

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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WORK WHILE IT IS DAY.

Up, Christian, up!—and sleep'st thou still?
Daylight is glorious on the hill!
And far advanced the sunny glow
Laughs in the joyous vale below;
The morning shadow, long and late,
Is stretching o'er the dial's plate.

And are thine eyes, sad waker, say,
Filled with the tears of yesterday?
Or, lowers thy dark and anxious brow
Beneath to-morrow's burden now?
New strength for every day is given—
Daily the manna fell from heaven!

Link by link the chain is made,
Pearl by pearl the costly braid;
The daily thread of hopes and fears
Weaves up the woof of many years:
And well thy labour shall have sped,
If well thou weav'st thy daily thread.

Up, Christian, up! thy cares resign!
The past, the future, are not thine!
Show forth to-day thy Saviour's praise—
Redeem the course of evil days;
Life's shadow, in its length'ning gloom,
Points daily nearer to the tomb!

[Church of Eng. Magazine.]

THE APOSTOLICAL SUCCESSION.

Concluded from last number.

(2.) That the only absolutely essential point is doctrinal succession; that is, the holding the same faith the Apostles did: and that where that faith is held, there, though perhaps labouring under irregularities and imperfections in other respects, Christ's Church is to be found, and consequently the presence of his Spirit.

The passages we have already quoted, clearly show that whatever regard the Fathers had for the Apostolical succession, they did not hold that its presence must be any sure indication of the presence of Apostolical doctrine; and that the former was of no value without the latter.

But it may be asked, Is the latter sufficient to make members of the Church of Christ without the former? It is a point on which we can hardly expect a definite and express decision in the early Fathers, on account of the general prevalence of the episcopal form of government. But, nevertheless, there are many passages from which we may fairly infer their minds on the question.

"The Church," says Jerome, "does not depend upon walls, but upon the truth of its doctrines. The Church is there where the true faith is." But about fifteen or twenty years ago, heretics possessed all the walls of the Churches here. For, twenty years ago, heretics possessed all these Churches. But the TRUE CHURCH WAS THERE, WHERE THE TRUE FAITH WAS." A good answer this, by the way, to the common question of the Romanists to the Protestant Churches, where their Church was before Luther.

Remarkable, also, is the testimony of Gregory Nazianzen on this subject, in his Encomium on Athanasius; speaking of him as the successor of Mark, on the episcopal throne of Alexandria, he says:—He was "not less the successor of Mark in his piety, than in his presidential seat: in the latter, indeed, he was very far distant from him: but, in the former, he was found next after him; which, in truth, is properly to be considered succession. For to hold the same doctrine, is to be of the same throne; but to hold an opposite doctrine, is to be of an opposite throne. And the one has the name, but the other the reality of succession. For not he who has come in by force, but he who has been forced in, is a successor: nor he who has violated the laws, but he who has been advanced legally: nor he who holds an opposite doctrine, but he who is of the same faith. Unless any one can thus call himself a successor, he succeeds as sickness to health, as darkness to light, as a storm to a calm, and as madness to intelligence.

So the author of the commentary on Matthew above quoted says,—"Where the faith, there the Church is. . . . but where the faith is not, there the Church is not." And again: "He does not seem to go out of the Church who goes out bodily, but he who spiritually deserts the fundamentals of ecclesiastical truth. We have gone out from them (i. e. the heretics, whoever they were, who he tells us, then possessed the Churches) in body, but they from us in mind. We have gone out from them in respect to place, they from us in respect of the faith. We have left with them the foundations of the walls, they have left us with the foundations of the Scriptures. We have gone out from them to human eyes, they from us in the judgment of God."

"Christ," saith Ambrose, "did not deny to his disciple the favour of his name, (i. e. rock;) that he also may be called Peter, having, like the rock, unshaken constancy, even a firm faith. Strive, therefore, that thou also mayest be a rock. Therefore, seek the rock, not out of thyself, but within thyself. Thy rock is faith, the foundation of the Church is faith. If thou shalt be a rock (i. e. have firm faith; thou shalt be in the Church, for the Church is on the rock."

