

The Berran.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME II.—No. 10.]

QUEBEC, THURSDAY, JUNE 5, 1845.

[WHOLE NUMBER 62.]

THE PAVILION.

In the time of trouble he shall hide me in his pavilion.

Ps. xvii. 5.

There is a pavilion the world cannot see,
Of heavenly structure, appointed for thee,
Thou child of affliction and fears;
Dismayed as thou art at the sight of thy sin,
'Tis thine a compassionate Saviour to win,
Who wept, and can pity thy tears.

Though the troubles of Israel come in like a flood,
Thy pardon is sealed with Immanuel's blood,
Immanuel calls thee his own;
He quiets the storm of the penitent breast,
And under his shadow permits thee to rest,
Till he waft thee away to his throne.

How soft is that shadow, how sure its defence,
How transcendent its joys o'er the pleasures of sense,

Like the joys of the angels above!
His table with spiritual dainties is spread,
The wine of the kingdom, the heavenly bread,
And his banner is INFINITUM LOVI.
From Gurney's Sabbathical Verses.

THE PLACE OF SECURITY.

The Lord has provided a place of security for sinners in danger: an ark of refuge against the storms of his righteous indignation: a hiding-place from the horrors of eternal wrath. Brethren, make it sure, that you are in the ark; that you have a covert from the tempest. Look above. The Lord is coming to judge the world. Look into your consciences. There are thoughts, and words, and deeds of evil accusing you. Look into the Law of God. There is the fearful sentence recorded. "The soul that sinneth, it shall die." Look within. Is there any help or hope there? Is there any wisdom, by which you can blot out the hand-writing which is against you in God's book of remembrance; or any power, by which you can turn away the stroke of justice from you? O! no. All self-dependence "is deceitful upon the weights: it is altogether lighter than vanity itself." Then look to the Cross of Jesus. He is making his soul an offering for sin: He is enduring the curse of the law: the storms of death are encompassing Him; and, in a very important sense, the pains of Hell are getting hold upon Him. He drank to the very dregs the cup of trembling and of wrath; and when he bowed his head, and gave up the ghost, the justice of the Most High was satisfied and glorified; the head of the serpent was bruised for ever: and a refuge of everlasting security was provided, where every returning sinner will find peace, and protection, and a covenant God.

"But how shall I," says the drooping offender, "obtain the blessed shelter of the salvation of Jesus?" Can you believe his word? How is it written? "That we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us." Here you have it, under the hand of the God of faithfulness, that a fleeing for refuge to the Redeemer and his redemption, gives you the permission, the warrant, the title, to enjoy the Gospel and "strong consolation." "But," you ask, "what is it to flee for refuge to Jesus, the true ark of God?" You cannot flee in a bodily manner, as Noah entered into his ark; but you can flee in the hearty desires of your souls—in the prayers and supplications of your souls, and in the entire and firm dependence of your souls. Brethren, if you know and feel that all is ruin out of Christ; and if you are anxious to be found in Him; and if you call upon Him, with a beseeching heart as well as a beseeching voice, "O! Lamb of God that takest away the sin of the world, have mercy upon me;" and if you trust in his redemption only, and endeavour to trust confidently; then you do flee for refuge—you enter into the ark of everlasting security, which infinite wisdom planned, and which infinite love and power provided. You honour the Lord, just as Noah honoured Him, by willingly and heartily receiving safety in the way He offered it. God has formed you by his grace to be of one mind with himself—in that grandest of all his works—redemption by the infinitely precious blood of Immanuel: a work, which is to secure the glory of his own adorable character—and the glory of his equal and beloved Son, as Mediator,—and the happiness of his ransomed Church, in all the ages of Eternity. If you have fled for refuge, you are safe. But how are you to make it sure to your own consciences, that the sacred ark is really the shelter of your souls? You will make it sure, by observing the following method. Let every day find you employed in prayer for four mercies. Pray daily—

1. For fresh, and still more affecting views of your great need of preservation from the wrath of God.

2. For a full and steady and increasing perception of the all-sufficiency of the salvation of the Cross, to secure you—to secure a world, if a world would return, from all destruction and danger.

3. That you may be daily led by the Spirit's power, and in the clear view of your own mind's eye, to the appointed refuge for sinners: that you may come to the Saviour and his atonement so willingly, so heartily, so decidedly, so often, as to be certain that you do come; yea as certain as Noah was that he had entered the ark. Then pray—

4. That there may be no allowed evil in your principles, your tempers, or your conduct, to darken your views, to blunt your religious feelings, or to shake your confidence in the salvation of God.

