

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 IV.—No. 30.]

QUEBEC, THURSDAY, OCTOBER 21, 1847.

[WHOLE NUMBER 186

THE ROOT OF EVIL.

Gold! gold! gold! gold!
Bright and yellow, hard and cold,
Molten, graven, hammered, and rolled;
Heavy to get, and light to hold;
Hoarded, bartered, bought, and sold;
Stolen, borrowed, squandered, doled;
Spurned by the young, but hugged by the old,
To the very verge of the churchyard mould;
Price of many a crime untold,
Gold! gold! gold! gold!
Good or bad a thousand fold.

—Boston Chr. Witness.

UNITY OF THE CHURCH DESTROYED BY PAPAL USURPATION.

From Charge by the Lord Bishop of Mandaf, Right Rev. Edw. Copleston, D.D., [1842.]

Upon all former occasions of our solemn meeting, although each has been distinguished by some topic more especially connected with passing events affecting the welfare of the Church, yet there has always been one important theme forced upon me by the peculiar circumstances of this diocese—the prevalence, I mean, of Dissent and Separation among those who call themselves Christians; and who not only profess their faith in the same Lord, but who receive the same Scriptures with ourselves as the standard and rule of faith:—nay, I may add, that they interpret these Scriptures in the main, nearly in the same manner, bidding their hearers look to the same means of salvation, namely, faith in their Redeemer's atonement, sanctification by the Holy Spirit, and repentance for every act of disobedience to the divine law.

Thus, in a recent appeal to the various classes of Dissenters from our Church, urging them, in affectionate terms, to return to the fold from which they had wandered, I did not hesitate to say that they "had much more in common with us, than of difference from us;" and upon this fact I ground my hope, that a day will come when most of these differences will disappear, and when the one great duty, with a neglect of which they are now chargeable—that of maintaining the unity of the Church—will present itself so forcibly to their minds, as to throw into the shade all minor points, which are now pleaded as reasons and excuses for separation.

Whether we have made any progress towards this re-union since our last meeting, is more than I am able to say with confidence. But this I can assert, that we have not been wanting on our part in endeavours to remove all obstacles and hindrances, by divesting the matters in dispute of everything that can wear the appearance of prejudice, or personal animosity, or party spirit—that we have anxiously and affectionately invited those who separate themselves, to ponder well the dying injunctions of their Saviour, whose last fervent prayers were poured forth, almost in agony, for the unity of that Church, the foundation of which he had just laid, and the perpetuation of which he had committed to a chosen few, of whose authority, and of whose general course of proceeding, no doubt has ever been entertained; neither, indeed, is this now presented by the several sects that have disturbed the common peace.

It would be superfluous in me, and not very respectful to you, my reverend brethren, if I were now to enter upon any historical proof of the sacredness in which this duty was held by the primitive Church, and of its vital and fundamental importance then attached to it—if I were to demonstrate in detail that the Church is invariably represented by the writers of the first ages as a mystical society, formed under one invisible Head, maintaining spiritual communion with Him, and governed upon earth by persons deriving their appointment, and consequently their authority, from Him,—that this incorporation is signified by the strongest and the most endearing epithets, denoting an intimate and indissoluble union; as the *body of Christ*—the *spouse of Christ*—as a *holy temple*, wherein his Spirit dwelleth: and that even those portents of it whose creed was infected by heretical opinions, such as the Nestorians and the Arians, and that schismatics, such as the Donatists, still asserted and carefully cherished this original constitution derived from the apostles, and never conceived the wild imagination that the office of Christian minister could be assumed by men of their own authority, or in violation of that order which has subsisted from the beginning. All these are notions of modern growth, and may easily be proved to be so, to any candid enquirer.

The phrase "Holy Church," "Holy Catholic Church," is one of the earliest with which we are acquainted. It is embodied in that summary of Christian doctrine which has obtained the name of the Apostles' Creed: and to this Church the attribute of unity as such belongs, and is as uniformly ascribed, as to the Divine Being by whose name it is called, and by whose spirit it is sanctified and governed.