Before I pass on, I would here point out to the notice of the reader, that in the appeal we make; in our controversies with the dissenters on some of the points we have been considering, to the records of the primitive Church, there is no inconsistency with our rejection of tradition as a certain witness of the oral teaching of the Apostles, however loudly we may have been accused of it. Our arguments against the dissenters in these matters do by no means, as they are charged with, "doings, 'recueil and wound ourselves," nor "fall to the ground." They are consistent with our general views as they are in themselves valid and conclusive. The prin-

ciple upon which our Church acts in this matter appears to me to be of the most simple and intelligible kind. In matters of pure doctrine she requires belief in nothing which is not, in her view, clearly testified in Scripture, while she appeals to the writings of the early Christian Fathers as affording a testimony strongly confirmatory of her interpretation of Scripture. In matters relating to rites and usages, for all that she puts forward as intrinsically necessary, she refers to Scripture as the proof of their being divinely or Apostolically appointed; and, as in the last case, points to the records of the early Church as affording confirmatory evidence to the validity of the proof derived from Scripture; and in other points, where she refers to the practice of the orthodox primitive Church as a justification of her usage, she points to it only as a justification of it, and not as if the fact of their observance in the primitive Church rendered them intrinsically necessary; but a sufficient justification and recommendation of those rites she does consider the usage of the Apostolically primitive Church to be, because it cannot fairly be supposed that they would have been generally observed at that very early period, if they had been unaccommodated with the spirit of true Christianity, and consequently, that not only was she justified in requiring their observance, but dissenters not justified in making such matters a ground for separation.

But that our opponents and the Romanists are inconsistent with themselves, may be very easily shown. For they put forward the statements of a few Fathers as giving of themselves sufficient evidence of the Apostolical origin and authority of various doctrines and practices not recorded in Scripture. I ask, then, why they do not receive some which we have already proved to have that evidence in their favour, as for instance, besides doctrines, the following practices, namely, standing at prayer on Sundays, and during the period between Easter and Whitsuntide, the threefold immersion in baptism, and infant communion.

It would be easy to add others to the list, but these may suffice here.

Our opponents will perhaps reply to these cases, that we cannot give sufficient evidence of antiquity, universality, and consent; and they may save themselves the trouble of proving it, for we grant it at once, not dreaming of being able to prove in any matter what everybody always everywhere said or did respecting it; and all we ask in return is, that they shall strike off their list of "Apostolical relics" all that have no better evidence, and we shall then have very little left to dispute about.—*Divine Rule of Faith and Practice*, by Rev. Wm. Goode, M. A., Rector of St. Antholin, London.

THE GERMAN CATHOLIC CHURCH.

The royal ordinance by which Government officers were debarred from laying any hindrance in the way of the German Catholics, and the contemporaneous prohibition of granting them the use of Lutheran Churches, or any government building, for the celebration of their worship, being naturally enough considered as contradictory, many remonstrances were made, as well by the advocates of religious freedom against the injustice, as by the friends of social order against the policy of the latter measure; and there being, moreover, good reason to apprehend that its result, viz: the assembling of vast multitudes in the open air (always in the immediate vicinity, and often in the churchyard of the debarred churches) would lead to discontent with, if not to a breach of the laws, the prohibition has been officially withdrawn, and there is now no legal hindrance to the German Catholics holding their religious meetings in Lutheran Churches, with the consent of the respective congregations and clergy. A still farther approximation to the acknowledgment of the new sect, is the recent recognition of the ecclesiastical validity of their baptisms (on the ground that the form used sufficiently responds to the Christian rite), registration in the Lutheran Church books being required merely for the purposes of civil order. Farther, in all places where popular interference with the dissenters has either shown itself or been threatened (and they are not unfrequently, the civil and, if requisite, the military power, has invariably afforded them prompt protection. The Roman Catholics, especially in Breslaw and its neighbourhood, since the arrival of the prince-Bishop, seem to have adopted a *Nicodemian* policy; the scrutinies which had been in many places commenced, with a view to checking or punishing the dissenters from Rome, are for the present suspended, and the principle "let it alone and perhaps it may die a natural death," has supplanted the excommunications and fulminations against heresy, which were previously the order of the day.

Dr. THEINER.—The decision of this highly prized man as to the place of his future residence has afforded the newspapers an almost daily paragraph. Now he was stated to have consented to go to Berlin, now to have yielded to the entreaties of the Leipzig congregation, and then again to remain true to his Breslaw friends! This last seems at all events to be his present resolve, as we learn from Breslaw, that "on the 3rd of this month, Dr. Theiner, the much venerated, the long desired, entered on his new pastoral sphere, being introduced to the congregation by Dr. Regenbrecht, as the man to whom, from the commencement of the reform movement, all eyes had turned, and who had at length resolved to devote himself to its further development as pastor of the Breslaw Church. His election was then carried by acclamation; the hitherto adopted, though it must be owned, scarcely suitable mode of voting in

