemperance would be saved, their comforts increased, and more attention paid to the Sabbath day. The farmers of Sussex, and other employers of the poor in this diocese, are doing much for the improvement, morally and spiritually, as well as for the external condition of the labouring population. Let me, through you, the clergy, entreat them to add this to their other good deeds in their behalf, showing them at the same time that they will reap their reward in more ways than one. And I need scarcely remind you, my Reverend Brethren, that in the olden time, in many of our institutions, the week ended on Thursday. I am not ashamed to introduce such subjects to your notice, nor do I think they are at all alien to the present occasion; for in how many ways has not God set forth the duties of his servants, cautioning us lest we fall into the ways of those who neglect them altogether. It is not my intention to speak at any length on those subjects, which, in some degree at least, are dividing Churchmen amongst themselves. Let me, however, guard you, the younger clergy especially, against the error of selecting authors and reading them, not with a view to impartial judgment on disputed points, but simply for the purpose of culling arguments which may tend to the recommendation of preconceived notions. Men who act in this manner place themselves at once in danger of becoming inseparably engaged in the maintenance of a position which they had no intention originally of taking up. Such is, in fact, the history of the rise of the party in the Church to which I am now alluding. Its founders had no other intention at first than to raise a barrier against the threatening aspect with which the State at that time appeared to view

the Church. In pursuing that object, they had recourse to those writers who favoured most the pretensions of the Church to independence. From this armoury they supplied themselves, and continued to be led on by the pressure of those principles, until they were at length landed in a position far removed from that which they originally contemplated, and which I do not wish to characterize further than by pointing to it as a warning; for it is not to be denied that several of them now find a difficulty in reconciling the opinions which they promulgate with the allegiance they owe to the Church; nay, some of them have spoken of our Church harshly and unadvisedly, and one has of late poured upon her unmeasured contempt and contumely. Judging from a review of their progress, as given by one supposed to be of their number (the Rev. W. Palmer), one must arrive at the conclusion that those so long unable to form their own course must be especially unfitted to guide others in the formation of their theological opinions. With respect to some usages which are supposed to take their origin from this school, it is much to be desired that more correct notions should prevail, more especially amongst the laity. Whatever may have been the object or intention of those writers of whom we speak in reviving attention to those matters, the advocates of rubrical observances are more frequently found in the persons of those who have no sympathy with their doctrines or peculiarities. The laity should be made aware of this fact. At the same time, I must caution the clergy always to bear in mind that the edification of God's people is the object of all their ministrations, and that they will sacrifice the end to the means if they needlessly offend their congregations in such matters. I will not say that the interests of religion would not be advanced if our ritual were brought back to what it formerly was. On the contrary, I believe the reverse would be the fact; but I certainly am convinced that a minister takes a wrong and entirely inadequate view of his duty if, by adhering too strictly to the rubrical directions of the Book of Common Prayer, he alienates the affections of his congregation. Let him fully and clearly explain its nature and uses, and so he will win their minds towards him. From the time I entered this diocese I have been continually consulted by individuals amongst you on these matters, and they will remember that in this spirit I have always thought it my duty to give this advice. On one other subject I shall scarcely be excused if I do not say a few words. An Address was presented to me about two years ago by the clergy, in which reference was made to the revival of Convocation. It certainly appears to me that the revival of Convocation would be a revival of difficulties. Some of these difficulties are well set forth in a recent number of a new periodical,\* and you will obtain much valuable information on the subject from a Charge delivered last autumn at his Visitation at Oxford by my excellent friend Archdeacon Clarke. You will shortly have placed before you Her Majesty's letter directing collections to be made in all churches and chapels in aid of the funds of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. An increase in the number of missionaries in our colonies is imperatively demanded, and the expenditure necessary for the support of the Bishops who have been happily established there has exhausted the available funds of the Society, leaving it pledged to an expenditure exceeding its income by 20,000*l.* a-year. The Reverend Primate who presides over our Church feels the deepest anxiety on this subject. Who will not sympathize with him? The missionary spirit is of the essence of the Gospel, and it is the duty of this nation, clearly and indisputably laid down, to provide for the maintenance and diffusion of the Gospel-light in those places. This is beyond a doubt the purpose for which, in the providence of God, those countries and their millions of inhabitants have been entrusted to the Government of England. They must be provided with the means of instruction, and so long as the funds of the Society shall continue thus deficient, I would exhort you, not only this year, but annually, to make collections in its behalf.