How then is it, that, after the lapse of fifteen hundred years, retaining the same Scriptures, and substantially, I may say, preaching the same doctrine of redemption through faith in Christ, this grand principle should now be set at naught by so many thousands of believers?—that what before was deemed an essential and inalienable character, should now be regarded almost as a matter of indifference?—that the question is not so much, which body of nominal Christians is best entitled to the appellation of the true Church, as whether any such body exist at all?—and whether all the solemn injunctions and fervent prayers of our Lord, and all the admonitions of his apostles, and all the exhortations of the bishops and councils of the Church in the first ages, for the preservation of its unity, do not so many idle sounds, without force or meaning, which the superior wisdom of a later age has learnt to disregard?

Such, I say, seems to be the state of the question with the Dissenters of the present day: and it is a paradox, capable only of one solution. That solution is to be found, I believe, in the long-established usurpation, and the false teaching of the Church of Rome.

The usurpation of that domineering Church, acquiesced in by the Western Churches for seven or eight hundred years, had succeeded in destroying the true principle of Church unity, by transferring it from its heavenly original, to a spurious earthly dominion. By slow degrees, acting on a steady principle of ambition, the Bishops of Rome, taking advantage of the deference paid to this spiritual

ruler of the imperial city and of the greatest diocese of the west, contrived to substitute the head of that diocese for the head of the Church—to teach and to persuade men, that unity consisted in adhering to this chief—that he was the visible representative of its invisible Head—and that to separate from him, was equivalent to a separation from all communion with that body, of which he was the divinely-appointed ruler.

In support of this claim was brought the fabulous investment of St. Peter with paramount jurisdiction; and upon this fiction was grafted (without the slightest authority, either from Scripture or from history) the right of each subsequent bishop of that see, supposed to have been St. Peter's, to the same privilege.

It may easily be imagined how a persuasion of the absolute necessity of such a system would soon arise, that to constitute the unity of the Church there must needs be one governor upon earth, a constitution analogous to the scheme of worldly monarchies, and conducive among them to order, to peace, and to perpetuity.

The resemblance is striking between this case and that of the Church under the law; when the prophet in his severe reproof to the Israelites, told them their wickedness was great in asking an earthly sovereign, when "the Lord their God was their King." Well would it be if the Romish Church would confess, as the children of Israel then did, "We have added unto all our sins this evil, to ask us a King."

That in the age when these pretensions began, there was not learning sufficient to refute them, we all know; neither was there a spirit of independent search after truth, or even a sufficient acquaintance with Scripture to detect the fallacy. Those who knew the Scriptures kept the key of knowledge to themselves, and were themselves interested in maintaining the vicious system. Or, if a few of better spirit occasionally arose among the clergy, how could their voice be heard or regarded, in opposition to the power of the Papacy? With what hope of success would an isolated individual "have then wrestled against principalities, and powers, and spiritual wickedness in high places?" That our Lord's Kingdom was not of this world, was a truth then ill understood. Neither he ye called masters, for one is your Master, even Christ, might be taught as a lesson of Christian humility; but who would venture to produce it in that age as evidence against the claim of an individual who acted, both in name and in the imagination of men, as the sole legitimate representative of that Master?

The spell then continued unbroken, gathering strength with time; for though men were found in every age whose testimony against the impurity, and fraud, and tyranny, and covetousness of the see of Rome, and against the abominations sanctioned by her example; yet were they restrained in their opposition through a dread of incurring the sentence of excommunication from the Church of Christ, by the indignities to which they were exposed.

As soon, then, as the evil was removed from their eyes—when it was clearly demonstrated that the whole claim rested upon an unreal foundation—when it was perceived that the authority was not only imperfect, but that it was altogether fictitious—that no individual governor ever was appointed over the Church on earth—another great error, though a less dangerous one, naturally sprang up in many minds—that the unity of the Church, as a visible society, was unreal and fictitious also. It was a natural, but by no means a necessary error, springing out of that state of things. And it is one of the many blessings which demand the gratitude of this nation, that here it met with no countenance from the authors of our Reformation. That work went on temperately and firmly, without detriment to the sacred institution which required to be thus purified. Her foundations were strengthened: her genuine form was restored: her ancient and primitive rites were retained, and carefully separated from the impurities which had in a long succession of ages defiled and profaned them. But the body of the Church in its original structure remained unchanged; and the name *Catholic* (which thoughtless men among us still allow to be confined to Romanists) was anxiously preserved, as expressive of our allegiance to the great Founder of the Church, of our belief in its unity, and of the eternal obligation we are under to maintain ourselves in its communion.