Church matters. Dr. Theiner then celebrated divine service in the usual way. In his sermon he enlarged on the real significance and importance of the Messiah; the Liturgy was the same as to arrangement as that hitherto used, but the individual prayers were selected from the prayer-book, prepared by Dr. Theiner for the use of the Berlin congregation, which, both for their intrinsic merit and the happy manner in which they are harmonized, found unqualified approval. The sacred Eucharist was next celebrated, being dispensed by Dr. Theiner, assisted by curate Hoffrichter, to a very numerous body of communicants. Thus has this highly extolled man entered fully into the active service of a cause which he formerly could only promote by his writings, and his acquisition may well give rise to the most sanguine hopes for its future success and prosperity.—*Continental Echo*.

Differences between the Leaders of the Movement.

[The following letter, for which we are likewise indebted to the *Continental Echo*, will probably serve as a confirmation of the estimate formed by one of our Contributors (Berean 22d May) of Czerski's character as a Christian reformer, compared with that of Ronge. It appears that the latter is content to co-operate with parties whose adhesion to the Movement is meant for the introduction of Deism rather than for the banishment of superstition and error out of Christ's Church; we would not, indeed, thence conclude that he himself is not a sincere believer in the vital truths of the Gospel, but we place much more confidence in Czerski, who at once refuses to encumber the reforming party by the recognition of those who reject the Saviour's divinity.]

I feel compelled to lay the following statement before the public. It has been urged upon me from various quarters, that my late circular letter to the Apostolic Catholic Churches is calculated to convey the idea that I desire to produce a schism in the new Church. It were indeed a criminal attempt to hinder the growth of the young community by sowing in it the seeds of discord; but I left the Church of Rome not, as many think, from motives of private interest; neither was I led to do so by any human influence, but was solely impelled by a living faith in Jesus Christ, the Son of the living God (with the sacrifice of many worldly advantages, and even at the risk of my life,) to oppose the destructive traditions and superstitions of the Romish Church: but with an equally steadfast resignation I take my stand against all unbelief, in whatever form it may appear, and am very far from making common cause with any who do not acknowledge Jesus Christ as the Son of God. My circular letter therefore, is not directed against the Leipsic conference individually, but against the elements of unbelief, where ever, and by whosoever they may be professed; for to keep silence when the truths of Christianity require defence, is to sin against my Lord and Master, Jesus Christ: "whosoever shall confess me before men, him will I confess before my Father in Heaven," is his own declaration! Nor did I ever subscribe to the Leipsic confession of faith, which by no means satisfied me, but only put down my name as one of the persons present at the conference; and all who have the weal of the young cause at heart, must condemn as criminal, every attempt to introduce unbelief within its pale under any garb whatever. My circular letter cannot possibly offend any but such as are wholly devoid of faith in Christ, and are therefore "enemies of His cross, whose God is their belly, who glory in their shame, who seek earthly things." (Phil. iii. 18, 19.) "To such the doctrine of Jesus is a stumbling-block, and the preaching of the cross foolishness." (1 Cor. i. 18, 23.)

I appeal therefore again to all spiritually-minded Christians, and call upon them in the Apostle's words, "Separate yourselves from superstition, cast off antiquated fables," reject vain traditions, but hold fast the faith of Jesus Christ, the Son of the living God; "Flee unbelief! Let us strive to follow after righteousness, godliness, faith, love, patience, meekness, to fight the good fight of faith, and to lay hold of eternal life to which we are also called." 1 Tim. vi. 11—12. "Let our conversation be in heaven, from which also we look for the Saviour, the Lord Jesus Christ, who shall transform our frail body unto the image of His glorious body; by that mighty power with which He is able to subdue all things to himself." Phil. iii. 20—21. Signed, J. Czerski.

COMFORT TO THE HOOVY LADEN.

From the "Life of Martin Boos," a Christian Catholic Priest, and Vicar of Gollneukirchen in Austria, for whose sufferings and expulsion from his parish see *Berean* No. 13 to 16 of this volume.

Bachlin, a farmer's widow, the sister of Brunner's servant, was often invited to Postliberg by the two latter; but knowing that they only wished to warn her against her pastor and his faith, she would not listen to the invitation. Instead of this, she went on one occasion to the clergyman, and complained to him of the distress she felt in her conscience, that notwithstanding all her confessions and her striving after piety, she had neither rest nor peace of heart.

"No, one is to be blame for this," said the clergyman, but your unbelief!