## MISSIONARY DEACONS.

The important advantages, to the Church, which we may justly anticipate from the ordination of deacons under the Canon passed at the late General Convention, are not, by any means, to be confined to the more rapid spread of the gospel among the slave population of the South. The benefits of this Canon, in promoting the extension of Zion in the far West, we doubt not, will more than sustain the arguments which were urged in favour of its passage. The great difficulty of obtaining clergymen from the East, to labour as missionaries in the West, has long been a source of loud complaint. Nor has it been alone the want of men that has retarded the advancement of the Church in the portions of our country beyond the mountains. When men have been found ready and willing to enter this large and inviting field of usefulness, they have not always been of the right stamp. Some who have gone thither, have not had the requisite qualifications to labour successfully as missionaries among the settlers of a new country. To build up the Church in the West, requires not only piety and learning; but tact and talent; a power to engage the attention of men whose intellectual habits are of a different cast from that which is found in the more cultivated society of the Atlantic States. In order to success, a minister should perfectly understand the peculiarities of the people; and

then have the happy faculty of adapting himself to their manners, modes of life, and habits of thought. This can be done successfully by few, except the sons of the soil; those who have been bred and educated in the very field of action. But many such persons have not enjoyed the means of education which are common at the East, and, consequently, although they are truly pious, and possess talents of no ordinary kind, yet the want of acquired learning, demanded of candidates for holy orders, bars all hope of their entering upon the self-denying duties of a missionary of the cross to those among whom they are fitted to labour with every prospect of success. There are, we have no doubt, large numbers of such persons to be found within the fold of our communion in the West. By the new Canon, a Bishop, at the request of the Convention of his Diocese, has the power of removing this impediment to the spread of the Church, by ordaining persons into the diaconate who are not fully qualified to sustain the examination required of candidates under the former Canon.

If a sound discretion be exercised on the part of the Bishop in carrying out the provisions of this new law, we have no doubt that, ere another General Convention shall meet, our infant Church, in the newer parts of our country, will, with the divine blessing, wear another and a much more promising aspect than it does now.

But it is in the foreign missionary field, especially in Africa, that we are to look for the more immediate and essential fruits of this Canon. Here, of all other portions of the earth, it is requisite to have native teachers. Such is the fatal influence of the climate of this country upon Europeans and Americans, as to render it morally certain, that this benighted portion of the human family must ultimately be converted to the Christian religion, by the instrumentality of natives, who themselves have been brought to a knowledge of the truth. As we now have a Bishop appointed to that station, we may confidently hope, that under God, the mission will be materially strengthened, by the ordination of native teachers and ministers, as soon as they become properly qualified for the duties of the sacred office. To this mission young men of piety and promise have been found ready to devote themselves, but, owing to the want of literary qualifications, have been under the necessity of acting only in the limited capacity of laymen. Such individuals the Bishop on the station, in the exercise of a sound judgment, may admit to deacon's orders, and thus, at once, extend the sphere of their influence and usefulness, and thereby promote the interest of the Church, and the good of souls. We shall be much disappointed if our African mission does not very soon give unequivocal evidence of the wisdom of this Canon. What has been said of Africa, may also prove true in respect to our missions in China and Texas.—*Christian Witness.*

## THE BAPTISMAL ARGUMENT.

Much confusion has been brought into the argument by a want of accuracy, completeness, and precision of statement. From want of accuracy the real point of the controversy is often lost in a waste of words. To deny that regeneration always, is considered tantamount with the denial that it ever, attends the ordinance of Baptism; and strong argument, based on Scripture, is devoted, either to prove what is admitted on both sides, or to disprove what has never been conceived. To demur to the efficiency of the external administration, is often supposed to depreciate either the nature or the grace of the Sacrament. Dr. Pusey seems to assume—though most erroneously—all his opponents to be of the Zuinglian School.\* He insinuates from our rejection of some of the Sacramental interpretations of antiquity, 'our lessened esteem for our Saviour's gift, and consequently our diminished, or, at all events, less humble, affectionateness for the Giver.' He charges us, 'in the fear of a papal magnifying of the Sacrament, with having fallen into the opposite extreme—that for fear it should seem absolutely necessary, we have made it seem almost indifferent;—and for fear God's grace should be 'tied to the Sacrament, we virtually disjoin God's grace from his own ordinance.' As for himself and his friends, they have 'adhered strictly to the letter of Scripture—they have taken God's promises and declarations simply as they found them.' And in 'contrasting with this mode of exposition that adopted by such as fear unduly to exalt the Sacraments, and do in fact abuse them to signs only'—he asks, with evident satisfaction—'Which seems the most faithful exposition of God's word? He adds a solemn warning against a most perilous path—the high road to Socinianism—when the plain letter of Scripture says, we are saved by baptism, and men say, we are not saved by Baptism—when Scripture saith, that "they have been buried with Christ by Baptism unto death," and man saith, that they have not; &c. &c.'

Now these are words of solemn pomp—not of sober truth. They put forth grave charges with great self-complacency, but with most culpable want of accuracy and candour. We might rebut the charge at once—as Hooker did a similar one, from alas! not a very opposite quarter—'They pretend'—saith he, speaking of the Romanists—'that to Sacraments we ascribe no efficacy, but make them'—(as Dr. Pusey charges us)—'bare signs of instruction and admonition, which is utterly false.' For Sacraments with us are signs

\* Just as the British Critic, with equal candour, assumes all who do not belong to their school, to be Latitudinarian or Puritan, and cannot conceive of any other alternative. See Article's explanatory of Unprotestantizing.—July 1842.