Now proceed in the way which I have endeavoured to point out, and pray most intently for the four mercies I have mentioned, and you will have to say with the venerable and godly Newton,—"I have not

for years had a doubt upon my mind of a quarter of an hour's continuance, of my peace and acceptance with God;" or, with a greater than Newton,—"For I know whom I have believed; and am persuaded that He is able to keep that which I have committed unto him against that day."—Rev. R. Housman, A. B., Lancaster.

NO ALTAR IN THE REFORMED CHURCH.

From Dr. Dealtry's Charge.

In pursuance of my plan, I would, in the first place, notice the word ALTAR, as intended to designate the Lord's-table.

This application of the word is not modern. In speaking of the altar, the altar-book, the altar-service, &c., we talk only as others have talked before us; and we use a term, which, although not found in the New Testament as denoting the Lord's table, may easily be borrowed in a figurative sense from the ancient Scriptures; but it is a term which has not the sanction of the Church.

In proof of this assertion, we appeal to its own authentic documents; its Liturgy, Articles, Homilies, and Canons. But our chief attention may now be best directed to the Book of Common Prayer.

The first Prayer-book of King Edward VI., in the year 1549, may be considered, according to the observation of the present Bishop of Sodor and Man, as a connecting link between the Missal and the Prayer-book—the Prayer-book which we now have. It was to be expected that it should exhibit some traces of the Missal, and accordingly the word altar occurs in its Communion Service at least three times: but in the Service of 1552, the second Prayer book of Edward VI., it is in every instance struck out; and if another expression is used in the place of it, that expression is the Lord's table. This circumstance is the more worthy of remark, because wherever in the older of these books the phrase God's Board was adopted as descriptive of the Lord's table, it was allowed to remain.

Now let me use here an argument of analogy.

In the book of 1549 is a prayer commencing thus, "Let us pray for the whole state of Christ's Church;" including, in the term, "Christ's Church," the dead as well as the living. The corresponding prayer of 1552 says, "Let us pray for the whole state of Christ's Church militant here on earth;" thus excluding all allusion to the dead. Further, whereas the former prayer recommended to the mercy of God those "which are departed hence from us with the sign of faith, and now do rest in the sleep of peace;" this was wholly omitted in the second book. Precisely therefore as we argue from this twofold alteration that the Church intended to withhold its sanction of prayers for the dead, so likewise do we conclude, that the omission or change of the word altar was meant to guard against the superstitions and superstitions to which the use of it might again conduct us.

But on this point we are not left either to probabilities or to analogy.

In the interval between 1549 and 1552 the marked attention both of the King and of the Reformers had been drawn to the subject; and in the injunctions of Bishop Ridley, at his Visitation of 1550, and in the letter afterwards sent to that good Bishop from the King in Council, in order to enforce the injunctions, we have perhaps all the information which on this head can be desired.

We know, as an historical fact, that with the declining influence of Popery, altars began to disappear. To this circumstance allusion is made in the Bishop's injunctions: the following short extract is taken from Strype's summary of them: "Whereas some used the Lord's board after the manner of a table, and some of an altar, therefore wishing a godly unity to be in all the dioceses, and considering that the form of a table might more move the hearts of the simple from the old superstitious opinion of the Popish mass, and to the right use of the Lord's Supper, the curates and churchwardens were exhorted to erect and set up the Lord's board after the fashion of an honest table, decently covered, in such places of the choir or chancel as should be thought most meet by their discretion, &c. When this was urged against Ridley by the Commissioners, a little before he suffered at the stake, he replied, "It was done upon this consideration among others, for that altars seemed to come nigh the Jews' usage;" meaning, I suppose, that they implied a sacrifice.

The King's letter to Bishop Ridley, after some preliminary observations concerning the removal, "on good and godly considerations," of the altars within most part of the churches in the realm, and concerning the importance of putting an end to divisions in this matter, adds, "We have thought good, by the advice of our Council, to require you, and nevertheless specially to charge and command you, for the avoiding of all matters of further contention and strife about the standing or taking away of the said altars, to give substantial order throughout all your diocese, that with all diligence all the altars in every church or chapel (as well in places exempted as not exempted,) within your said diocese, be taken down, and instead thereof a table be set up in some convenient part of the chancel, within every such church or chapel, to serve for the administration of the blessed Communion."

Similar orders having been sent to all the other Bishops in November 1550, altars were generally every where taken away.

