

# 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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## "GOD WAS MANIFEST IN THE FLESH."

1 Tim. iii. 16.

Let skeptics scoff, with daring pride,  
Or sneering infidels deride  
The Holy Record given,  
Let them attempt our faith to shake  
Or try the secret link to break  
Uniting us with Heaven:  
The vain attempt but closer serves to bind  
The Holy Truth on each believer's mind.

Our Saviour Christ, with pity moved,  
For those whose sins had far removed  
Thou from His Father's face,  
The joys of Heaven awhile forsook,  
Our wretched sinful nature took,  
Oh rich display of grace!  
As man he lived, as man his life he gave,  
Godlike he rose in triumph from the grave.

Then let the precious, cheering thought,  
That we have been so dearly bought,  
Excite our heartfelt love,  
Oh may the Saviour's holy name  
Which 'tis our privilege to claim  
A bond of union prove:  
And as we here unite our songs to raise  
So may we join in Heaven to sing his praise.

Quebec, Sept. 1845.

## WHAT THINK YE OF CHRIST?

All the Names and Titles by which the Eternal and Most High God has made himself known to man, are given to Jesus Christ, our Saviour.

### I. JEHOVAH, or LORD.

These two expressions are of the same import, and signify the self-existent essence; or a Being that lives in, and of himself,—one that does not derive his life and existence from another, but is himself the source and essence of life and being.

This name Lord or Jehovah is given to Jesus Christ, as well as to the eternal Father, both in the Old and New Testament; which of itself is a sufficient proof that he is the self-existent God, who has life in himself. There can be but one self-existent Being, "One Lord." (Eph. iv. 5.) "Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4.) Jesus Christ is this one Lord. "And one Lord Jesus Christ." (1 Cor. viii. 6.) The Lord, or Jehovah, is his common name throughout the whole Bible. (See Isaiah xl. 3, compared with Luke i. 76; compare also Eph. iv. 7, 8, with Psalm lxxviii. 17, 18; also Jer. xxiii. 6, with 1 Cor. i. 30.)

Note.—Why is Jesus made known by the name of Jehovah, if he is any thing short of the self-existent essence, and the source of life and being? To call a mere creature by such a name could be nothing short of blasphemy; and could have no other tendency than to lead the whole world into gross idolatry.

### II. LORD OF HOSTS.

"Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread: and he shall be for a sanctuary: but for a stone of stumbling and a rock of offence to both houses of Israel." (Is. viii. 13, 14.) This text is applied to Christ, and can be true of none but him. He is "the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence." (1 Pet. ii. 7, 8.) Again, "Mine eyes have seen the King, the Lord of Hosts." &c. (Is. vi. 5—10.) "These things said Esaias, when he saw the glory of Christ, and spake of him." (John xii. 41.)

Note.—The term Lord of Hosts can belong to none but the supreme Jehovah: it is here applied to the stone of stumbling which the builders rejected. Christ is that stone: therefore it follows that Christ is the Lord of Hosts.

And let the Christian, in reading his Bible, observe farther, that Jesus is called also, "Christ THE Lord." (Luke ii. 11.) "The Lord from heaven." (1 Cor. xv. 47.) "Lord both of the dead and living." (Rom. xiv. 9.) "He is Lord of all." (Acts x. 36.) And "Lord over all." (Rom. x. 12.) "The Lord of glory." (1 Cor. ii. 8.) "The Lord of lords." (Rev. xvii. 14.) What higher titles than these are ever given to Jehovah? And can such titles be given by the Holy Ghost to one who is inferior to the God of heaven? And do they not imply the exercise of infinite perfection; or, in the apostle's language, that "in Him dwelleth," as in the tabernacle of old, "all the fulness of the Godhead bodily?" (Col. ii. 9.) Since these names are applied to Jesus, he must be the self-existent, eternal "I AM;" for all these names can apply to none else. To say that he is called in the Scriptures by names that do not belong to him, is what few choose to affirm: and if the above names properly belong to him, his Godhead cannot be denied, with any shadow of consistency. His sustaining the highest offices under heaven or in heaven, could never entitle him to the names and titles of Jehovah himself. We see that these are given unto him; therefore he must be Jehovah.