† Tracts on Baptism, pp. 31, 132, 137, 138.

effectual. They are the instruments of God, whereby to bestow grace; howbeit grace, not proceeding from the visible signs, but from his invisible power. We thankfully acknowledge the rich flow of Sacramental blessing; but we connect it, as Hooker and our Reformers do, with the whole ordinance—not with the outward ceremony. We believe that Baptism, as a whole Sacrament, combining both parts—the sign and the grace—does convey regeneration. But we protest against taking a part for the whole. We contend that the mere form—as it too often is—is not the ordinance, and does not convey the blessing; so that while we accredit the commission, we deny the efficiency. We receive the Scripture as literally as Dr. Pusey does. We say not—as he intimates—that 'Baptism does not save us, when the Scripture saith it does.' But we say, that the outward baptism does not save us. The Baptism of form—as the Apostle justly discriminates—the putting away of the filth of the flesh—is null and void. The Baptism of faith—the answer of a good conscience toward God—is valid, yet not in itself, but 'by the resurrection of Jesus Christ'—It is—as Bishop Burnet admirably observes—a very natural distinction, to say, that the outward effects of Baptism follow it as outwardly performed; but that the inward effects follow upon the inward acts. The ordinance, therefore, in the external ministrations merely is incomplete, and hence cannot be spiritually effective. The true end has not been fulfilled, when the outward sign only (which we have proved to be separable from the inward grace) has been received. 'Because of our infirmity'—as Calvin excellently reminds us—is it for our behoof to begin at the water. But we must not tarry at it. For the sign that is offered unto our eyes serveth to lead us to the Holy Ghost; to the end that we may know how that it is from him that the power of Baptism proceedeth.†

But we have to regret—not only a want of accuracy—but an incompleteness of statement—a mass of what is popularly called 'one-sided statement'—that greatly hinders a clear and satisfactory conclusion. Let us be careful, that in bringing out our catena of authorities, we give the whole mind and judgment of the writers. Thus when Cramer testifies, that 'Christ hath ordained one visible Sacrament of spiritual Regeneration in water,' we must in all fairness combine what here and elsewhere he writes upon the efficacy of baptismal water, with his other statement—'All that be baptized in the water, be not washed with the Holy Ghost.'‡ Bishop Latimer speaks also of 'remission of sins by baptism—finding Christ in baptism.' Yet elsewhere he writes, not contravening, but balancing and completing, his statement—'These must have a regeneration; and what is this regeneration? It is not to be christened with water, and nothing else. How is it to be expounded then? Saith St. Peter—"We be born, again." How? Not by a mortal seed, but by an immortal. What is this immortal seed? By the word of the living God—by the word of God, preached and opened. Thus cometh our regeneration.'§¶ Bishop Jewel scruples not to write of the ordinance of Baptism—'It is our regeneration or new birth, whereby we are born anew in Christ, and are made the sons of God, and the heirs of the kingdom of heaven.' Yet of the same Sacrament he writes again—'In Baptism, as the one part of that holy mystery is the blood of Christ, so is the other the natural water. Neither are these parts joined together in place, but in mystery; and therefore they be often severed, and the one is received without the other.'||

To give a complete view of the mind of our Reformers, we must—as we have before hinted—connect their high sacramental views with the supposition of a right reception of the ordinance—a connection so often stated, that, even where it was omitted, it may be considered as implied. Thus Bishop Jewel again and again speaks to this purport—'If any man have this outward seal, and have not the faith thereof sealed within his heart, it availeth him not. He is but an hypocrite and dissembler.'\*\* Almost immediately after, he writes of 'the water that regenerateth him that believeth.'†† We have often regretted the want of this important connection in many modern statements of authority. We do not object to what is said, but to what is left unsaid. We feel deeply that the exhibition of baptismal privilege, without a commensurate inculcation of worthy reciprocity, is productive of formality and delusion—not of Christian holiness. In fact this constitutes the vital difference between us and the Romanists: must we not add—between us and the Romish Protestants? They connect the

\* Book v. App. i. Works, ii. 703. Compare Bullinger's Sermons, pp. 97—99.  
† See quotations from Cramer, p. 28 n. Ecc. Pol. V. liii. 2.  
‡ 1 Peter iii. 21.  
§ On Art. xxvii. || Chap. iii.  
¶ Sermons on the Epistles to Timothy and Titus, 157*g.* p. 122*b.* 'The Spirit alone,'—says Cyprian.—'imparts the reality of the Sacrament to us.' Quoted by Bishop Doveant, on Col. ii. 11.  
\*\* Cranmer's Remains, ii. 302, with 439; iii. 323.  
†† Sermons ii. 779 with i. 7*c.*  
‡‡ On the Sacraments, p. 265, with Reply to Harding, p. 285.  
§§ P. 27, 28.  
|| On the Sacraments pp. 262, 263, ut supra.  
\*\* Jewell, the worthiest Divine that Christendom hath had for the space of some hundred years. Such was Hooker's testimony (Book ii. vi. 4.) of a man, whose works—the Apology especially—commanded universal reverence, and were held in our Church as almost of equal authority with our Articles. See also Burnet's five testimony to him.—Pref. to Expos. of Articles. Let the Reader compare if he will, the sly and sarcastic Mr. Froude and the British Critic, and judge on which side the solid weight of authority is found.

\* His Lordship did not mention the name of the publication, but it is supposed to be the last number of the English Review.