The diocese of Chichester was an exception. For particulars, reference may be had to Strype and other writers. But the mention of it here is not irrelevant, because both the reason alleged by the Bishop for his disobedience to the Royal command, and his de-

privation on account of that disobedience, prove that the matter was deemed on both sides to be of high importance. The Bishop did not object, it seems, either as to the form of the altar, or the materials of it: but he felt that the commandment to take down the altars was an "abolishment both of the name and the thing, in the use of the holy communion;" and this he could not bring himself to execute. In May 1551, another order was issued, of a most stringent and peremptory nature, for putting down forthwith all altars within this diocese, and setting up tables in their stead. So clear is it that these changes in the Prayer-book as to the term altar were the result of serious and deliberate judgment on the part of the Reformers. It was to be expected that in Queen Mary's days, when Popery was again in the ascendant, the altars should be restored; and such was the fact. They were finally removed after the accession of Elizabeth.

In accordance with what was done as to this expurgation of the Prayer-book is the eighty-second Canon, requiring a Communion table in every Church.—Rev. Chancellor Dealtry, D. D.

MISSIONARY TEACHING.

Its distinguishing character.—It is not the mere communication of the benefits of civilized life; not the mere rescue of the idolater from degrading or cruel practices; not the mere improvement of his temporal condition, by imparting purer morals, or a more benevolent tone of feeling. These are blessings which follow in the train of the Evangelist, but do not constitute the message of his mission. His errand is to preach the doctrines of the Gospel in all their novelty, in all their peculiarity, in all their freedom, with all their obligations. "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." The "law of faith" must be set forth pure and entire. Converts must be made acquainted with the nature of their three-fold obligations—to the Father as a reconciled God, the original cause of salvation; to the Son as the atonement for sin, the procuring cause of pardon; to the Holy Ghost, as the dispenser of grace, regenerating the evil heart, purifying the soul by his sanctifying power, and revealing "the things of the Spirit of God;" by the gift of spiritual discernment. Further, they must be taught that those who have set their seal to the truth as it is in Jesus by a sacramental covenant, are "not without law to God;" but are required to be "under the law of Christ." Those who profess by baptism, that they believe, must obey: They must observe all things, whatsoever Christ has commanded.

That these directions have not been regarded by all teachers of Christianity among the heathen, is notorious. Some have thought it enough to produce new convictions, without inculcating the necessity of new habits; others have contented themselves with enforcing new habits without aiming at the communication of new convictions. Soundness of faith, and consistency of practice, have both been overlooked in turn; sometimes a veil has been thrown over the scandal of the cross; sometimes the truth has been compromised by a subterfuge; old superstitions have been replaced only by new; sea and land have been compassed to swell the numerical list of proselytes, even to the baptism of upwards of a million of infidels by a single individual. But this is not the Gospel which cometh "not in word only, but also in power, and in the Holy Ghost." What wonder then, if that lamented person who laid the foundation of our infant Church in India, as its first Protestant Bishop, should have been constrained to leave on record that "of such pretended conversions very small remains are now visible."

The legitimate promulgation of the Gospel proceeds on very different principles. It does not consider the cross as planted, until the religion of Him who suffered on it is propagated with the cross. It does not tolerate superstitious habits, or idolatrous practices, under colour of expediency. It does not adulterate the purity of the true faith, by incorporating Pagan rites with Christian worship, under pretence of presenting the Gospel in a light more acceptable to the prejudices, and less offensive to the pride of men. It will not engraft a healthy scion upon a dead stock. Instead of studiously attempting to confound distinctions, it considers it an object of primary importance to point out the essential difference between the Christian and all other religions. The more prevalent the belief that all religions are one, derived from one source, and having one meaning, the more imperative the duty, not only of setting forth the truth, but of placing it in opposition to error. Not only must the Christian religion be proved true but the system of the Musselmans, or of the Hindoos, must be proved false;—it must be distinctly stated that three or four contradictory laws could not have proceeded from the same authority—that as there is one Lord, so there is one law—that all the rest are of the many inventions which man has sought out. Prayer must be offered like that of Paul for the Philippians—not only that their love might abound, but that they might "distinguish things that differ."—The Right Rev. C. R. Sumner, D. D., Lord Bishop of Winchester.

THOSE WHO MOURN.

