

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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PRAYER FOR THE CHURCH.

Parent of thy Church below,
Thou from whom all blessings flow,
Showers of light and blessings pour,
On our Church; and more and more
May she prosper! Grace send down,
From thyself, be this her crown:
May thy love still with her rest,
May she be for ever blest
With the Uction from above,
Shield our Church, O God of love!

Bless her ministers, increase
The number of her sons of peace;
Bringers of good tidings, they
Light their souls with mercy's ray.
Fill their hearts with love divine,
Oh! within their Spirits shine;
Holy Ghost, celestial Dove!
Bless our Church, O God of love!

Bless her people! may they be
People proved, Lord, by thee;
Smile upon them from thy throne—
Claim them, keep them, for thine own,
Grant, O God! that in that day,
When this earth shall pass away,
Pastors, people, all may rise,
A Church triumphant, to the skies!

Protestant Sentinel.

BISHOPRIC OF PRINCE RUPERT'S LAND.

The Archbishops and Bishops who are arranging measures, in concert with Her Majesty's Government, for the erection and endowment of additional Bishoprics, having appointed us, the undersigned, to act as a Sub-Committee for raising Subscriptions in aid of an endowment for a Bishopric in Prince Rupert's Land, we beg leave to solicit attention to the following statement:—

The territory, granted to the Honourable Hudson's Bay Company, by a charter from King Charles II. in 1669, generally called Prince Rupert's Land, is exceedingly extensive, reaching from the western boundary of Canada to the Pacific Ocean, and from the frontier of the United States, in latitude 50°, to as far north as has been hitherto explored.

Numerous tribes of Indians are scattered throughout this vast extent of country. The Ojibway and other Indians, lately exhibited in this country, have presented a specimen of native manners well calculated to arouse the compassion of a Christian nation in their behalf.

There is only one principal settlement of Europeans, containing about Five thousand inhabitants, (one half of whom are Protestants and the other half Roman Catholics,) on the banks of the Red River, to the south of the Winnipeg.

There are also numerous factories or "Posts," connected with the fur trade, over the whole territory. The Church Missionary Society commenced a Mission in this country in the year 1822, since which time four Protestant Churches have been erected at the Red River Settlement. One of these Churches is surrounded by a village of converted Indians, amounting to above three hundred souls, who are engaged in agricultural pursuits, and who form an orderly community of Native Christians.

Another successful commencement of Missionary labours has been made at a distance of five hundred miles from the Red River, at a place called Cumberland House. And a third Station has been occupied at Manitoba Lake, at the distance of one hundred and twenty miles from the Red River. Hitherto the Company's Establishment has consisted of three Chaplains (two in the Bay and one in the Columbia); and the Church Missionary Society has four Missionaries in the territory, one of whom is partly charged with Chaplaincy duties.

There is one peculiarity, favourable to Missionary operations, in this country, which deserves especial notice. Here the interests of all the European Settlers are closely identified with the preservation of the Aboriginal Race, and with the maintenance of friendly intercourse with them, as the revenue of the Company is derived from the traffick in furs with the Native-Indian hunters.

The Bishop of Montreal, in June 1844, visited the Red River Settlement. The distance traversed by his Lordship, chiefly in a boat made of birch-tree bark, exceeded eighteen hundred miles each way. He was only able to stay seventeen days, during which brief period he preached eleven times, confirmed eight hundred and forty-five persons, and held two Ordinations.

Upon the Bishop's return to his diocese, he communicated an interesting Journal of his visitation to the Church Missionary Society, which concludes with a powerful appeal in favour of the immediate appointment of a resident Bishop for the benefit of this distant and secluded branch of the Church of England, and for the more effectual prosecution of Missionary labours amongst the Tribes of Native Indians.

The Hudson's Bay Company have engaged to provide a house for a Bishop's residence, with a proper and sufficient quantity of land for his own occupation. They have further expressed their willingness to allow a stipend of £300. per annum, provided that the Clergyman selected for the Episcopal Office shall undertake the duties of one of the Churches with a District.

The expense of a Bishop in such a country, compared with other situations, must be very limited; and therefore a comparatively moderate sum will be required by Government for an Endowment of the Bishopric. There is every reason to believe that if the sum of £10,000. can be now raised, so as to secure an invested income of at least £300. per annum, in addition to the sum granted by the Company, the erection of the proposed See will be at once accomplished.

