

# 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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## WISDOM'S INVITATION.

Voyager on life's troubled sea,  
Sailing to eternity!  
Turn from earthly things away—  
Vain they are, and brief their stay;  
Chaining down to earth the heart,  
Nothing lasting they impart—  
Voyager! what are they to thee?  
Leave them all and follow me.

Traveller on the road of life!  
Seeking pleasure—finding strife—  
Know, the world can never give  
Aught on which the soul can live:  
Grasp not riches—seek not fame—  
Shining dust and sounding name!  
Traveller, what are they to thee?  
Leave them all and follow me.

C. P. ISLBY.

## THE EVILS OF DISUNION AMONGST THE PEOPLE OF CHRIST.

From "the Promised glory of the Church of Christ"—by the Rev. Edward Bickersteth.

In the last parting Prayer of our Lord with his disciples before his crucifixion, he thus prays—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John xvii. 20, 21.

Great is the depth and fulness of the whole prayer. It begins with the glory of Christ, and it ends with the like glory and blessedness of his people in beholding his glory and being filled with his love for ever. You find a course and progressive enlargement of blessings desired; from Christ to his apostles, and from the apostles to the Church, from the Church to the world. The words I have quoted form the last of these links of blessings, a link yet to be completed before our world can attain its true blessedness.

Oh how large was the faith of our Divine Redeemer, that within a few hours of his own fore-known crucifixion, he could pour out, with strong confidence, such enlarged desires for our sinful world!

The great doctrine here set before us is, that the perfect oneness of the Church precedes, and is instrumental towards the world's recognition of the Divine mission of Christ; and the world's true knowledge of God and his love in Christ Jesus.

This is a subject which, almost more than any other, claims at this time our earnest meditation and consideration. Amidst the increasing divisions and intense conflicts of the present day, as manifested in the state of all churches, there is a growing desire for, and we are persuaded an advancing spirit of, real union among the children of God. To foster, encourage, and open out additional means for this, is a great Christian duty. True it is, that the rise and rapid spread of Papal principles in our own Church, has called forth a necessary contention with it on the part of all sound members of the Reformed and Protestant Churches. True it is, that the progress of lawlessness and insubordination in other classes of society has called forth an earnest defence of national establishments on our part as churchmen. True it is, the unsettled state of civil and ecclesiastical questions in the Scotch Church has shaken that established Church to its deepest foundations. True it is, all the reformed Churches abroad are in eager conflict either with inward corruptions, or with the outward apostasy of Rome, and more open infidelity and lawlessness. But these things are manifesting the evils of the disunion of the Churches of Christ, they are all breaking down middle walls of partition, and bringing all who love the Lord Jesus Christ in sincerity, and hold the faith of the Gospel in its purity, into a nearness and closeness of union far higher, far deeper, far fuller, than anything that the Church of Christ has yet witnessed. Let us then, amidst all the troublous signs of the last times, lift up our heads in the assurance that our redemption draweth nigh.

Yet, how affecting it is, that, amidst this thirst for union, human infirmity and corruption should so largely prevail as to produce innumerable evils, and weaken the Churches of Christ in all their efforts to advance his blessed kingdom through the world. It may assist our endeavours after union to notice a few of those evils.

First, A DIVIDED CHURCH IMPEDES THE CONVERSION OF THE WORLD. IT IS THAT WHICH IS NOW ONE CHIEF HINDRANCE IN ITS CONVERSION. The divisions and disunions of the Church have hitherto been the great stumbling-block to the world. It was disunion that prepared the way for Mahomedanism in the east, and Popery in the west. This desolated and extinguished the numerous early Churches in North Africa. This sad disunion soon prevailed among the Reformers themselves, enfeebled the Reformation, and not only retarded its progress but has diminished its numbers. Baxter says, "Thousands have been drawn to Popery by this argument, (the divisions of Protestants) or confirmed in it. And I am persuaded, that all the arguments in Bellarmine, and all their other treatises, have not been so effectual to make papists here, as the multitude of sects among ourselves." The Papist appeals to it with a vain and self-complacent triumph, plausible, indeed, but most self-

condemnatory; for Popery, with a compulsory show of union in slavish subjection in outward things, thought it closes the mouth, silences the press, and manacles the intellect, has still its own multiplied divisions in its own exclusive body. Besides, their union is union in error, superstition, and wickedness, and so is abomination in the sight of God, and only brings down more assuredly, misery and destruction in its issue. But those willing to be deceived, look at the outside uniformity of Popery and at the outside divisions of Protestantism, and see not the great vital truths in which all who hold the Head are united, and so they become a prey to the apostasy, or find in the divisions of professing Christians a stumbling-block on which they are broken. Bad as division is, it is better that those who hold main truths should be divided about that in which they cannot conscientiously agree, than united in anything really false and evil.