What is the mourning meant? Is it any or every kind of mourning? "The sorrow of the world worketh death." Cain sorrowed, but without a blessing. Ahab mourned, but

his mourning sprang only from his covetousness, and his comfort was false and sinful. Haman was grieved, but pride was the source of his grief. Judas repented, but found not the blessedness of mourning. And so now, mourning is indeed common. Many still mourn for the disappointment of their schemes, and wishes, and fond expectations. Many mourn at the loss of fortune, or fame, or friends. Pain makes many mourners; sickness shuts up many to mourn in the solitary chamber; and death now, as of old, is continually sending groups of mourners to go about the streets. Listen! All the world appears to be mourning. Every one has his mournful tale to tell; every heart has felt sorrow; every eye has shed tears; and yet, though other kinds of mourning may be useful, with God's blessing, to lead to the true mourning, they must not be mistaken for the thing itself. True mourning, Luther used to say, is a rare plant. Of the multitudes who have mourned, but few, comparatively, have mourned as our Saviour meant, when he said, "Blessed are they that mourn, for they shall be comforted." The mourning meant is chiefly a godly mourning for sin. If any ask, how I know this, and what right I have to pronounce mourning for sin to be the mourning meant, and not any kind of mourning; I refer them to the whole tenour of the Bible, to the scriptural examples of true mourning, to the nature of the consolations of the Gospel, and especially to the reasons to be found in Scripture for more deep and lively mourning for sin, than for any other cause whatever. The assertion may seem strong, yet I make it without fear of contradiction from any one who knows the Scriptures, there is more real and urgent cause of mourning for sin, than for any other cause whatever. Let troubles accumulate on troubles; let losses, disappointments, and bereavements, all concur to grieve one and the same man; let dangers the most imminent alarm; let tempests rage, thunders roll, and lightnings flash around him; let him have sorrows in his family, distress in his circumstances, trials in his person; yet has he but slight cause of mourning in all that, compared with what you and I, my brethren, have for our sins. Let us begin our mourning here. You know what sin is, even "the transgression of the law;" of God. And yet you know not what sin is—you know not its full guilt, its heinous criminality, its proud rebellious character toward God, its insult on his authority, its contempt of all his attributes. You know not the full extent of its miserable effects. You have never measured the full length and breadth of its tendency, even to dethrone God from his seat as the moral Governor of man, to destroy—(vain I know is the attempt, yet sin in its proud tendency is vain enough to make the attempt)—even to destroy the authority, annihilate the power, and bring into contempt, the law of the Almighty. You know not the full desert and punishment of sin. You have, indeed, heard that its wages is death; and the report was true. You have heard of death; you have seen death—as who has not?—and yet, I venture to affirm, you know not fully and perfectly—and God grant you never may!—what death, in the full, extensive, permanent, eternal meaning of the word, really is. Thus you know, and yet you know not what sin is. Of sin, my brethren, you and I have been guilty. So indeed have all. "There is no man that sinneth not." "All have sinned, and come short of the glory of God." But our first concern is with ourselves. I call you not to mourn for the sins of others, till you have felt and mourned for your own. Of sin, then, I repeat, as plainly and as faithfully as I can speak, you and I have been guilty; sin, though so vile, so presumptuous, so fearful a thing, we have individually committed. The word of God declares it; our own lips have confessed it; and if our tongue should venture to deny it, our conscience would reproach our tongue, "What shall be done unto thee, thou false tongue?" And sin we have individually committed, not once only, or twice, but times without number. The infinite, omniscient God alone knows the number of our sins. Take your sins of one class, and try and count them—your idle words—can you tell their number? your foolish thoughts, your sinful lustings and covetings, your waste of time, neglect of talents, abuse of golden opportunities—in regard to all this, who can tell how oft he offendeth? You begin, it may be, to see your sins to be manifold, accumulated, grievous. There then is cause for mourning. And yet you may hear this without mourning. It is possible to hear and to admit that we are sinners, and that sin is vile, and that its wages is death, and yet not to tremble with alarm, or weep with sorrow. For something more is yet needed. There must be a gracious touch and influence on the soul, from the Holy Spirit, showing the character of God, so good, so beneficent, so undeserving to be so treated, or there will not be true mourning for sin. It is common enough, as you all know, for a criminal at the bar to hear the verdict of his guilt, and the sentence of condemnation, with little or no emotion. But if when his guilt is made clear, his judge in passing sentence could show him that his guilt is much aggravated by its wantonness, by the former kindness of the injured party, that he had been a friend, a benefactor, almost as a father to him, who afterwards aimed a murderous blow at the heart which loved him—could he say to the guilty criminal, Dost thou know that thou hast been aiming to destroy thine

