

The BEREAN.

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

No. 17.]

QUEBEC, THURSDAY, JULY 25. 1844.

[Vol. I.]

Poetry.

ON 1 THESSALONIANS, v. 25.

Pray for the young! that they may learn
And hallow their Creator's name, and love
The creatures He hath made; and so return
The Spirit to its resting place above,
To God who gave it; and the dust to dust,
Whence it was taken—Pray for them and trust.

Pray for the weny and the sick at heart,
For those bowed down by sorrow's heavy weight,
Pray that the God of patience may impart
His own good Spirit to the desolate;
And pray that they who sow in tears may reap
In joy unchanging—Pray for them and weep.

Pray for the sinner—for the weak and blind;
For them who will not, or who cannot pray;
Pray that the poor benighted ones may find
A star to light the darkness of their way;
The troubled spirit, the repentant tear,
May yet be theirs—Then pray for them and fear.

Pray for the dying, that their end be peace;
Pray for the mourners who beside them kneel;
Pray that the torn and aching hearts may cease
To suffer, tho' they may not cease to feel;
And oh! that sorrow may not pass away
And leave those hearts unclashed, deeply pray.
ALPHA.

THE ALL-SUFFICIENCY OF SCRIPTURE.

2 TIM. iii. 16, 17.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

In concluding his two epistles to his son Timothy, St. Paul, taught by the Holy Spirit, warns him of dangers to which his christian and ministerial character would be exposed: "This know also, that in the last days, perilous times shall come (v. 1.)—Professors of religion, at that time, should resist the influence of the truth, in its operation on their own minds, and those of others. Whilst warning of danger, he points out the means of safety. Lest the first shock of temptation should surprise him, to his overthrow, or at least injury, St. Paul bids him contemplate his "doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions—because that, severe as were such trials, out of them all the Lord had delivered him; and that nothing uncommon had happened to him, for "all who will live godly in Christ Jesus shall suffer persecution" (12.); that these trials would have an end—"the rod of the wicked would not always rest on the lot of the righteous"—by and by the cup of their iniquity would be full; for "evil men and scorners shall wax worse and worse, deceiving and being deceived" (13.). In the midst of such difficulties and dangers, his safety would arise from an "abiding in the truth"; "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (14.). Timothy had been a diligent follower of the great Apostle (see margin, v. 10.), and such he was to remain: for that these Holy Scriptures were given to be man's guide, his lamp, his light, since "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Surely, Brethren, there never has been a period in the church, when the words of the Apostle were more important than at the present. Look—not at men, who deny the religion of the Bible; not at that church, whose object it is to hide God's truth from the eyes of her members, that she may exalt herself into the place of the church's Master and only Saviour; but at a body of men, who, whilst confessing their belief in the gospel,—nay more—protesting against the errors of Rome and boasting of their attachment to a reformed church, yet seek to subvert her doctrines by attempts to hide the truth of God's word beneath the heap of traditions.—If these things be so, then is it not important to vindicate the all-sufficiency of Holy Scripture for the christian's guidance?

We are then invited to consider the words of our text as teaching:—

First.—THE INSPIRATION OF HOLY SCRIPTURE.—By inspiration we are to understand, that the Bible "came not by the will of man," was not the work of "man's wisdom," but that "holy men of God spake as they were moved by the Holy Ghost." God, the Holy Ghost, breathing into them, and thus suggesting, those great truths, which were to be written for our learning (comp. text with 1 Pet. i. 20, 21.) Hence, our Church, in her Homilies, calls them "the Scriptures of the Holy Ghost," "The Spirit of wisdom and revelation" (Ephes. i. 17.) made known those truths, then superintended their reduction to writing.

Observe: This is said of all which is really Holy Scripture.

"In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church" (Art. VI.) These are all they, which our branch of the Church universal admits, to the utter exclusion of what are called Apocryphal, which are, on that account, not used to establish any doctrine, but read for example of life, and instruction of manners only; and even this honour, which some of these books scarcely deserve, is given at the discretion of the officiating minister,—he being allowed to read, instead of any chapter of these books, one from the New Testament.