### III. THE FIRST and the LAST.

"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the First, and I am the Last, and besides me there is no God." (Is. xliv. 6.) Here observe, with the closest attention, that Jesus Christ claims this title, and says of himself, "I am Alpha and Omega, the beginning and the end, the first and the last." (Rev. xxii. 13.)

Note.—Now look steadfastly at this God alone; the Redeemer; the Lord of Hosts, the first and the last. Jesus Christ declares repeatedly that he himself is the first and the last; then he is the Redeemer and Lord of hosts. View this in a stronger light yet, if possible. He who is the first and the last is the Lord Jehovah, besides whom there is no God. Jesus is the first and the last; then it follows, that he is God.

### IV. GOD.

This is one of the common names of Jesus Christ in the Bible. It was the Holy Ghost who taught the inspired penmen to call him by this name. A few texts by way of specimen shall suffice here. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; i. e. God with us." (Matt. i. 23.) "The mighty God." (Is. ix. 6.) "And without controversy, great is the mystery of godliness, God was manifest in the flesh." (1 Tim. iii. 16.) "Feed the Church of God, which he hath purchased with his own blood." (Acts xx. 28.) "Hereby perceive we the love of God, because HE laid down HIS life for us." (1 John iii. 16.) "God was IN Christ, reconciling the world unto himself." (2 Cor. v. 19.) "And to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." (Jude, 25; see 1 Tim. i. 17. vi. 14—16.) "Thomas said to Jesus, My Lord and my God." (John xx. 28.) And the eternal Father addresses the Son in these remarkable words, "Thy throne, O God, is for ever and ever." (Heb. i. 8.)

Note.—The above texts need no comment, they are as plain as words can make them. If they do not declare, in the most express and in the strongest terms, that Jesus Christ is the true and eternal God, language cannot be understood, and words have no meaning.

### V. TRUE GOD.

"We are in him that is true, even in his Son Jesus Christ: this is the true God, and eternal life." (1 John v. 20.)

Note.—There can be but one true God, and here Jesus Christ is declared to be that one true God. This does not exclude the persons of the Father and the Holy Ghost. There are three Divine Persons, and one true God.—They who object to the term persons in the Godhead, only expose their ignorance of the Scriptures, both of the letter and spirit of them. The very expression is used; Christ is said to be the express image of the person of the Father. (Heb. i. 3.) This is the true God, and eternal life. Let us then believe that he is our God, and join with all the angels in worshipping him.

### VI. GREAT GOD.

"Looking for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ." (Tit. ii. 13.)

Note.—This text speaks of the day of judgment, and can apply to no other person. The glorious appearing of the Judge is mentioned; and the Judge is the Great God. Jesus Christ alone is the Judge: "The Father judgeth no man; but hath committed all judgment unto the Son." Then it necessarily follows, that Jesus Christ is the Great God, whose glorious appearance we look for. The Christians' hope is built on the promise. He does not look for any one that has not promised to come; none promised to come but Jesus alone: His appearance we look and hope for. We do not look for the appearance of the Great God any other way than in the person of Christ: for we have no other promise of his coming.—The Judge is here described two ways: He is the Great God—he is our Saviour. One person, and not two, is here spoken of; his nature and office are mentioned. By nature he is the Great God; by office he is the Saviour of his believing people. To deny this interpretation of the text will go to deny the Godhead of the Father as well as the Godhead of Christ: and this you will easily see by reading the following Scriptures. "We give thanks to God and the Father," &c. "The mystery of God, and of the Father, and of Christ." (Col. i. 3. ii. 2.) We have as good ground to infer from these that the Father is not God, as to infer from that in Titus ii. 13, that the Saviour is not the Great God; for the mode of expression is the very same.

### VII. GOD over ALL.

"Of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen." (Rom. ix. 5.)

Note.—What can language speak plainer and stronger than this? Here the two names of Christ are expressly mentioned in the plainest of all terms: in terms which every reader must understand; and in terms which the most ingenious caviller can never overturn. Who is this that is over all, God blessed for ever? Christ, who according to the flesh, came from the stock of Israel. None but Christ is mentioned in the text; and to apply any part of the verse to any but Jesus, is offering an insult to the understanding of every reader.