own father? Can you not imagine the hardest heart relenting, and tears rolling from eyes which never till then wept for sin? Now, in your own case, you are plainly charged with sin by God, in Scripture: let his Spirit affect you with a sense of the good and gracious character of Him, against whom you have committed it. You have sinned against your Maker, Preserver, Benefactor, Friend, and Father. You have lifted the hand of rebellion against the King of heaven. You have aimed a blow at the authority, the character, yea, the very existence of God. The attempt may now appear monstrous and incredible. Yet such the fact is. If sin is to be committed with impunity, and if sinners are to triumph in their guilt,—for this they secretly imagine,—then God's existence must cease—I mean what I say—for God's perfections are involved in his existence; when God ceases to be holy, he ceases to be; so also with his justice and his truth. But it may be, you will tell me, that I am leaving out the Gospel.—God is merciful, as well as just and holy. God is love. He has given his Son to die for sinners.—All this is true, delightfully true; yet it enhances our cause for mourning for our sins. Your sin is heightened by this your own account of Him, against whom sin is committed. Is God merciful? Is he love? Has he given his Son to die for sinners? Then to sin against him is exceedingly sinful. It is to sin against mercy, love, compassion in their kindest form. You cannot truly say that God was a hard master, or his service a heavy yoke, or that you have had provocation from him for any thing but gratitude, obedience, and love. And what a return have you made! Sin!—Sin!—Be deeply humbled. In fact, the more you know of revelation, and the more the character of God opens upon you, the more you see the sinfulness of your sin, and your need to mourn before God. If you were ignorant of God as the heathen are, it were yet possible to prove that you have sinned, and that your sin is a grievous thing. But when you profess to know God, as the Father of our Lord Jesus Christ, the sinfulness of sin augments, it increases in proportion to the opportunities which years and circumstances have given you; it would swell most fearfully in magnitude, if now, when faithfully told its nature, guilt, ingratitude, any of you should continue in impenitence and sin. May every heart respond, God forbid!

Here mark the special cause for godly mourning for their sins, which true believers feel. They carry throughout life a mournful sense of the follies, the wanderings, the negligences, and many sins of their unconverted state. So St. Paul, some thirty years after his conversion: "sinners, of whom I am chief." And yet they very peculiarly grieve for the sins of their converted state. The world cannot understand this. There is a man far more decent in life than they, who yet confesses himself still, even now, a sinner; who laments for a corrupt desire far more than they for a gross act of sin; who mourns for one hard thought of God, far more than the ungodly do for a thousand profane oaths. How is this? Because his soul having been favoured with light, and grace, and mercy, the remains and workings of sin there must, he feels, have a peculiar aggravation. Surely sin still dwelling in a once pardoned sinner, still rising in a bosom which has felt the love of Christ, still breaking out, like a leprous spot, in a heart which has been healed and cleansed by the Holy Spirit and the blood of sprinkling, must be of no common die in the sight of God. I call, therefore, on believers to mourn before God for the body of sin still remaining, and working within them. Far be it from me or them, to flatter each other for things which ought to be matter of true humiliation. Far be from us the thought, that sin found lurking in any place, even in a believer's heart, is not sinful. Why, it were sinful, if found in heaven itself! It has been found there, even in angels, and it turned them into devils, and plunged them down to hell. Sin, found in the most eminent of saints, David, or Paul, or Peter, is sin still, exceedingly sinful, aggravated, and not extenuated by their former character. Believers, therefore, in Jesus, you have sinned since you knew him, you have not lived up to your knowledge, your mercies, your privileges, you have too much and too often turned again unto folly; mourn, therefore, deeply before the God of all grace. All our best duties have been defiled with sin; corruptions have mixed themselves up with our purest motives; imperfections have marred our most perfect services. Surely, if sin in Israel was more shameful than in the heathen world, sin in Christians, in believers, in you, to whose case I now speak, is inexpressibly ungrateful. Mourn, therefore, believers, for your own sins.—Rev. John Hambleton, M. A., Islington.

HOME FEELINGS IN COMMON PRAYER.

The services of the Church of England are performed here (at Florence) with as much regularity as in any parish church in Queen Victoria's realm. The Grand Duke has with a liberality unknown to Italian princess, permitted the erection of a church within the walls of the city. And I should think that

* 1 Tim. ii. 15.

† Though the passage is well known, I must submit the humbling confession of Bishop Beveridge: "I cannot pray, but I sin; nay, I cannot hear, or preach a sermon, but I sin; I cannot give an alms, or receive the sacrament, but I sin; nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them; my repentance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer."—Evangelical Theology.

* 1 John iii. 4.

† Rom. vi. 28.

‡ 1 Kings viii. 16.

§ Rom. iii. 23.

¶ Ps. cxx. 3.

* Bishop Middleton, speaking of the mission of St. Francis Xavier.—Charge to the Rev. C. A. Jacobi.

† 2 Cor. vii. 10.