UNSAFE GUIDES.

DENOUNCED FIVE YEARS AGO, [IN THE ABOVE CHARGE,] PROVED SO, BY EVENTS SINCE.

What, for instance, can more strikingly demonstrate the danger of dwelling upon one point, however essential, till it acquires an all absorbing power over the mind, than the case which these writings [the "Tracts for the Times"] acknowledge to have occurred within their own sphere. A distinguished member has openly joined the Romish Church; and, though already an ordained and officiating priest, has submitted to be ordained anew, simply on the ground that he could not reconcile the unity of the Church, as answering to its types in the Old Testament, except by admitting the supremacy of the Papal see;—yet the prodigious enormities of that see, in doctrine, in discipline, and in profane practice, are not only not denied by his former associates, they are set forth in all their extravagance and atrocity, and are even admitted to be more flagrant now than when our Church on that account renounced her authority, and practically withdrew from her communion.

Again, another writer, who has not glossed over the papal corruptions, and who moreover justly observes that Rome is worse now than formerly, inasmuch as she has imposed those very corruptions as terms of communion, which before the Council of Trent were only taught or tolerated, under her sanction; and who declares that the Pope has no just supremacy over the whole Church, yet calls his usurpation the "ordinance of God." Why all this hankering after her ritual and her formularies, even if they can be proved not altogether anti-scriptural and idolatrous? for it cannot be denied that they border close upon the worst errors, and tend to mislead the ignorant, into gross idolatry.

It is true, that in these tracts the falsehoods of Popery are occasionally held up undisguised for rejection, and even for abhorrence. But this, so far

from being a justification of the tone in which at other times her faults are palliated and her pretensions respected, rather strikes me as carrying with it a self-condemning evidence. If she be guilty to the extent described, it is inexorable to hold communion with her, or to court her favour.

Whatever may be our opinion of the Apocalyptic prophecies, as specially directed against the Church of Rome, yet if these corruptions be inherent in her, which they themselves admit, surely the spirit of that warning voice, "Come out of her, my people, that ye be not partakers of her sins," applies as forcibly to them as to any enormities of vice and cruelty that have ever prevailed in any seat of empire. Can any man believe that the curse and the warning relate only to the profligacy of Babylon, or of any other great and licentious city? and that to a power practising all this fraud and iniquity in the name of our Holy Redeemer?

To say of such a tyranny that it is "ordained of God," is a rash and irreverent speech. The mere possession of power resting on no earthly right, does not entitle it to the submission of men, as being the ordinance of God; much less when divine authority is claimed without a shadow of right, and is vindicated by corrupting God's word, and perverting his best gift to man; much less can it be allowed to a Christian to throw around it the protection of God's law. For the support of lawful government, we are taught that much evil must be quietly endured. The evil is the work of the devil, engrained upon God's institution. But when the institution itself is evil, when it is originally and entirely a profane assumption of God's name, it is not merely the abuse of the power which we regard as the act of our spiritual adversary, but the very claim and exercise of it is not protected from rebellion, like the governments of this world, by respect for God's ordinance, but it becomes a sacred duty, as part of our allegiance to a higher power, to resist and to abjure it.

There is undoubtedly in these Tracts an admission of various corruptions, sanctioned and enforced by the Romish Church; but they are commonly introduced as a kind of set-off and counterpoise to the defects alleged to exist among Protestant Communions.

When, however, we examine in detail the matters of complaint, even as regards Continental Churches less perfect in their constitution than our own, how weak in comparison of Romish corruptions are they found to be! The absence of episcopal government, the interruption, lamented often by themselves, of episcopal ordination, the disuse of ancient liturgies, the disputes concerning the form of administering the Holy Communion, much more than any real difference as to its nature—these are the sum and substance of defects, which seem to create a greater aversion than all the enormities, which it is needless again to enumerate, of the Romish see—its gross superstitions and idolatrous practices, its numerous and oppressive taxes, and its load of ceremonies, all contrived to rival that power, and to hold its votaries in blind subjection.