Disunion furnishes a PLAUSIBLE EXCUSE FOR NEGLECTING THE GOSPEL. A depraved heart, in love with sin, finds a ready excuse for its infidelity and neglect of the Gospel in the divisions of professing Christians. A woe is upon him by whom the offence comes, as well as a woe on him who takes the offence. How forcible is the double appeal—the appeal including both, which St. Paul makes: through thy knowledge shall the weak brother perish for whom Christ died? But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. Hence he gives the direction, Destroy not him with thy meat, for whom Christ died.

Disunion OBSCURES THE TRUTH. In proportion to the multitude of faithful, holy, and concurring witnesses, truth is confirmed and established. Thus many most important truths of Christianity have in the progress of the Gospel been established, as we may see in the creeds of the early Church and the confessions of the reformation. But when the world sees holy and good men sharply opposing each other with much pertinacity in lesser matters, losing sight of the great truths which they have in common, and eagerly contending for trifles, it is so blinded by these differences as to think all truth uncertain.

Disunion also WEAKENS CHRISTIAN ZEAL. It grieves the Holy Spirit, the only true source of zeal. We have continually multiplying proofs of the impediments it presents at home and abroad to the progress of what is good. The divisions of Christians multiply the difficulties of our national councils in providing for the Christian instruction and the religious education of the masses of our people, and almost wholly prevent vigorous, effective, and general efforts for accomplishing so great and all-important an object. Missions to Jews and Gentiles are all weak and inadequate from the same cause. The concentration and combination of all Christian minds and hearts in the conversion of our fallen race to God thus becomes impracticable, and thence our efforts have but partial and limited success.

It is clear, then, that our divisions form a chief hindrance in the way of the world's conversion.

Endless also are the evils which they produce among Christians themselves. Christians ought to be all helps to each other, he that prophesieth speaketh to Men to edification, and exhortation, and comfort. In their intercourse with each other in the early Church such instructors were told: Ye may all prophesy one by one, that all may learn and all may be comforted; and the spirits of the prophets are subject to the prophets, for God is not the author of confusion but of peace, as in all churches of the saints. But earthly wisdom rather than heavenly wisdom has largely prevailed, and where it prevails there is bitter envying and strife in the heart, with confusion and every evil work.

May the sense of such evils, of which the Churches of Christ have had such painful experience, quicken our desires for that full union for which our Redeemer prayed.

Selected by an Absent Friend.

## ADVANTAGES GAINED BY ROMANISM IN THE BRITISH EMPIRE.

Since the fatal passing of the so-called Emancipation Act (that extreme limit, as the Roman Catholics vowed and swore, to their desires and wants in this kingdom), its progress in this country to the humbling of Protestantism and its own aggrandizement has been steady and uninterrupted, and it could not well be otherwise. For, yield the principle upon which the Constitution of England had previously rested, that fealty to the truth of God, as well as regard to the political security of the kingdom, both required that Popery, whose fundamental principle is universal domination, should be kept down, and you immediately put in operation against the Constitution in Church and State, under the most favourable auspices, the most insidious and persevering adversary that ever afflicted humanity. The wisdom of our ancestors in this matter, has been trampled underfoot with supreme contempt by this enlightened age. Who were wise and who were foolish in regard to it, no very long time will now probably display.

But this mighty advantage, ceded by the irreligion and false principles of the age to the Papacy, would have been comparatively slow operation, had not Popery itself, in its essential principles and properties, as contradistinguished from Protestantism, sprung up and obtained vigorous growth in the Church of England. Popery, in consequence, instead of being an object of dread or aversion, has, with multitudes in influential positions in the commonwealth, become the subject of sympathy and admiration. The objects of dislike are all other Protestant bodies in the kingdom,