[The above is the 1st chapter of a Tract of 32 pages published by the Religious Tract Society under the title "Immanuel, or Scripture Views of Jesus Christ;" it is an extract from a larger work published by Messrs. Seeley and Son, Fleet Street, London.]

### BE A LIGHT IN THE WORLD.

The state of the world and of the Church, during the period from our Lord's ascension into heaven until his return to earth again, should lead us to consider whether we have formed a right notion of it from our own experience; and whether we are preparing to pass through a state of trial, such as is here described, should he be pleased to appoint for us, in this generation, such things as have happened to many Christians in times past. This consideration should also impress upon our minds, in a more lively manner, that in the present state we are only "strangers and pilgrims on the earth," looking for the rest that remaineth for the people of God (Heb. iv. 9; xi. 13); and that, until the Lord shall come again, there can be no fitting rest on the earth.

The declaration of our Lord, that the Gospel must be preached as a witness amongst all nations before the end of the age and his glorious coming, ought to induce us to strive

by every means to promote the preaching of the Gospel in heathen countries. It should be a matter of duty to every Christian to extend the knowledge of the truth as it is in Jesus, merely upon the ground of the benefit conferred on those who have "no hope and are without God in the world" (Eph. ii. 12); but besides this, the desire of helping to accomplish the number of God's elect, and hasten Christ's kingdom should have a powerful influence in making us use exertion and self-denial, in order to send missionaries to heathen countries; looking forward to the time when "we, together with all those that are departed in the true faith of Christ's holy name, may have our perfect" happiness in his eternal kingdom.

The exact fulfilment of every thing which our Lord said concerning the destruction of Jerusalem by the Romans should lead us to anticipate a fulfilment, equally exact, of all that he said concerning his return to the earth. We are too apt to neglect the advantage which we might gain from observing the great particularity of the circumstances he foretold, and the precise manner in which they afterwards agreed with his prophecy. There is no reason to suppose that the signs which he stated would happen immediately before his return from heaven to the earth are to correspond in a less exact manner with his prophecy, than did the events of the siege of Jerusalem; and we should be continually watching for the eventful tokens which are mentioned by Jesus.

Besides the main object which our Lord had in view, in delivering the parable of the "ten virgins," (that of promoting a spirit of watchfulness for his coming,) it suggests several points which are applicable to Christians during the whole course of the Gospel dispensation. It brings strongly to the mind that part of our Lord's sermon upon the Mount, in which he told His disciples that they were "the light of the world;" and exhorted us to "let our lights so shine before men, that they may see our good works and glorify our Father which is in heaven." (Matt. v. 14, 16.) Every Christian may be said to be, in some degree, a light in the world; he becomes such by his profession of Christianity. But there is an important difference between the light of a mere outward profession joined with a decent conformity to the ordinances of the Christian church (which any worldly person may be wise enough to make in a Christian country), and that consistent, uniform exhibition of Christian conduct, which results from the indwelling of the Holy Spirit. True religion in the heart and life requires a constant unction from on high—constant supplies of grace, which can only be obtained from the source of all grace, the Lord Jesus himself. (John iv. 13, 14; vii. 38, 39.)

The proposal of the foolish virgins induced the wise ones to state, that they could not part with any portion of that oil from which they drew their own supply; because what they had would be only sufficient for themselves. This should bring to our remembrance the Lord's words (Luke xvii. 10)—"When ye shall have done all those things which are commanded you, say we are unprofitable servants, we have done that which it was our duty to do." The notion that the supposed merit of our good works can be conveyed to the advantage of others, furnishes one of the most dangerous deceits by which the Romish Church ensnares her members.

