

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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THE BROOKLET.

Sweet brooklet, ever gliding,
Now high the mountain riding,
The lone vale now dividing,
Whither away?
"With pilgrim course I flow,
"Or in summer's scorching glow,
"Or o'er moonless wastes of snow,
"Nor stop nor stay;
"For oh, by high behest,
"To a bright abode of rest,
"In my parent Ocean's breast
"I hasten away!"

Many a dark morass,
Many a craggy mass,
Thy feeble force must pass;
Yet, yet delay!
"Tho' the marsh be dire and deep,
"Tho' the crag be stern and steep,
"On, on my course must sweep,
"I may not stay;
"For oh, be it east or west,
"To a home of glorious rest
"In the bright sea's boundless breast,
"I hasten away!"

The warbling bowers beside thee,
The laughing flowers that hide thee,
With soft accord they chide thee,
Sweet brooklet stay!
"I taste of the fragrant flowers,
"I respond to the warbling bowers,
"And sweetly they charm the hours
"Of my winding way;
"But ceaseless still, in quest
"Of that everlasting rest
"In my parent's boundless breast,
"I hasten away!"

SIR ROBERT GRANT.

Let me commend this great, this dear Redeemer to every reader. I know him to be full of power, full of pity, full of love. I have myself experienced his grace all through my life. He is to me a tried Saviour. How heartily then can I beseech you to taste and see that the Lord is good.

Let us learn to act in harmony with the PRAYER OF OUR LORD. Does Jesus thus really desire that all that believe in him should be one, and has that prayer such an issue of glory? Let us then carefully shun all dividing courses. Remember the tender, earnest direction of St. Paul: *I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in one mind and in the same judgment.* Let us study more incessantly that blessed book, which is all truth from beginning to end, and each jot and tittle of that truth is uniting us to all our fellow-Christians, and that far ever. How clear St. John makes this, in his opening address to the Elect Lady and her children; saying, *Whom I love in the truth; and not I only, but also all they that have known the truth, for the truth's sake which dwelleth in us, and shall be with us for ever.* Let us delight to associate with real believers, and walk with them, as far as God gives us light, through his Word, remembering the rule, *whereto we have already attained; let us walk by the same rule, let us mind the same thing; in the full hope that if there be differences, and in anything we be otherwise minded, God shall reveal even this unto you.* The highest, the crowning beatitude of the seven is, *Blessed are the peacemakers, for they shall be called the children of God.* Let us therefore follow after, however they may seem to elude our grasp,—let us follow after the things which make for peace, and things wherewith one may edify another. If any man be strong, let him remember, *we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one please his neighbour, for his good to edification.*

In our most earnest contentions for the truth,—and it is our plain duty to contend earnestly for the faith once delivered to the saints, and to testify plainly against error, let nothing be inconsistent with the tender love of Jesus. After the most solemn testimony against the errors of Scribes and Pharisees, our Saviour still expressed the strongest desires for the opportunity of showing them the most protecting and comforting care. *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.* And in a similar spirit the martyr Stephen, after speaking the truth with the utmost plainness, yet loved his enemies and murderers so much, as to breathe out his expiring soul with a prayer in their behalf.

Uniformity of worship, and discipline, and external order, also, we would never undervalue. They have a real importance and ought not to be lightly broken in upon. Our 24th Article states with the usual wisdom and moderation of our articles, "Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be reuked openly, (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and wounds the consciences of the weak brethren." Let it be proved that anything is contrary to the word of God, and it is condemned at once by the Articles of the Church of England. It is true that conscience on this very point is pleaded by those who separate from the Church, yet humility and a subjection to one another in things of minor importance are absolutely essential to peace and union. (Ephes. v. 21; Phil. ii. 2, 3; 1 Peter v. 3) and we have all need to watch against needless impositions on the one hand, and on the other against mere scruples of conscience. The Lord will finally judge and determine on our uprightness in this respect before him.

We are not in the meanwhile likely to arrive at union now by urging outward uniformity: let us rather dwell on the great things on which we are united, and walk according to them. This is the scriptural method to bring us to unity in those things in which we differ. (Phil. iii. 15-17.) Very soon, at the Lord's return, the visible unity, the perfect order, and the full glory of the Church will be manifested to all the earth. (Rev. xxi.)