along with that large section of the Church which cleaves to the principles of the Reformation. But the Papal is now our sister Church, in the esteem of no stunted number of the higher grades of the clergy, who are infecting men of noble station and powerful influence in the State with the same deadly belief. The differences between such men and the Papacy are not fundamental in doctrine, while in outward form and ceremonial they are hastening to become one. The grand fundamental and Protestant doctrine of justification by faith only, they never knew, or such of them as did know have exchanged it, in fact, if not by confession, for the opposite heresy of Rome; while as it regards the sacraments, the apostolic succession, the absolving, if not the intercessory powers of the priesthood, and the outward gorgeous and formal ceremonial of the worship of God, all their sympathies and wishes are with the apostasy. Such being the case, how can they, how can all those whom they influence, occupy the position of the first Reformers, or that of the true successors of those Reformers, in relation to that community? The thing is impossible. Such parties are disposed to put ample restrictions on all Nonconformists to what they denominate the Catholic Church. But as it regards "our maligned sister" of Rome, their treatment of her must be distinguished by true brotherly affection.

Such feelings already operate with manifest effect in the country. Sir Robert Peel, for a man of respectability, is not a man of much principle. The fact of his entire opposition to the so-called emancipation of the Roman Catholics, and yet, eventually condescending to be the instrument to carry that emancipation into effect, affords of itself ample proof of this fact. His religious principles are much lower than even his principles as a man of the world. On occasion of his inaugural speech upon entering the office of Lord Rector of the Glasgow University, we pointed out that the principles, under the name of religions, he then submitted to the youth whom he addressed, were not those of Scripture, but of the world. A man of this stamp, except under urgent political considerations, or the influence of superstitious feelings (from which Sir Robert appears to be exempt), is little affected by varieties or oppositions of creeds. He does not vary much from Pope in such matters. Thus we have had the Socinian Endowment Chapels Bill become law under the plenary influence of Peel. And thus, obviously, having granted during this session the boon in question to the deniers of the true God, it appears from his recent remarkable speech, which afforded such unbounded satisfaction to the Roman Catholic Members, he is prepared to go next session as far as he dare in the endowment and encouragement of Popery in Ireland. In the meantime he is far from having done nothing in accordance with the growing feelings in the country in favour of Popery. By denying all pecuniary assistance to the Education Society in that country in immediate connexion with the Church, and increasing the grant to the National scheme from £50,000, to £75,000, which goes, with very small deduction, into the pockets of the Papists, and who thereby exclude the light of Scripture from the population, he has rendered a most important service to the community. By removing the legal difficulties which existed to poor deluded Papists devoting, under ghostly counsel, their real and personal property to the priests; such restrictions being originally imposed in ancient as well as in more modern times from the enormous abuses which the cupidity of the priesthood engendered, and a bitter taste of which the population of Lancashire (where Papists prevail) are beginning anew to experience, he further ministers to its objects. By hastily wiping from the statute-book, against the protest of the Church, and without the power of examination of them by Parliament or the country, many penal statutes directed against the Roman Catholics, and finally by a crowning Act of the Imperial Parliament, conferring a legal right to the use of the titles of archbishop and bishop on the priests of Rome, he affords abundant proofs of where his sympathies are, and a foretaste of the forthcoming concessions to Rome which his speech so clearly intimated.

Now, we say, Sir Robert Peel could not so soon have made these concessions to the Papacy, indicative of others still more important behind. (even with the false position which the Protestant Church now occupies under the Roman Catholic Relief Bill.) were it not for the change in favour of the Papacy given expression to in Parliament, and so universally felt and circulated by men of Tractarian principles. Popery within the Church is thus powerfully assisting Popery without; and, if we mistake not, will continue to do so with a continually accumulating power, and an increasing withering effect.

To facilitate, then, the advance and prevalence of Popery in this country, we have not only Popery full grown, striving for the mastery, but Popery in its essential properties, but without the name, operating to the same end in our own bosom. Myriads who would be startled with an invitation to embrace Popery without a veil, will embrace it, in its essence and fundamental principles, under another name. They would not, in the first instance, "worship the beast," but they will worship its "image" partially veiled, and with its harsher features thrown into the shadow. Thus they will advance till they are brought to admire Popery as much or more than their teachers; till they find there is no fundamental distinction between them; till they rest for salvation materially on the same sandy foundation; while Rome will use all those arts for which she has been for centuries distinguished to prevent all unnecessary alarms, and gradually to entice them to her w-

thering embrace. But, in truth, an identification with Rome is no vital consequence, if the principles of Rome come to be embraced by the nation. "The beast," and "the image of the beast," may be separately worshipped; but equally to the dishonour of God, and the everlasting detriment of men, as if the union were complete in every particular.

Let any considerate man say whether such a progress of things is in accordance with the nature of man, and with past experience.