Still more, when we examine their strictures on what they find wrong or defective in our own Church, so slight are the points which call for animadversion, so little are they involved in our own formularies, or even authorised by them, that were we to grant all they seem to desire, we should come indeed in outward show a little nearer to the Romish Church; but not one particle of divine truth should we recover that is now lost among us; not one divine commandment should we place in a clearer light, or impart to it a more effective obligation, than the institutions of our Church, if duly observed, now provide.

GLEANINGS FROM WM. WILBERFORCE.

Humbling review of early life, and gratitude for a change.

Various are the emotions which the retrospect of my life is calculated to produce in me; but those of thankfulness for the wholly undeserved, and yet multiplied mercies and bounties of God are, I hope, uppermost. You cannot but remember, what I can never review but with humiliation and shame, the course I ran at college, and during the three or four first years of my parliamentary life which immediately succeeded it. Yet in justice to myself it is only fair to state, that at least as much pains had been taken by my nearest relatives and guardians to make me dissipated and vain, and though they did not mean it, vicious also, as are commonly used to counteract these dispositions; and forgive me, my dear sir, if opening my heart to you with frankness, and trusting to your considering my letter as written in confidence of your secrecy, I add that even at college most of those very men who ought to have used both authority and influence (and of the latter at least I was susceptible) to root out these propensities, and to implant better, rather confirmed than abated them. I must do both you and Cookson the justice to exempt you in a good degree from this charge, though to be honest with you not entirely. For would not the golden rule have prompted you to use towards me the language of a friend, if not of a father? (My natural father I lost when eight years old, and my grandfather and uncle soon after I went to Cambridge.) Ought you not to have urged me to look forward, and even on principles of sound human wisdom, much more on christian principles, to consider what must be the issue of the course of life I was pursuing, and of the choice I was making of associates and friends? That though while my youthful spirits should remain I might continue an entertaining companion, yet that I should ere long bitterly lament that I had suffered the years and circumstances which supplied opportunities for acquiring useful knowledge, and even still more for cultivating and strengthening the intellectual powers, to pass away wholly unimproved? Ought you not to have reminded me of the great account I had to render of the talents committed to my stewardship, and to have enforced on me the base ingratitude, to say nothing of the guilt, of making such an unworthy return to the Giver of all good for all the uncommon blessings which had been lavished on me with such exceeding prodigality? (I allude to my having been born in England, in the eighteenth century, and not when a man of my weakly body would have been useless and contemptible if he had not been exposed in his infancy, to

my having a handsome fortune, my being born in the middle rank of life, and my having, I hope, a fair proportion of natural talent, and a cheerful and not an anxious temper, one of the greatest comforts in life; but there would be no end to the enumeration. I may fill up the line with, &c., &c., &c.) You did not spend night after night at cards with me, but did you suggest to me the fate of the unprofitable servant?

All this went on, with grief and shame I say it, till by degrees I came to myself; for to no one can the phrase be more justly applicable. This began in the summer and autumn of 1785, and was carrying on in the winter of 1785-6, and in the following spring, when blessed, for ever blessed be God, I adopted these principles, to which, though I am but too well aware very imperfectly, I have ever since made it the great business of my life to conform my character, I should rather say my dispositions, and tempers, and conduct. Of course I then took a survey of the past and the future. Providence had placed me in a situation which I must say I still think one of the most honourable that any man can possess—that of member for Yorkshire. How was I to proceed? My religion taught me the duty of devoting all my faculties and powers as a debt of gratitude to my reconciled Father in Christ Jesus, as well as of reasonable service to my Creator, Preserver, and continual Benefactor. And I was to labour more abundantly than the men of the world, who looked only to gain or to glory for their recompense. For "what do ye more than others," was our Saviour's language to his disciples. You know but too well how sadly empty I then was; how utterly destitute of the habits no less than of the knowledge I ought to have possessed. My business therefore manifested was, to employ as diligently as I could in study as much as possible of my recesses from Parliament; and as I knew I could do far less in any house of my own, for many years I quartered myself, for nearly all the time parliament was not sitting, with different friends, who suffered me to breakfast in my own room, and live as much as I pleased the life of a student. Once I was with Cookson; (poor fellow, it is with a sigh that I write his name: he and his wife both gone and I left;) and ever after with Gisborne in Staffordshire, and Babington in Leicestershire. Thus I went on until I married in 1797.