Let us consider that STRANGERS AND FOREIGNERS ARE SPECIALLY COMMANDED TO US BY MANY AFFECTING MOTIVES. We ourselves were once aliens from the family of Christ, strangers from the covenant of promise; but now in Christ Jesus we who sometimes were afar off, are made nigh by the blood of Christ: now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. If God has shown such grace to us, shall not we rejoice to show grace to others? They are brethren in Christ, our own brethren in the Lord, labouring under immense disadvantages and difficulties, to impart to their countrymen, sunk in infidelity and popery, the blessings of the Gospel of Christ. They are strangers also; be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Oh how sweet will it be at the last to hear Jesus say, *When I was a stranger, ye took me in: inasmuch as ye did it to one of the least of these my brethren, ye did it unto me.* Oh let this double plea, brethren, among strangers, touch our hearts.

Let us also take a JUST VIEW OF THE MAGNITUDE OF THE OBJECT OF UNION WITH OUR FELLOW-CHRISTIANS EVERY WHERE, and especially with FOREIGN CHURCHES, which are one with us in Christ. Every Christian means of extending, deepening, and strengthening the union of the Protestant Churches of Christ, in times of great danger, is most desirable. The season is peculiarly important. Popery is more and more braving all the scorn of intellectual men, and more and more showing its true character to all men of scriptural knowledge, as we may see in the Charge of the Archbishop of Lyons, and in a work published at Rome: of this I will give the proofs in an appendix of extracts from recent sources. In the meanwhile openings to do good on the continent are multiplying. A pious friend writes to me from Lyons, "There is much to be done in France for the propagation of the Gospel, and I am often astonished at the comparative apathy of my fellow-Christians on this subject. Did they know how good an opportunity they now have for preaching the truth as it is in Jesus, both from the general liberality of the Government, and the preparedness of people's minds for the glad tidings; and could they foresee the fierce opposition that is brewing among the French Romish Clergy, and anticipate the storm that will sooner or later (I think not many years hence) break over our heads, I cannot but think that they would put more life in their efforts in behalf of France and its Christian Missions, and make greater sacrifices to insure the success of those Societies labouring with so much zeal to diffuse Christian knowledge over Europe."

See on every side the unchristian spirit of infidelity, popery, and lawlessness all abroad, gathering together the kings of the earth to the battle of that great day of God Almighty. Everywhere the people of Christ have mighty foes to contend with; how important it is that they should combine, and unite, and call in all their strength for the battle. While the continental Kingdoms fought alone, or only two or three united, against Buonaparte; or while he could range many of those kingdoms as his allies under his banners, he triumphed; but as each fresh kingdom joined the hosts arrayed against him, he sunk before them, and when they were entirely united, they completely overcame him. Let us learn, then, that our strength against Antichrist and all his innumerable followers, for one more important war in defence of the great Protestant truths of the Gospel of Christ is in the union of the Protestant Churches. It is a real advantage and privilege to ourselves to aid them, that by them we also may be strengthened. We have common enemies, infidelity, Popery, and lawlessness; the victories of the foreign Protestant Churches are our victories; their success is our success, their failure and defeat is our failure and defeat. This was the policy of the reign of Elizabeth; and as England has favoured Protestantism, England has ever been blessed of God. But our aim is yet higher: we seek in this not only the blessedness of our country, not only the prosperity of the Christian Church now, but, as our Lord's prayer may here teach us, the best welfare of the whole world. In promoting the union of the Churches, we hasten the time when the world shall believe in the Lord Jesus as its Saviour, and all nations shall call him blessed. Already the interchange of Christian feeling has been full of benefit. It is a privilege to have communion with such men as Monod and Grandjean, Caussen and D'Aubigné, Holuck and Krummacher; and to fight with them against every form of apostasy, error, and sin, and strive with them for the great and saving, the holy and precious truth of the Gospel of Christ. Already multitudes have been rescued from papal darkness and oppression. The communion which animated the Reformers is revived; the hands of faithful brethren are strengthened; and the love of the Churches is cemented and enlarged; and the name of Christ, our Redeemer and Lord, is glorified. It remains also just the counteraction needed to that widely diffused unchristian spirit of the false prophet, now polluting our own Church, which isolates outward uniformity, an unbroken succession in episcopal orders, antiquity, human traditions, and many of the main elements of Popery. The foreign Protestant Churches, surrounded on every side with Popery, and continually assailed by it, are less in danger of tampering with the apostasy; and union with them will be our preservation. We see living, prosperous, and effective Churches of Christ, without those outward things in which so many place the strength of the ministry, and the existence of a true Church. We see that the best divines of our Church, including our Reformers themselves, had close union with them, and learned much from them. Thus we too shall be preserved from idolizing circumstances as if they were essentials, and brought to see more distinctly what are the great truths of the glorious Gospel of Christ.