—1st Tim. iv. 7. Luther's translation.

Bachlin. And yet it seems to me, that I believe all that you preach.

Boos. No, you do not believe all.

Bach. Yes, I assure you I believe all.

Boos. Mark, I will immediately preach something to you, which you certainly do not believe.

Bach. That must be indeed something strange.

Boos. I now preach and say unto you in God's name, Be of good cheer, Bachlin, thy sins are forgiven thee; for Christ hath suffered for thee, and paid thy ransom. You have only to believe this, and all will be right. Do you believe what I say?

The woman, touched and perplexed, was unable to answer in the affirmative. Instead of joyfully replying, "Yes I believe it," she tried to support herself with the broken reed of an arm of flesh and said, "Yes, but I wish first to make a proper confession."

Boos. You have often done this already, and have never yet attained to any peace of conscience: nor will you, though you confess again and again.

Bach. But for what reason?

Boos. Because you seek to obtain the forgiveness of your sins for the sake of your own works, (ex opere operato) like the Jews, and not by faith in Jesus Christ, like a true Christian. This is not the case with you alone: but almost all are of opinion that God will forgive them their sins, merely because of their confessing, repenting, fasting, &c., in short, on account of their performances, and not on the account of the doing, and suffering, atoning, and dying of Christ and the exercise of faith in them. And because their weak and wretched performances, their repentance, confession, and penitence do not reach the mark, but always come too short, are too mean, too barren, and too imperfect—they never attain to true peace, because they ground it upon their own miserable doings. Such is the case with you, also. But only consider how you act in your repentance. We will go through the five things which constitute true repentance, and see whether you have much reason for building upon and trusting to your wretched performances.

The first thing requisite in repentance, after supplicating the aid of the Holy Spirit is, the examination of the conscience. But how miserably this is performed! How little does the individual know of himself, his sins, and his duties! How often you have been dissatisfied with your own examination of conscience! How wretched, how defective it was!

Bach. Yes, that is true.

Boos. The second is grief and sorrow. But this is often so lukewarm and cold, that you have certainly often felt grief and sorrow at your want of it. You have even sometimes forgotten grief and sorrow before confession; is not that the case?

Bach. Yes, this has also happened.

Boos. The third thing requisite in repentance is the serious resolve. But this again is often so weak, that it is broken the very same day on which it was made.

Bach. Yes, that is very true.

Boos. The fourth is confession. This again is often so incomplete, so defective, so confused, barren, and insincere, that you have frequently said yourself, "It seems to me, as if I had never confessed in a proper manner in all my life." You are so dissatisfied with your six thousand confessions, that now, after fifty or sixty years are passed, you wish to make a general confession.

Bach. This is indeed the case.

Boos. The fifth thing requisite in repentance is rendering satisfaction. God be gracious to us! It is just as miserable in this respect as with all the rest. How can you therefore hope and expect that God, for the sake of this your wretched doing, repenting, confessing, and penitence, should not impute your sins to you, but ascribe to you the righteousness of God and of Christ!—Be humble, therefore, and believe the word of God which tells you,

1. That man attains by faith to righteousness—that is, the forgiveness of sins,—and not by the works of the law, or for the sake of such works.

2. The righteousness of God comes by faith in Jesus Christ, unto and upon all them that believe in him. By him they must all be justified and delivered from sin, punishment, hell, the devil, and inward distress, without merit, and solely of grace. God alone is righteous, and he whom he makes so. It is therefore not on account of your penitence in the church that your sins are forgiven you, but on account of the agonies and death which Christ suffered for you. However great your penitence may be, your sins will not be forgiven you on that account, but on account of Christ's severe sufferings for you.

By this I do not do away with your repentance, sorrow, confession, &c. all this is necessary. I only say all this in order that you may believe in Christ and, through faith in him, obtain forgiveness of sins and peace of conscience; for as long as you trust and confide in your own miserable doings, you can never attain either the one or the other.

Therefore, observe, your sins are forgiven you—not on account of your doing and suffering; but solely on account of the doing and suffering of Jesus Christ. Mark that, and believe it!

Your sins are forgiven and remitted for his sake, and through him, who for your sake was conceived of the Holy Ghost, born of the Virgin Mary, was crucified, dead and buried, and for your sake rose again and ascended up to heaven.

And observe further: For his sake you receive the Holy Spirit, are admitted into the universal Christian Church, and to the communion of Saints, and obtain the forgiveness

of sins, the resurrection of the body and life everlasting. Amen. Is this your belief?