By the words of our text we are taught—Secondly.—THE VARIOUS USES OF THIS DIVINELY WRITTEN BOOK:—It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 1st.—The Bible is the

source and test of all doctrine. Isaiah directed the Jews of his day "to the law and to the testimony" (viii. 20.) The Great Teacher himself does the same, indirectly in the parable of Lazarus and Dives, when he describes Abraham thus addressing the rich man:—"They have Moses and the Prophets, let them hear them;" and directly, when, speaking to his countrymen, he says—"Search the Scriptures." His Apostles did the same,— "saying none other things than those which the Prophets and Moses did say should come" (Acts xxvi. 22.) Did they desire to convince their audience that Jesus was Messiah? Opening and alleging, they mightily convinced, and thus set before the eyes of, both Jews and Gentiles—showing by the Scriptures that Jesus was Christ, (comp. Acts xvii. 3; xviii. 28; Gal. iii. 1.) And when the Holy Ghost had aided their memory as to the instructions their Master had already given; had further taught them all things necessary for their teaching others; and had made use of them as the amanuenses, in writing books of wisdom for the Church throughout all time: then the Apostles placed before the Church these, together with the writings of holy men of old, as a complete body of Holy Scripture—charging her ministers "that they teach no other doctrine," than "the wholesome words, even the words of our Lord Jesus Christ," (comp. 1 Tim. i. 3, and vi. 3.) So necessary did they conceive this injunction to be, that we find St. Paul (Gal. i. 8, 9) calling down divine wrath on those who should pervert the Gospel of Christ—even should himself or his fellow-labourers so far forget themselves as to do so. His language is very strong—"But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." It is repeated with greater emphasis—"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." So likewise they warned the people against being "carried about with divers and strange doctrines, (Heb. xiii. 9.) and summed up their warning on this head, with the assurance, that "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" 11 John ix. 1.

The words of our Church (Hom. p. 2.) are equally express: "In Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, and what to look for, at God's hands, at length."

2d. It is from the perfect law, (doctrine, in the margin) of the Lord, that his servants are warned of, and reproofed for, sin (Psalm xix. 7, 11; John iii. 20.) God's hatred and condemnation of sin are to be proved from his word; and when his ministers reprove for sin, it should be in all that doctrine or teaching which the Holy Spirit uses for like purpose. For example:—Does he convince of the exceeding sinfulness of sin? Is it not by holding forth the death of Christ as the most affecting proof of it? Does he reprove the world of sin? Is it not by convincing them of not believing in Christ—the greatest of all sins? Is it of the world's unholiness of condition by nature and practice that the Spirit seeks to convince? It is by shewing the divine plan of furnishing, in order to the salvation of those whom he chooses out of the world, a righteousness, not their own, a divine righteousness. Does he desire to arrest this giddy, thoughtless mass of human beings, by telling them of a judgment to come, on all their thoughts, and words, and works? He assures them, that judgment has already sat, and passed its sentence on their master, the prince of the world, and that "the day is fixed when God will judge the (whole) world in righteousness by that man whom he hath ordained."—We see, then, the profitability of Holy Scripture for reproof and correction.

3d.—That instruction in righteousness, which God's people need, is to be drawn from all Scripture:—Their path through this world—their walk and conversation, is cleansed from those pollutions which mark the way of the transgressor, by caution and circumspection taught by the word. The word, hid in their hearts, keeps them from sin, as means in the hands of Him who keepeth the feet of His saints (see Ps. cxix. 9, 11.) Attention to the statutes and judgments, taught them from heaven, was urged on Israel of old, as they would live and go in and possess the land which the Lord God of their fathers had given them (Deut. iv. 1, 36.) It is the same now.—The Scriptures, as means, instruct us in the way of the Lord (Acts xviii. 24 to 26.) If ever instructed unto the kingdom of heaven, it must be by understanding all those things which Jesus there teaches (Mat. xiii. 51, 52.)

Mark the faithfulness with which our Church echoes the voice of Scripture:—"Holy Scripture" (Hom. p. 2.) she calls "the food of the soul"—knowing that every word which proceedeth out of the mouth of God, the Holy Spirit, is bread enough for man to live by. She tells us that "the well of life is in the books of the New and Old Testaments." These refreshment streams she pours out with no sparing hand in her daily services, and says, by her standards—"Ho! every one that thirsteth, come ye to the waters."