Let us look forward in joyful anticipation to the PERPETUAL UNION AND CO-OP. Now we behold, on every side, a dispirited, troubled scene, both in the world and in the Church. *Men's hearts are failing them for fear of those things that are coming to pass.* But this is the very time in which our Saviour charges us, *lift up your heads, for your redemption draweth nigh.* First, indeed, we must expect trials to be multiplied; divisions to be increased; every thing to be broken; every plant which our Heavenly Father has not planted to be cut up. But all these things, full of darkness to the world, are full of light to the Church. They prepare the way for Christians knowing each other better, coming out from the things which

separate them, clinging more closely to each other, acknowledging each other's graces, and loving each other more fervently. They open out to them the fulness of Divine truth, as a light shining in a dark place. They enable them more simply to rely on the Divine testimony, and hope for the coming glory. And Oh, how great that glory will be! The words which follow my text are, *And the glory which thou gavest me I have given them, that they may be one, even as we are one: or, as it is elsewhere illustrated by our Lord, To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his throne.* Our body will be fashioned like unto his glorious body; we shall sit down at the marriage supper of the Lamb; we shall reign with him for ever and ever. Every act of love rendered now to a disciple in the name of Christ shall receive its reward. They cannot now recompense us, but we shall be recompensed at the resurrection of the just, by the unutterable joy of having helped his people in their way thither. They shall be our joy and crown in the day of Christ, and not a sacrifice for his name's sake fall of a return of blessing, while we together magnify one Saviour through eternity.

Selected by an absent Friend.

THE KING OF PRUSSIA'S REPLY

To an Address presented to him by the Court of Aldermen of the City of Berlin.

I have given to the Berlin Court of Aldermen sufficient time to think over their present step. I made it a condition for receiving the Address that it should be read and handed to me by themselves in person. I indulged in the pleasing hope that they would take another view of the matter, and discover, at last, that it would be a singular proceeding to read in my presence, and face to face, a long theological dissertation. You have, however, gentlemen, wished to do so, and I have acceded to your wishes. I willingly grant to the head authorities of my beloved native city that which I would refuse to others. The sentiments of true attachment to King and fatherland, of which the civic authorities have given the bright example to the inhabitants, justify this preference. You have spoken, I have listened, and I shall now reply as well as I can, after hearing your Address.

You have manifested a lively interest for ecclesiastical affairs, and I must therefore assume that you are correctly acquainted with the real legal situation of our national Evangelical Church. You must accordingly well know that as, by the Reformation, the power of the Church was deprived of its representative—the Church and the Reformers themselves made it over to the Sovereign of the country. It rests now on my throne, and considerably adds to its burden. It imposes importunities on me. It gives me, however, the incontestable and undisputed right to take part in the government of the Church. I refrain, however, from doing so, as five years of my administration have clearly proved. Gentlemen, pay particular attention to what I am now going to say, for it is the key of my reply. I do not take any part in the government of the Church, because I follow an inviolable principle, to let the Church organize itself. The late King left the Church a precious gift—that is to say, the Synod. The former head of the spiritual department was not favourably disposed towards such an institution, and allowed it to be dormant. Under the present Minister who, like myself, is not afraid of publicity and the light, the Synods have been recalled to life. The Synods are the right organs to express the sentiments of the Church. As soon as they give the impulse to an organization of the Church, I will cheerfully lay my hand to the work, and bless the way on which I can return the ecclesiastical power into the right hands. But without the suggestion of the proper organs I shall do nothing.

I must deny that the civic authorities have any right to mix, indirectly, or directly, in the affairs of the Evangelical National Church; but I willingly concede to them a moral competency, if they had fulfilled in an eminent degree their duties, as patrons of the churches, if they had manifested, under other circumstances, the same interest for Church matters, and had, above all, religiously maintained the bond of Protestant brotherhood. But, gentlemen, with my hand on my heart, it is not possible for me to recognise these moral attributes in the Court of Aldermen. Cast a glance at the spiritual condition of our city. In no city, great or small, of our country, is the care of souls so ill provided for. One almost incredible but true circumstance must be particularly placed under view. It is that under Frederick William I., when the city reckoned between 50,000 and 70,000 inhabitants, the number of pastors, not proportionally but strictly numerically, was more considerable than it is to-day, with 400,000 inhabitants in Berlin.

Many efforts have been made to remedy so unsatisfactory a state of things. Private individuals, parishes, my late father and myself, have all lent aid, but our efforts were always counteracted by difficulties which it is sad to recall. Some of these endeavours were successful only with much labour and loss of time, and others failed altogether.

