

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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SUFFERING WITH CHRIST.

Long plunged in sorrow, I resign My soul to that dear hand of thine, Without reserve or fear; That hand shall wipe my streaming eyes, Or into smiles of glad surprise, Transform the falling tear!

My sole possession is thy love; In earth beneath, or heaven above, Have no other store;

And though with fervent suit I pray, And importune thee night and day, I ask thee nothing more.

My hours, with undiminished force And speed, pursue their destined course, Obdient to thy will;

Nor would I murmur at my doom, Tho' still a sufferer from the womb, And doom'd to suffer still.

By thy command, wherever I stray, Sorrow attends me all my way,

A never-failing friend; And if my sufferings may augment Thy praise, behold me well content— Let sorrow still attend!

It costs me no regret, that she Who followed Christ should follow me;

And though, wherever she goes, Thorns spring spontaneous at her feet, I love her, and extract a sweet From all my bitter woes.

Guion.

THE LORD'S SUPPER.

From "Sacramental Instruction," by the Rev. C. Bridges, M. A., Vicar of Old Newton. Concluded.

Such is the spiritual fellowship in which our gracious Lord manifests his spiritual presence in the Sacrament. Naturally flowing out of this communion with the Divine Head, is fellowship with his members, as united to the same body, and partakers of the same privileges. "We, being many" in this communion of the blood and body of Christ, "are one bread and one body; for we are all partakers of that one bread."

Our participation in the common privilege is the proof of our union with the body, growing up out of many members, as the many grains make the one bread. Thus is this Sacrament, like the other, an uniting bond, by which we are separated from every other religion—knit together—not only in spiritual, but in visible unity—consecrated in mutual fellowship with Christ and his church.

These graces we insist upon as qualifications for communion; and the profession of them is an intelligent and credible, though not always a satisfactory, profession of faith. We can warn hypocrites, but we cannot exclude them. The king's eye only can infallibly see the unwelcome guest; and he will not fail to put him to shame.

Our instruction must obviously vary according to the character of the recipient. To the ignorant, the spiritual character, and the solemn obligations of the ordinance; the hypocrisy of uniting in the deep-toned abasement and elevated exercises of our mode of administration; and most of all, the awful condemnation of unworthy participation, are subjects of direct and awakening conviction.

To those who wish to commence their attendance in this unsatisfactory state, we should strongly recommend delay, with much self-inquiry and earnest prayer for Christian sincerity

- a 1 Cor. x. 16, 17. Bullinger expounds the communion to describe the participants—not the privilege. The Church is called this communion of the body and blood, because it is redeemed by this body and blood. Sermons, pp. 121, 124. This seems unnatural and unsatisfactory. The obvious and most profitable exposition is, to mark the joint communion of the members with their Lord, and their consequent identity with each other. Calvin and Beza in loco. b 1b. xii. 18. c Matt. xxiii. 8. d Can. ii. 4. e Our Church intimates brotherly love as a secondary end of this Sacrament. Art. xxviii. f Matt. xxii. 11, 13. g 1 Cor. xi. 27, 29. h Life, p. 43. i Luke xiv. 23. The exclusion of the ungodly, under every form, from this ordinance, seems to be directly implied, if not commanded. Ezek. xliv. 6, 9. Compare 1 Cor. x. 16, 21; also Ex. xii. 43, 48. j Psalm lxxix. 22.

and Divine illumination. Many persons in a state of conviction regard this ordinance as an end—rather than as a means to an end. They put it in the place of Christ, instead of using it as a means of coming to Christ. They have a strong impulse to come to the ordinance, but without any intelligent perception of its meaning. They must be taught, that the sacrament is not life, but food to support life; food, which nourishes the living, but cannot quicken the dead. Christ—not the ordinance—is life.

It is this memorial and representation of the sacrifice, that constitutes its profitable use, as a means in the exercise of faith of receiving its inestimable blessings. We commemorate (as Waterland justly observes) the grand sacrifice, but do not reiterate it—no, not so much as under symbols. The whole substance of our Sacrifice, which is frequented of the Church in the Lord's Supper, consisted in prayer, praise, and in giving of thanks, and in remembering and showing forth of that Sacrifice offered upon the altar of the cross.