Thirdly.—THE ULTIMATE DESIGN OF ALL HOLY SCRIPTURE is, the reflection of the Christian character, "that the man of God may be perfect, thoroughly furnished unto all good works." The words translated "perfect" and "thoroughly furnished," are derived from the same root, meaning completely qualified; or as it is said ii. 21, "prepared unto every good work." True,—this is here said in the first place of a Christian Minister's mental furniture; but, if of him it may be said, whose mental and spiritual qualifications were so great and manifold, then with how much greater force, may it be applied to the members of Christ's Church in general.—If Holy Scrip-

ture can thoroughly furnish the minister with needful weapons for his warfare, and instruments for his work, called as he is, to the front of the Lord's battles, and to labours more abundant in the word and doctrine, how much rather can they suffice for all the uses of the private soldier of Christ, fighting for his own salvation, keeping his own vineyard chiefly! Clearly does Homily 1st speak on this subject:—"There is nothing that so much strengtheneth our faith and trust in God,—that so much keepeth up innocency and pureness of heart and also of outward godly life and conversation, as continual reading and recording of God's word. For that thing which, by continued use of reading Holy Scripture, and diligent searching of the same, is deeply printed and graven in the heart, at length turneth almost into nature. And, moreover, the effect and virtue of God's word, is to illuminate the ignorant, and to give more light unto them that faithfully and diligently read it; to comfort their hearts; and to encourage them to perform that which of God is commanded."—(See to the end of the Homily.)

Let me hope that you have seen the INSPIRATION of Holy Scripture.—The various uses of this divinely written Book,—and The ultimate design with which it was given:—the standards of the Church of England responding most unquestionably to the voice of Holy Writ in our text. We pass on to the consideration of what may be fairly concluded from the preceding.

To be continued.

[When our Reverend brother, who has contributed the discourse here commenced, states that the officiating minister is allowed to read, instead of any chapter in the Apocrypha, one from the New Testament, he refers, we presume, to the Admonition prefixed to the Second Part of the Book of Homilies where it is directed that "where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holydays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters before-hand." &c.—EDITOR.]

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF GLOUCESTER AND BRISTOL.

(J. H. MONK, D. D.)

Having on many occasions experienced the confiding disposition of my clergy, and their wish to learn the views of their bishop upon all questions regarding our beloved church, I am sensible that they would be dissatisfied, if left in ignorance of his opinions upon matters touching so vitally her Christian character. Upon such parts, therefore, of the newly-expounded theories as I have had competent means of informing myself, I shall not hesitate to avow my sentiments, particularly on the three following points: (1.) A recommendation to use reserve in preaching the doctrines of our Lord's atonement: (2.) The claims asserted in favour of Tradition as part of the Christian Revelation: and (3.) The recently published Commentary upon our Articles of Religion.

First, then, I cannot help regretting that any members of our church should have recommended reserve in declaring to the people any part of the doctrines of Scripture; I regard it as contrary to the apostolic practice, to refuse to "declare all the counsel of God," and as tending to rob us of one of the greatest blessings which flow from a pure religion, whereby the Book of Life is freely and unreservedly laid open to mankind. The duty of "searching the Scriptures" is not confined to the minister, it attaches itself to every Christian who can read them. There is no more dangerous doctrine than that of leaving to the judgement of fallible man what parts of God's Word are to be published, and what are to be kept back; and I am disposed to believe that the authors of such a proposition did not themselves sufficiently consider the consequences which might follow its adoption. But of all subjects, that which it would, I think, be most inexcusable to keep back from the people, is the atonement made by our blessed Saviour for the sins of mankind; since upon that truth must ever rest the keystone of the Christian edifice. That Christ died to save sinners, that our nature had become corrupt and depraved through sin, and that by the sacrifice of our Lord upon the cross once offered, atonement and satisfaction were made, and the wrath of God averted, are among the first truths which we communicate to the youthful Christian; they are likewise inculcated in the reception of the blessed eucharist, as well as in various parts of the formularies of our church. Upon what principle, then, can they be held back in our Christian teaching? It is true that this doctrine may be distorted and misrepresented, and that sinners may be led to flatter themselves with hopes of being saved while they continue in their sin. But "we have not so learned Christ;" nor are we afraid to declare to the people "the riches of his grace," because some presumptuous men have rushed into the errors

which the Apostles themselves noted among contemporary heresies. Were we ashamed to declare "all the counsel of God" as we have received it from the Scriptures, we should at once forfeit the title of an apostolical church. Let us not, therefore, cease to proclaim "Christ crucified," as the most important commission of our ministry, and as the sole ground upon which we teach our hearers to rest their hopes of forgiveness and reconciliation to God.