The Protestant sentiments of fraternity have been recently violated in the most painful manner by the point blank refusal of the Court of Aldermen to accede to the request made by the English Protestants for the temporary joint use of one of the many churches in the patronage of the former, at the very time too, when they offered to the dissenters from the Roman Church the use of two churches without, as I believe, having been

asked to do so. When I find such things happen, I cannot, unfortunately, recognise in the civic magistrates that moral right which I would otherwise willingly acknowledge.

The most painful portion, however, of your Address remains now to be attended to. You have pointed out orthodox believers in the Evangelical Church as a party. This has afflicted me. But you have gone still further; you have further, but clearly blamed my Government for favouring a party. With respect to the latter point, gentlemen, I shall, through a sentiment of my own dignity, as well as that of my delegated authorities, pass it over with offended silence. With regard to the former point, I must address some remarks to you. You have in your zeal so far forgotten yourselves as to mention a name, and point out an individual as the standard-bearer of an opinion, which the calm observer, which even each of you, gentlemen, and which I myself can only accuse of too great zeal in the fulfilment of sworn duties, and of including them in too limited a circle. On these points I altogether agree with you. But you complain before me of those men at a time in which our Church is afflicted and disgraced by persons who have, to our knowledge, taken the same awful oaths as those men; who have done so, moreover, voluntarily, unsolicited, and solemnly, before the altar of God, and who now with these oaths on their consciences go about preaching defection and making use of illegal means to stir up the people and convulse popular Meetings.

Out of this number you have mentioned no name in the Address, neither have you expressed in it one word of honest indignation at their unexampled conduct. All Europe has its eyes fixed upon us and on the movement in our Church. And what opinion, I ask, must the impartial believers in foreign lands form of the situation of our Church and of its patrons, when the civic authorities of Berlin come into the presence of their King, and make such bitter complaints against men who have only proved too faithful, whilst they have no charges to bring against those who have really the characteristics of a party, and, assuredly, of a very dangerous party. This has deeply grieved me. I lament it as a misfortune, and must, therefore, gentlemen, express from my heart my disapprobation.

Genuine friendship consists only with truth. I have united my title to it, for I have communicated to you, whom I cheerfully name my friends, my opinion on the subject, and have done so with the best intentions, and to the best of my knowledge. During 60 years a pleasing bond of love and confidence has united our princes and our city, and has often proved a rich blessing. In the confidence that my well-meant words will strengthen and confirm that bond, I now dismiss you in friendship.

THE FREENESS OF THE GOSPEL.

St. Paul, in his Epistle to the Colossians, speaking of "the Gospel," says, "which is come unto you." Herein the goodness and the love of God towards the Colossians shines forth: for the Colossians had no come to the Gospel but the Gospel to them. The sick are wont to seek Physicians, and to provide medicines at their own expense, but the heavenly Physician seeks the sick; freely sends the medicine of the Gospel to them, who are neither looking for nor thinking of it. So the prophet Isaiah, 65. 1. "I am found of them who sought me not." And the Saviour himself says, (Luke 19. 10) "The Son of man is come to seek and to save that which was lost." Upon this Cyprian observes "The beloved of the Father loved us without any desert of ours,—of his own free grace bestowed on us the benefit of his advent,—of his own free grace cured us,—of his own free grace came to the Colossians, not called for by their merits, but voluntarily offered by the Divine goodness, so also we must speak concerning all others. It is emphatically expressed in the Lord's prayer, *Let thy kingdom come;* that is, let it come to us, because we are not able, by any inward power of our own, to go to it. —Davenant.

A TRUE CHURCHMAN.

It is indeed a blessed privilege to be reared in the bosom of a pure and apostolical Church, to be presented by her hands in our infancy to Christ, and to be instructed by her discipline in the fear and admonition of the Lord; but it is a privilege which entails a corresponding responsibility. And if you say that you are Churchmen, I shall ask you to prove to me the truth of your profession by your fruits. A true Churchman is an humble, brokenhearted penitent for his transgressions, the remembrance of whose sins is grievous to him, and the burden of them is intolerable:—if this be not your character, do not assume a name to which you have no title. A true Churchman is one, who with the heart hath believed in Jesus unto righteousness, and with the mouth he hath made confession unto salvation:—if this be not really your character, why do you claim an appellation which does not belong to you? A true Churchman is one, whose heart is joyful in the Lord who hath forgiven his iniquity and crowned him with tender mercies,—and with his lips he would ever be telling of the honour of his God:—he is one who takes the Scriptures as his guide and his counsellor, whose delight is in the law of the Lord, and who hath known and enjoyed communion with his Father in heaven. If this be not the experience of your heart, and the tenor of your life,—and on every particular referred to I have shown you its prominence in the services of our Church,—you may say you are members of the Church, but I fear you are not true faithful children.—Rev. J. Ayre's Liturgic.