I have gone into this narrative because you are concerned in it. You will see at once that having no house of my own, except that either in or near London, from which I attended the House of Commons, I could not ask any of my old friends to come about me under my own roof—otherwise, remembering our old habits of social intercourse, I think it most probable I should have endeavoured to renew them—yet while I am writing, a new idea has suggested itself. I do not recollect having sent you a book of a religious nature which I published in 1797, just before my marriage; if not, I gave you reason to complain of me for not writing and publishing that work, was to explain to my friends the causes of the change which they witnessed in my "goings-on," (to use a coarse but expressive phrase) and the principles which I could not but earnestly wish and pray that all whom I valued and loved should also embrace. Now if I did not send it to you, I really believe the omission must have arisen from forgetfulness. But it was an unfriendly omission, and I beg your pardon for it, and will repair the fault. I grant, however, that though the interest I took in the well-being of my old friends was even greater than it had been before the change I have been speaking of, yet that from natural and obvious causes, we were not likely to be such agreeable intimates to each other as heretofore. There was no longer the "eadem velle" and "eadem nolle" in the same degree, and therefore we were likely to retain full as strong a desire to serve such friends as formerly, but not to have the same pleasure in each other's society. But as you and I have never had my knowledge been in the same place, we never have had opportunities of seeing much of each other. Thus, my dear sir, I have explained myself to you without reserve, and before I conclude let me say a few words concerning that same publication which I trust you will still do me the favour to accept and peruse.

It is not from any idea of its literary merit that I entreat you to peruse it. I am quite aware that it is much too diffuse and even tautologous. But I am more and more convinced by subsequent experience, that the character and practices which are recommended in it, are such as the New Testament prescribes to us, and such as alone will bring peace at the last. You will at once however see, that my main object was to endeavour to convince my friends that the more outward profession of Christian principles could not be all that was required, when such strong figures were used and expressive explanations given to describe the dispositions and affections which were to be formed in us here, in order to qualify us for a better world hereafter.

The aim of Christian Industry. [From another letter.]
But alas, my dear friend, my want of industry is most exhibited, (to the Searcher of hearts, at least,) in my not duly availing myself of all opportunities of forming and strengthening the habit prescribed by the apostle, "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him." We are all apt to forget that the great object of our lives should be to acquire that new nature which is to qualify us to live in heaven, or, in Scriptural language, is to make us meet to be partakers of the inheritance of the saints in light. Now this new state is produced, blessed be God, in various ways, and we are never cultivating it more efficiently than when, under the influence of right motives, we are doing good to our fellow creatures, especially if our active services are attended with self-denial. But the formation of the right temper and character is the main thing still. God can effect His own purposes by His own agents as He will. "They also serve who only stand and wait;" and indeed they often are proceeding in the same great work of cultivating and strengthening the right dispositions and tempers, humility, submission, patience, love, peace, joy, child-like affiance, far more prosperously than those who to the view of their fellow Christians may be abounding in all the works of faith and labours of

love. Let this, my friend, be your grand work and mine, and to this end let our industry be mainly directed. One thing is needful.

How he managed to hear Dr. Chalmers.
All the world wild about Dr. Chalmers; he seems truly pious, simple, and unassuming. Sunday, 25th. Off early with Canning, Huskisson, and Lord Binning, to the Scotch Church, London Wall, to hear Dr. Chalmers. Vast crowds—Bohus Smith, Lord Elgin, Harrowby, &c. So pleased with him that I went again; getting in at a window with Lady D. over iron palisades on a bench. Chalmers most awful on carnal and spiritual man. Home tired, and satisfied that I had better not have gone for edification. "I was surprised to see how greatly Canning was affected; at times he quite melted into tears. I should have thought he had been too much hardened in debate to show such signs of feeling." "All London," he was soon after told in a very different circle from his own, "has heard of your climbing in at that window." With the healthful play of a vigorous mind he entered readily into the joke. "I was surveying the breach with a cautious and inquiring eye, when Lady D., no shrimp you must observe, entered boldly before me, and proved that it was practicable."