2. These writers speak of Scripture and Tradition as the two channels by which the Christian revelation has been communicated. That they mean thereby to elevate tradition into the same rank as the written Word of God, I will not believe; but the vulgar and unlearned may and will be induced to suppose that such is their intention, and hence a fatal delusion may ensue, tending to recall the various errors and abuses of Romanism. Respecting the sufficiency of Scripture, our sixth article of religion is so distinct and explicit, declaring that it contains all things necessary for salvation, and requiring nothing to be believed as an article of the faith but what is contained therein, or can be proved thereby, that upon this head there hardly seems to be any room for controversy among ourselves. And in regard to points of discipline, our church has endeavoured to preserve a similar rule; adopting the practices of the earliest periods which the records of Christian antiquity have preserved, but still, even in these cases, appealing for their confirmation or justification to the Scriptures. Thus are the institution of infant baptism, and the observance of the Lord's day enjoined, not merely on the authority of tradition, however ancient and undoubted, but because, though not commanded in Scripture, they have the warranty of Scriptural authority, inasmuch as they may fairly be inferred from what is actually written. To recount the evils which would flow from a large admission of traditional authority, the present occasion would not permit; but this main distinction is never to be lost sight of—what is found in the inspired Scriptures has come to us with the warranty of Heaven—what is handed down through other sources of primitive beliefs rests, after all, upon the authority of man, exposed to the errors, distortions, and corruptions arising from the ignorance, superstition, or presumption of our nature, from which the early ages of Christianity were not exempt. Those, therefore, who would receive tradition as a part of revelation, must appeal to something more than earthly sagacity and judgment to separate truth from error; and they will find themselves driven to the necessity of investing some human authority with the Divine attribute of infallibility—that very assumption of the Romish Church, from which so many of its corruptions have been derived.

3. The perusal of the "Remarks upon the Thirty-nine Articles" has filled me with astonishment and concern. The ostensible object of this tract is to show that a person adopting the doctrines of the Council of Trent, with the single exception of the pope's supremacy, might sincerely and conscientiously sign the Articles of the Church of England. But the real object at which the writer seems to be labouring, is to prove that the differences in doctrine which separate the Churches of England and Rome will upon examination vanish. Upon this point much ingenuity, and I am forced to add, much sophistry is exerted; and I think exerted in vain; it is well known that the Articles were framed in a great degree with the view of purifying the Church from Romish abuses, and that the framers themselves were those ever-honoured martyrs who, having accomplished the good work of reformation with unexampled forbearance and discretion, sealed the testimony of their sincerity by cheerfully submitting to the flames of Romish persecution.

In the writings which I have seen of these ecclesiastics, there appears to be a constant and industrious endeavour to compliment the Papal Church, to extenuate its faults, and to apologize for its enormities. It is true that the distinguished authors themselves have unequivocally denied any attachment on their own part to Rome, and have decisively repudiated that imputation. But if, through their agency, a school be formed, of which one characteristic shall be a leaning towards Romanism, the disciples cannot be prevented going farther than their masters contemplate. And when we consider the peculiar art with which the Papal system is organized, and the readiness with which it enlists into its service the frailties, the passions, and the imaginations of men, it is impossible not to entertain serious apprehensions at the course which has been adopted by per-

sons whose learning, talents, and character, ensure to them influence among their contemporaries.—Charge to the Clergy of the Dioceses of Gloucester and Bristol, 1811.

THE APOSTOLICAL SUCCESSION.