What is presented to the nation for acceptance? On the one hand orthodox, Evangelical truth, as held by the first Reformers and developed in the confessions of the Reformed Churches, requiring separation from the world and the devotion of the heart and affections to God. This spiritual religion, we are instructed by God, no carnal man can embrace, because it is only to be "spiritually discerned." On the contrary, it is an object of the world's contempt or abhorrence. Such it was in the days of our Lord; such it has been in all ages; and such it is in the present day. The multiplicity and variety of writings to its disparagement now current, the works of men otherwise opposed in sentiment, character, and position in life, is altogether astonishing. "It is everywhere spoken against."

On the other hand, Popery, and the modifications of it now current in our Church, are admirably calculated to meet the wants of carnal nature. They are assured they are already the children of God; inward religion and private communion with God, the very fountain of all pure religion and acceptable obedience, is disparaged; the foundation of this holy and childlike intimacy with God in the doctrine of justification by faith only—not by our own righteousness, but by the righteousness of another, is disowned; a gaudy ceremonial, relieved by elaborate music, usurps the place of spiritual worship; and fasts, or abstinence, or penances, are the means by which God is rendered still more propitious, or his favour more richly vouchsafed. With all the pleasures of the world are enjoyed. The opera, the theatre, the ball-room, the race-course, and hunting-field are open to all. They are not inconsistent with the Christian character. The world may be repudiated by name; but all that constitutes the world is embraced, and "the friend of the world," according to this system, is no longer the "enemy," but the friend of God.

Such a system will prevail, except in cases where God has, by his Spirit, interposed, and has taught a more excellent way, and engaged the soul to choose the better part. And accordingly, from such views of the subject, considered with the signs of the times, we expect to witness a remarkable resurrection of Popish principles in this nation, and probably the triumph for a time of the Man of Sin.

Our duty in the meantime is clear: to do all that we can in our various spheres to retard or avert this direful consummation. To what extent we shall prosper, God only knows. But this we know, that our work shall prosper in the thing to which God has sent it, and shall not be in vain in the Lord. Our labour shall be begun, continued, and ended in prayer. This is an instrument in our hands which moves Heaven. The security which thence may be derived to this country it is impossible to declare. "The effectual fervent prayer of a righteous man" in such a case "availeth much;" how much more that of thousands! May our readers have grace to be faithful in the present crisis of their country's history, in relation to this high duty, in the exercise of this inestimable privilege. In every case, the blessing will return to their own bosom. But who knows but in the faithful exercise of this appointed means God may not be entreated for the land, and making bare his holy arm, scatter all the adversaries of his truth like chaff on the threshing-floor? (London Record.)

[The above article has struck a friend of ours so forcibly as to induce him to transmit it to us for insertion. If it should seem to any of our readers that it takes too much the dark side of the question, the closing exhortation must still be acknowledged to be applicable, safe, and obligatory.—Ed.]

## GERMAN CATHOLIC CHURCH

John Czersky's testimony against infidelity; from a letter to a friend, dated July 3rd, in the Berlin Reform Journal.

With the same resolution with which I have fought, and continue to fight against the usurpations and superstitions of Rome, do I likewise combat unbelief; not under the instigation of foreign influence, but inspired and upheld by a living faith in Jesus Christ, and His revealed salvation. Such arms and efforts can offend none but those who are destitute of faith: who regard the suggestions of their own minds as the truth, and desire to follow the glimmering lamp of reason as their guide through the wilderness of life. All such persons know absolutely nothing of Christ: for supposing them acquainted with the historical fact of his having once existed in this world, still, to the object for which the Father sent Him upon earth, to what he accomplished during His stay upon earth, and what he thereby became to the human race, they are wholly strangers: the consequence is, they despise His doctrine which they so little know, which they will not receive, and will not follow.—they are not "with Him, and he that is not with Him is against him," as He Himself declares, (Matt. xii. 30), "and who so gathereth not with Him, scattereth abroad." Justly, therefore, may all those who worship their own reason as an infallible guide, instead of following the revelation of Christ, be termed His enemies, for Christ is not to them what he