Fixing him in a position for the painter.
His need of its waters still carried him to Bath, and he paid a few short visits to his oldest and most valued friends. One of these carried him in the autumn of 1832 to his old haunts at Battersea Rise; and during his stay there Mr. Richmond took his admirable picture. This was begun whilst he was joining in general conversation, but it was found impossible to fix him in the necessary position until an ingenious device succeeded. Mr. Forster, who was staying in the house, undertook to draw him into argument. "Pray, Mr. Wilberforce," he began as he sat by him, "is it true that the last accounts from the West Indies prove that the slaves are on the whole so much better off than they were thought to be, that you have much altered your views as to slavery?" "Mr. Forster," he replied, with sudden animation, "I am astonished at you. What! a sensible man like you believe such reports? Why, sir, they flog them with a whip as thick as my arm," grasping it as he spoke. A most animated conversation followed, and Mr. Forster was not convinced until Richmond's happy likeness was secured. On this subject he was full of vigour to the very last.

Lord Brougham unconsciously providing a home for him, in his declining years.
You will join me, I am sure, in being thankful as well as rejoiced in my being able to inform you that Lord Brougham has given to my second son (or rather I may say to me,) quite spontaneously and very handsomely, the living of East Farleigh. The parsonage is very little above a mile distant from Batham Court, and there must be many pleasant views come in such a way as strongly to confirm the persuasion that it is an indication of the favour of God; and I cannot but recognise a providential hand in Lord Brougham's being prompted to make the appointment just when we were in want of such a settlement and residence; though Lord Brougham knew nothing of the matter, and was quite unconsciously the instrument of granting us our wish.

Honours to his memory.
It was remarked by one of the prelates who took part in this striking scene [his funeral in Westminster Abbey] that considering how long he had retired from active life, and that his intellectual superiority could be known only by tradition to the generation which thus celebrated his obsequies, there was a sort of testimony to the moral sublimity of his Christian character in this unequalled mark of public approbation. For while a public funeral had been matter of customary compliment to those who died in official situations, this voluntary tribute of individual respect from the mass of the great legislative bodies of the land, was an unprecedented honour. It was one moreover to which the general voice responded. The crowd of equipages which followed his funeral procession was unusually great. The Abbey was thronged with the most respectable persons. "You will like to know," writes a friend, "that as I came towards it down the Strand, every third person I met going about their ordinary business was in mourning." A subscription was immediately opened among his friends in London; it was agreed to place his statue in Westminster Abbey, and as a yet more appropriate memorial, that some charitable endowment should perpetuate his name. Public meetings were held at York and Hull on the occasion, and in the former place, a County Asylum for the blind has since been founded in honour of him, while his townsmen of Hull have raised a column to his memory.

WAITING UPON GOD.
Hope pacifies the Christian with a threefold assurance, when the promise seems to stay long. First, Hope assures the soul, that though God stays awhile before he performs the promise, yet he doth not delay. Secondly, That when he comes, he will abundantly recompense his long stay. Thirdly, That while he stays to perform one promise, he will have the comfort of another, to bear the Christian company in the absence of that. Every promise is dated, but with a mysterious character: and for want of skill in God's chronology, we are prone to think that God forgets us, when indeed we forget ourselves, in being so bold as to set God a time for our own, and in being angry that he comes not just then to us. God could have told his people the time when he meant to come with the performance of every promise, as easily as set it down in his own purpose; but he hath concealed it in most, as a happy advantage to our faith, whereby we may more fully express our confidence in waiting for that, which we shall receive, we know not when.—Gurnall.

THE FAITHFULNESS OF GOD.
Thou mayest seek after honours, and not obtain them; thou mayest labour for riches, and yet remain poor; thou mayest dote on pleasures, and have many sorrows. But our God of his supreme good-

The Rev. C. Forster, Chaplain to the late Bishop of Limerick.