Not only is it manifestly revealed that Christianity shall be for ever embodied in a living Society; and a Religious Society implies Rulers and Teachers, and Sacred Services imply Administrators; but a Form and Constitution, and, in every thing essential, the Constitution and Form, which we inherit at this day, were presently given by the highest authority to the first Christian Churches. Their Rulers and Teachers, moreover, were always "sent;" they did not act without an express Appointment and Commission, and that Commission not derived immediately from the whole Society, but from other authorities, superior to the persons appointed. The most emphatic warning is given by the Apostle to all who would wilfully reverse this method, to all who would "not endure sound doctrine, but after their own lusts, would hearken to themselves teachers." As, therefore, Christ sent His Apostles, so they laid their hands upon Deacons, first, and then appointed Elders in every city; and finally, before their departure, committed to others a portion of their own authority of superintendence; and these also were to appoint Elders, and commit to faithful men for the future instruction of believers, "the things which they had learned." Thus the Scriptures themselves bear witness to an Apostolical Succession. And when we look upon the existing Three-fold Ministry of our own portion of the Universal Church, even this we trace back by the clear light of History, in consequence of such a method of Succession, to the very age of the Apostles: we observe such a Ministry established by them; we behold that sanctioned, no other enjoined, no anticipation of events to come which should require a change; and we are thus abundantly satisfied that such a Ministerial Constitution is now, as ever, right and Scriptural, Divine in its origin, and consonant with the intention of our Lord.

True, it follows, that if this be right, although not essential, other Ecclesiastical Constitutions may be wrong. And we lament accordingly, that any diversity of judgement, or any necessity, real or supposed, should have occurred to mar the symmetry of Christian Churches and interrupt their unity. What was good and right under the Apostles, may, as all must admit, was best for the then condition of the Church, must be good and right still, unless altered circumstances demand a change. Therefore theirs is no light responsibility who introduce a change. The burden of proof that such a change was requisite must rest with them. But this is widely different from denying the validity of their Orders, or doubting the efficacy of their Sacraments. Nay, as to the efficacy of the Christian Sacraments, although no reasonable person questions the propriety, I had almost said the necessity, of restricting their administration to persons duly appointed; yet we have no warrant to ascribe their efficacy in any way to the office of the administrator. The Church of England has, indeed, been sometimes supposed to hold a different language. But whilst she has said, and reasonably said, that "we may use the ministry" even of unworthy ministers, "both in hearing the word of God, and in receiving of the Sacraments," because they minister "not in their own name, but in Christ's" and "by His Commission and Authority;" nevertheless she has not ascribed "the effect of Christ's ordinance" to their Commission, but has stated expressly that the Sacraments are "effectual because of Christ's institution and promise," though ministered by evil men. (Art. xxvi.)—From Dr. Hawkins' Sermon before the Archbishop of Canterbury.

UNITY.

"To dwell together in unity." Much is implied by this expression, and, primarily this, that we should regard each other, not in those points wherein we may differ and disagree, but in those in which we are unanimous and agreed. Let not the predominant idea in our minds be, "he thinks in this way on such a subject, and I in that;" but let the prevailing sentiment be, "His name and mine are written together in heaven!" We must not foster the thoughts, that such a brother has still contracted views; another is still enslaved by many errors; that one is still far behind in the way of salvation; and another, perhaps, too legal, too scrupulous, and too much fettered, or whatever else we may disapprove: if we know that he is a brother, let the ruling and settled feeling of our hearts be this: "Behold, I and he are born of the same seed; the same blood has purchased us; the same arm of mercy embraces us; the same happiness has become our portion; and perhaps hereafter his mansion in heaven will be placed next to mine!"

If this be the view in which we constantly regard each other, then we dwell together in the sense which David intended; then we are no longer separated, but are at all times near to each other in heart and feeling; whenever we see or think of each other, we see, think, and feel ourselves united in the same covenant, under the same grace, in the bosom of the same Friend, and in the same everlasting habitation. And this unity of sense

* Matt. ix. 38; x. 16; xxii. 36; compare x. 40. xv. 24. John iv. 34; v. 23, 24 &c. John xx. 21, 23. Acts i. 21; vi. 3; ix. 15; xiii. 2, 3, 4; xxii. 21. Rom. x. 15. 1 Cor. i. 17.

+ 2 Tim. iv. 3. Acts vi. xv. 27; xx. 28. 1 Tim. i. 3, 4; iii. 1, &c. 2 Tim. i. 6; ii. 2. Tit. i. 5; ii. 15; iii. 10.