Bach. Yes, now I believe. Thanks and praise be to God! A stone is now removed from my heart: I now see what I did not believe before, that I have trusted too much to my own doings, and too little to the doing and suffering of Jesus Christ. Hence I could never feel easy; I have been penitent, it is true; but I have never before believed. How blind were poor mortals are! I am already above fifty years old, and have never understood it before. May God pardon me for it, and reward you a thousand times!

With these words she took her departure, believing and seeing. She afterwards confessed that she had been compelled to weep the whole of the Sunday previous, because the morning sermon touched her in such a manner as if it had been directed solely at her.

INFLUENCE OF THE GOSPEL.—In every pagan nation of antiquity, and every modern people among whom the Gospel has not penetrated, we behold woman, not as the companion, but the slave of man, regarded only as destined to minister to the wants and pleasures of her master, either performing the most laborious and degrading tasks, or doomed to a life of idleness yet more vile and degrading. This monstrous evil the religion of Jesus Christ overcomes, not by aiming a direct blow, but by diffusing a pure light amidst which its antagonist disappears. It is thus that Christianity possesses a latent force—an indirect influence, which it exerts in things temporal, and which is as potent as that direct influence which it seeks over the soul; it is thus that Christianity in deeds exceeds its promises, and while appearing to labour only for the eternal happiness of man, blesses him in the life that now is. It is thus that it every where abolishes slavery by preaching nothing to the slaves but obedience to their masters. It is thus that it daily tends every where to substitute liberal institutions for despotic governments, although it preaches nothing on this subject but submission to the powers that be, and respect for constituted authorities. This universal power of emancipation which is inherent to Christianity, springs wholly from that fruitful principle which, first proclaimed by the Gospel, was launched into the world to make its own way, and to develop its own consequences—the principle of the infinite worth of the human soul, and the equality of all souls before God. It is the necessary result of this principle that the prince has not the right arbitrarily to dispose of his subject; nor has the husband of his wife; the father of his child; nor the master of his servants. This single principle, as a fertilizing and exhaustless spring, flows on till it issues in the mighty ocean of liberty in all the relations of human life. But this liberty, be it remembered, is any thing but boundless license; its supremacy is not over things of religion and eternity, but over the relations of time and society.—*Archives du Christianisme*.

WHAT IS WANTING.

All that is wanting is, an heart suited to the Liturgy, and cast as it were into that mould. It may with truth be said of us, "They have well said all that they have spoken: O that there were in them such an heart!" Let us only suppose that on any particular occasion there were in all of us such a state of mind as the Liturgy is suited to express: what glorious worship would ours be! and how certainly would God delight to hear and bless us! We will not say that he would come down and fill the house with his visible glory, as he did in the days of Moses and of Solomon: but we will say, that he would come down and fill our souls with such a sense of his presence and love, as would transform us into his blessed image, and constitute a very heaven upon earth. Let each of us then adopt the wish in our text, and say, "O that there may be in me such an heart!" Deut. v. 29. Let us cultivate the moderation and candour which are there exhibited; divesting ourselves of all prejudice against religion, and receiving with impartial readiness the whole counsel of our God. More particularly, whenever we come up to the house of God, let us seek those very dispositions in the use of the Liturgy, which our Reformers exercised in the framing of it. Let us bring with us into the presence of our God that spirituality of mind that shall fit us for communion with him, and that purity of heart which is the commencement of the Divine image in the soul. Let us study, whenever we join in the different parts of this Liturgy, to get our hearts suitably impressed with the work in which we are engaged; that our confessions may be humble, our petitions fervent, our thanksgiving devout, and our whole souls obedient to the word we hear. In a word, let us not be satisfied with any attainments, but labour to be holy as God himself is holy, and perfect even as our Father which is in heaven is perfect. If now a doubt remain on the mind of any individual respecting the transcendent excellence of the Liturgy, let him only take the Litany, and go through every portion of it attentively, and at the close of every petition ask himself, What sort of a person should I be, if this petition were so answered to me, that I lived henceforth according to it? and what kind of a world would this be, if all the people that were in it experienced the same answer, and walked according to the same model? If, for instance, we were all from this hour delivered, "from all blindness of heart, from all pride, vain-glory, and hypocrisy; from envy, hatred and malice, and all uncharitableness; if we were delivered also "from all other deadly sin, and from all the deceits of the world, the flesh and the devil;" what happiness should we not possess? How happy would the Church be, if it should "please God to