"Give us of your oil, for our lamps are gone out," was the language of the foolish virgins, when they attempted to trim their lamps, under the certain expectation of the bridegroom's immediate approach. They had before been careless about a necessary supply of oil; but now they were alarmed at the want of it. But it was too late: the conviction and alarm at the last moment could not now accomplish what might have been done at the proper season, and without alarm. Though this will be more strikingly shown, in the case of all unconverted professors, immediately before the actual coming of the Lord Jesus Christ, many instances of it occur in every generation; when the certainty of being called out of this present life acts upon them in the same way as the cry of the bridegroom's approach is stated to have acted upon the foolish virgins. Persons who have been merely nominal and customary Christians, living in decent repute with the world, but without spiritual life or a renewed heart, are placed in circumstances which make it certain, that in a short time they must die. And then comes the trimming of the lamp;—then they realize the importance of religion, and consider what is their own profession of it;—then they cannot resist the conviction that they want more spirituality, more of the power and life of religion;—then they perceive and feel that what they thought their light is in fact no light; their lamp is gone out, the light of hope fades away, and the darkness of fear takes its place. They are told to lose no time in striving to secure that grace, of which they have allowed so many others to pass unheeded; and under the impulse of fear they make the attempt: but alas! it will be found too often to have failed. The sentence of death which had already come forth, is executed upon them before they have (in their haste) attained to that saving knowledge of Christ, which may ensure them from hearing those awful words of His—"Verily I say unto you, I know you not."

It is an awful truth set forth in the parables of this Prophecy, that the visible Church of Christ—the body of professing Christians—consists of persons, some of whom will not be admitted into the glorious presence of the Lord, but will be cast into outer darkness. All professors seem to be Christ's "own ser-

vants;" all have at least one talent, a knowledge of the truth as it is in Jesus, which affords an opportunity of glorifying him; all will be called to account for these advantages: but some will be separated from others through all eternity, being left out of the kingdom of glory. The distinction drawn in these parables should be practically applied to ourselves by watching over the course of conduct we pursue. "Not every one that saith, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven" (Matt. vii. 21.) How important then is the inquiry into the motives and nature of our actions! how necessary the habit of self-examination! To be certainly a Christian professor, is not a certain ground of expectation that we shall enter into glory. For there are Christian professors who continue willingly within the freedom of the Gospel; and a separation shall take place at the Lord's coming, in which some who "profess and call themselves Christians" will be cast into outer darkness. No wisdom can be more desirable, than that which enables us to ascertain our true condition in this respect: no folly can be greater than that which neglects to consider beforehand what will decide our state forever, and refuses to profit by the warning given in the parables of the talents concerning the judgment on our works.—From "The Prophecy upon the Mount," by the Rev. Alexander Dallas, A. M., Rector of Winstan, Hants.

## PROTESTANTISM, THE SOURCE OF NATIONAL GLORY.

Charles the First ascended a prosperous throne: England in peace; faction feeble or extinct; the nation prospering in the new spirit of commerce and manly adventure.—No reign of an English king ever opened a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He had formed a Popish alliance, with the full knowledge that it established a Popish dynasty. He had lent himself to the intrigues of the French minister, stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was madly regardless of its hazards to the constitution.

Ill fortune suddenly gathered around him. Distracted councils, popular feuds, met by alternate weakness and violence, the loss of the national respect, finally deepened into civil bloodshed, were the punishments of his betrayal of Protestantism. The late discovery of his error, and the solemn repentance of his prison hours, painfully redeemed his memory.

Cromwell was the sceptre of a broken kingdom. He found the fame and force of England crushed: utter humiliation abroad; at home, the exhaustion of the civil war; new and arrogant faction, and old intractable partizanship still tearing the public strength in sunder.

Cromwell was a murderer; yet in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolaters, and restored by idolaters. But what ever was in the heart of the Protector, the policy of the government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause, in France, in Italy, throughout the world. He was the first who raised a public fund for the support of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the paths of the late king.

England was instantly lifted on her feet, as by the work of miracle. All her battles were victorious; France and Spain bowed before her. All her adventures were conquests.—She laid the foundation of her colonial empire, and extended that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She rapidly became the most conspicuous power of Europe, growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid improbability, that, "before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman."

Charles the Second ascended an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigour of the Protectorate. At home all faction had been forgotten in the general joy of the Restoration.