assumes to be: His doctrines, that He is the Son of the living God; that we are ransomed from eternal damnation by His death; that man's redemption is found only in Him; and that we can be sanctified only by the Holy Ghost, are to them an offence, and the whole doctrine of the cross foolishness. Hence, I am fully justified in terming all who refuse to submit humbly to the revealed will of God in regard to Christ, His enemies, and their course actually sinful; for they sin against the Holy Ghost, which will never be forgiven, neither in this world nor in the world to come; they belong to the lost, and it grieves me to think that you, whom I have loved, are resolved to be one of the number! Listen to what the Apostle Paul says, (1st Cor. i. 18—22) of you worldly wise men. The self-sufficiency, or more properly the haughty mind of the rationalists, prevents their perceiving that their wisdom is in the sight of God foolishness, their supposed advancement a real retrogradation, and that it is not the believers in the divinity of Christ who remain behind in the march of time, but the unbelievers, who, following their own imagined wisdom in preference to the positive revelation of God, choose to adopt reason as the principle of reformation and salvation, forgetting that could their principles be successfully promulgated, the heathen times of Greece and Rome, if not savage barbarism itself, must once more be spread over the earth. All, therefore, who seek to promote such views remain behind the march of time, for they cling to heathenism, which, thanks be to God, is, to all Christians, a time gone by. "The light shineth in darkness, but the darkness comprehendeth it not." (John i. 5.)

You say in your letter, it would have been better for my fame had I kept silence in the case alluded to, but do you not see I should then have resembled those dumb dogs spoken of by Isaiah, lvi. 10, had I kept silence regarding the endeavours of those, whom, since they will not acknowledge Jesus Christ as the Son of God, I must consider his enemies. I declared in the presence of the Leipzig council, whose denial the divinity of Christ, to be no Christian! Can you, too, think me influenced by the desire of worldly fame? A true Christian seeks his glory in something else than the wild clamour of human applause: "he that glories, let him glory in the Lord," (1st Cor. i. 31). And again in chap. iii. 20 and 21, it is written, "the Lord knoweth the thoughts of the wise that they are vain; therefore let no man glory in men, for all things are yours."

You say history will condemn me, but I tell you the unbelieving are condemned already (John iii. 17, 18); nay more, they are declared in Scripture to be not only condemned but damned, for it is written (Mark xvi. 16), "whosoever believeth and is baptized shall be saved, but he that believeth not shall be damned." These are hard sayings to the unbelieving, and because the doctrine of the Cross appears foolishness to them, they desire to force their opinions on all the world, not considering that this is really a compelling of conscience, though it is to be unbelief instead of to belief. And why do they so eagerly seek to enforce their unbelief? Simply from a desire to find in its universal adoption, a confirmation of their own wavering resolutions, a silencing of their own secret doubts, which assuredly, in their better moments, are ever prone to awake and disturb their quiet. But it is a vain effort to uproot the true faith; to veil the revealed truth concerning the Son of God, or to banish from the world the Holy Ghost, that eternal Comforter of suffering humanity! Have you never read what Jesus said, "The stone which the builder rejected is become the head of the corner—whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder?"

## THE MIGHTY GOD.—ISAIAH ix. 6.

This appellation, the Mighty God, ought to inspire us with a filial courage, and to excite us to pray with child-like confidence. The words have reminded us of danger and of enemies; for it is in danger, and in the presence of our foes, that we peculiarly require a mighty God. The men of this world live, for the most part, very securely and unconcernedly; they are, as it would seem, often very courageous, nay, they are frequently mighty in impiety. But whence comes it? They do not see the danger, they do not see the foe; and hence they are such heroes. But let them discover their danger on a sick and dying bed; let the adversary then come and say to them thou must now enter into eternity; how does their might depart, how is their courage fled! Those are miserable heroes, who do not carry Christ in their hearts! Ah! how easily does that courage sink, which rests not on the blood of Christ!—From the German of Gerhard Tersteegen.

## ASSEMBLY OF JEWISH RABBIES.

AT FRANKFORT.

At the termination of the recent sittings of this Assembly, Dr. Stein, the President, gave a summary of the deliberations, from which the following account of measures resolved upon is extracted:

"We have not excluded the Hebrew language from public worship; we were unanimous in coming to that Resolution. But we were also all agreed in allowing a broad footing for the German element in our Divine service."

"We all vindicated the great importance of the Messianic doctrine in our prayers; but we were also all of opinion that the prayer for removal out of our native country should be expunged from our Prayer-books; as that

\* Czersky's circular letter to the West Prussian churches.

\* A most painful proof of this was given in the failure of the Factory Education Bill. The growth of popery out of, and abas in, the Established Church, and the growth of democracy among other classes, effectually prevented government accomplishing that most urgent and important measure so powerfully pressed upon them by the most affecting and convincing speech of Lord Ashley.