Waterland well distinguishes between interpreting and applying, and admits with Cranmer the justice of applying the general doctrine of John vi. to the particular case of the worthy reception of the Eucharist, because the spiritual feeding there mentioned is the thing both signified and performed in the Eucharist.

Mr. Robinson, on one occasion in his early Ministry, being surprised by the ardent and determined wish of a stranger to attend his sacrament, and having in vain recommended delay, at length asked him—Do you cordially grieve for sin? Is your dependence simply upon Christ? Is your mind fully bent upon serving God in holiness? The man answered satisfactorily, was desired to listen to the service, to look for Divine direction; and if his heart were still inclined, to come with assurance of welcome. Strength and consolation were given; and he went on his way rejoicing. Life, pp. 45, 47.

The Sacrificial character and efficacy of this Ordinance—though supported by some names of note, have in the writer's judgment no warrant from Scripture, which often calls the death of Christ a sacrifice—nowhere the memorial of his death. Indeed the contrast drawn between the one offering of Calvary, and the continual remembrance and offering of the Jewish sacrifices seems clearly to contravene this view.

It is important also to view this sacrament in conformity with the true spirit of the dispensation—as Augustine well reminds us—to venerate these ordinances, not with carnal bondage, but with spiritual liberty. To invest the holy table, as some appear to do, with a cloud of awful mystery, is as if we were living under the covenant that gendereth unto bondage.

Hebrews, x. 2, 3, 11. b Works, pp. 321-4, 507, 8. c Homily on Sacrament, Part I. d Book v. lxxviii. 2, 3. e Defence against Cartwright, p. 722. 'It appears that the sacrificing Priesthood is changed by God's ordinance into a preaching Priesthood; and the sacrificing Priesthood should cease utterly, saving inasmuch as all Christian men are sacrificing Priests.'

The distinction between the sacrifice of Calvary and the sacrifice of the Lord's Supper is clear. The former is a once-for-all offering, the latter is a continual offering. The former is a sacrifice of blood, the latter is a sacrifice of praise and thanksgiving.

The holy ordinance is a means of refreshment to a rejoicing heart. And if under the dispensation of shadows, much more we, under the sunshine of the joyful gospel, should go unto the altar of God, unto God our exceeding joy. To cloud our sunshine is to cramp our privilege, and to paralyse our strength.

The Tractarian system, with perhaps less of terrific gloom, is constructed upon the same ground-work, yet with principles apparently opposite, the connection of which at least is very doubtful. At one time we are described as chained down with the weight, and fainting under the guilt, of post-baptismal sin—that darkening cloud of man's counsel over the radiance of "the Sun of Righteousness."

This is the spirit, which a poor helpless sinner ought to feel. This is the proof, that you believe with your heart the precious truths of the Gospel. In this spirit such a confession as Confirmation is at once your duty and your privilege.

Confirmation is the profession of your baptism. Then your parents brought you, as Hannah did Samuel, and the Holy Virgin brought Jesus, and gave you to the Lord.

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HUDSON'S BAY TERRITORY.

The Grand Rapids and Middle Church Districts of the Church Missionary Society's Mission.

Report to August 1847. Of the churches, that at the Rapids is utterly incapable of providing room for all who would gladly worship there, and on the Lord's-day the children are entirely excluded.

The number of the Communicants is a source of joy; but their ignorance is an occasion of grief. As I conceive that the advancement of the Gospel among the Heathen, and of more general extensive success, is greatly dependent here on the faithfulness and consistency of our Communicants, I have been severely careful in admitting new ones, and have examined and instructed the more doubtful of the old.

I have had three adult Indian Baptisms, particulars of which are given in my Journal. All were females, from the Cree, Muscaigo, and Saulteaux tribes.

All the four Schools are open on the Lord's-day, and are superintended by the week-day Masters. The number of children is not so large as it might be, and there is not a dozen Teachers among all the Schools.

The urgent representation of Mr. M'Allum I have opened a fifth School still further up the Settlement than that in the Upper District, and which we call 'The Assiniboine School.' We shall provide for the education of twenty-five poor children, mostly Indians, without increasing the expenses of the Mission.

After a year of disease and sad mortality, the Settlement is now threatened with want—a true calamity in this part of the world. Through the present summer many families have had to subsist on three meals in the week, and we have had a few instances of starvation.