But Charles was a concealed Roman Catholic. He attempted to introduce his religion; the Star of England instantly darkened; the country and the king alike became the scorn of the foreign courts; the royal honour was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable afflictions of pestilence and conflagration.

and threatening invasion. In the scale of nations England was nothing!

But the principle of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced the English faction; he crushed the Irish war; he next attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms, as of the two faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war closed, the fame of Louis was undone, and England rose to the highest military renown. In a train of immortal victories she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years.—Rev. Dr. Croly.

## LORD'S DAY OBSERVANCE.

The following address was presented to the Clergyman to whom it is directed, by a deputation from the signers, on Tuesday the 9th of September, and published in the Dublin *Warrior*, together with Mr. Scott's answer, from which we extract the most material portions.

"TO THE REV. THOMAS SCOTT, A. M.  
"REV. SIR,—With feelings of unfeigned affection and respect, the Letter-Carriers of Dublin wish to convey to you their sincere gratitude for your able and talented letter of the 26th ult., which appeared in the *STATESMAN* of that date, wherein you denounce and repudiate, with the spirit of a zealous and soul-loving Pastor, that discipline which compels them to violate the sanctity of the Lord's Day. They anxiously hope that your laudable and praiseworthy example may be imitated by the venerated clergy and religious community of Dublin, whose co-operation would soon procure the abolition of such an unchristian and profane practice, and realize the object you have in view—namely, obedience to the laws of God and pure charity for those whose freedom upon the Sabbath-day you so fearlessly advocate.

"Being fully sensible of your invaluable services on their behalf, with a voice of unanimous approbation they earnestly pray for your temporal and eternal happiness, and beg leave to subscribe themselves, Rev. Sir, your grateful and most obedient servants,

"THE LETTER-CARRIERS OF DUBLIN."  
Extract from the Rev. Thomas Scott's answer.

"Your reply by my letter in the *STATESMAN* on the sin of delivering letters in Dublin by the authorities of the General Post Office has been most unexpected, as I did not seek in that letter the praise of men: I wrote rather for correction and instruction in righteousness. I wrote to reprove, not to flatter—I wrote to censure, not to compliment—I wrote to convict the sinner, and to expose the sin—the sin, the dreadful sin of Sabbath-breaking, "God hath commanded us not only to rest from our works on that day, but also to keep it holy. The commandment extends to all his rational creatures—to the monarch and the pauper, to the merchant and the slave. We are all, therefore, bound to the observance and sanctification of the Lord's Day. The violation of it by any human being is sin; and the superior who commands this, or connives at it, is twice guilty: he not only himself willfully offends his Maker, but he compels others to offend. In your case the sin is *truly* worse, for he makes you demoralise others by your bad example on the day of rest, and lead and seduce multitudes into guilt and immorality.

"There are only two methods now left to you to abate the evil to which I have alluded, namely—*petition to man, and prayer to God*. Let a petition be numerously signed, and presented from the citizens of Dublin to the Postmaster-General, intreating him, for the above reasons, to discontinue the practice of the Sunday delivery of letters in Dublin—and let prayers be offered at the throne of grace, that the Lord of the Sabbath may incline the hearts of our rulers to hear your petition, and honour the day which he hath called his own."

## CONFORMITY TO THE WORLD.

"Now the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy Father's house, into a land that I will shew thee." Gen. xii. 1.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2. Cor. vi. 17, 18.

God told Abram to come out from his country and kindred unto a land that He would shew him. God tells Believers to "come out" from the world and worldly friends and acquaintances and "be separate" and He will adopt them into His own family and lead them into that promised land which they shall inherit. One excuse made by the advocates of dissipation for mixing with the world, namely, that they may turn some from their evil ways, is without foundation, because contrary to God's own word. Their own hearts being still in the world, how can they lead others out of it? If they give what little oil they possess, wherewith shall they trim their own lamps? And if their own lamps give not light to themselves, how will they give light to others? Let such take heed and ask themselves. Do we in the sincerity of our own hearts desire to be adopted into the family of God, to be His sons and daughters? Be sure then, that you are not evincing that desire (and you cannot deceive God) by being found in those scenes from which God has commanded us to