We cannot make a more forcible appeal in behalf of this object than by presenting the following extract from the conclusion of the Journal of the Bishop of Montreal:—

"Here is a country open to evangelization—a country, to borrow the language of the Missionaries who have been sent to labour in it, larger than Russia—and how trifling is the beginning which has been made in the work; yet how encouraging the effect of that beginning as an incitement to enlarge, by God's blessing, the borders of the Churches! Is it, then, not to be evangelized? And if it is to be, who is to evangelize it? To what country is it an appendage? To what power does it belong? To what Church does it address the call, Come over, and help us? The country is an appendage to Britain, to the first Empire upon earth; with a Christian Government; with a great Church Establishment; with institutions, laws, and customs, connecting all her proceedings with the name of Religion; with immense, inexhaustible resources; with unequalled means and facilities of influence; with responsibilities before the God who rules over kingdoms exactly proportioned to all the distinctions which are here enumerated.

"I feel, with an indescribable force, the necessity of establishing a Bishop in those Territories. Perhaps I need not disclaim such an idea as that all the virtue of the Gospel is centered in the Episcopate, because I happen to hold that theory office myself; but it is the Episcopal Church of England which is specially, distinctly, and loudly called to occupy that open field—it is the Episcopal Church of England which took the lead, and gave the impulse to other parties, in whatever has yet been done, of any note, for planting and extending any of the forms of Christianity in that land—it is the Episcopal Church of England, its interests being represented upon the spot by the Church Missionary Society, which has been conspicuously successful, by the fruits of its Schools and Missions, in diffusing blessings among the people.

"The effect of my flying visit, and imperfect ministrations, sufficiently demonstrates the existence of the want [of a resident Bishop]. Most cheerfully, most gladly, would I repeat the journey, under the same arrangement, every four or five years, if that would serve the purpose, so long as I may be spared in health and strength, and provided I could afford to steal the time from the yearly increasing duties of my own charge. But the fact is, that the fruits of such a visit as mine, instead of sufficing for the exigencies which exist, serve rather to set in strong relief the real character of those exigencies as demanding, imperiously, an established provision for the exercise of the Episcopal functions upon the spot. And indeed, by the time at which another visit might be paid by myself, the Missions may be found so far to have extended themselves, that it would be impossible to accomplish the journey, and to return, within the season open for traveling. But shall it be supposed that things are to be left for such a shift? Is it actually come to this, that the Church of Rome can establish two Bishoprics on ground which ought specially to be taken up by the Church of England, and that the Church of England cannot establish one? I am not proposing any interference here with what the Church of Rome has positively in her hands, nor any control of her zeal by measures of intolerance: there is abundance of work for the Church of England to do without anything like this, and they are surely better blessings that she would dispense. We cannot think with complacency, if we love the truth of God, of the extension of Romanism instead of Scriptural Religion; but it is of the plain duties and the plain wants of the Church of England that I am speaking, independently of all other considerations, and as they exist in themselves.

"I am well aware that whatever other effect may be produced by these poor Appeals of mine—which, such as they are, I have made some sacrifices and some forced efforts, in the midst of the pressure of other duties, to prepare they will, if known at all abroad, stimulate other parties to pre-occupy as much as may be possible of the ground. It is not in a spirit of rivalry, or from notions of competition with them, that I desire to see our own Church doing her part. But let her do her own duty, and commit the issue to God above. I cannot, for one, withhold the expression of my feelings in the cause. While I have been musing of these things, my heart reads hot within me: the fire kindled, and I have spoken with my tongue. And I may speak, if so permitted, yet again, though in a different way. It is for others to carry the work into effect—to deliberate, to plan, and to execute. But a move should be made at once—an earnest, a determined move, with the eye of faith turned up to God, the heart lifted in the fervency of prayer, and the hand put to the work without looking back."

CINCHESTER. HENRY KINGSCOTE.
SANDON, M. P. JOHN LANOUCHERE.
ASHLEY, M. P. WILLIAM NIVEN.
ALEXANDER BEATTIE. WILLIAM SHORT.
BENJAMIN HARRISON. HENRY VESS, Hon. Secy.
79, Pall Mall, Sept. 1845.

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THE QUALIFICATIONS FOR CONFIRMATION.

These, as laid down by the Church, are of two general kinds, intellectual and spiritual; qualifications as to knowledge of religious truth, and as to dispositions and determination to religious duty.

Let us first consider the knowledge required. Read the opening address of the Confirmation service, and you will see what the Church declares on this head. In that summary is included the knowledge of the creed, the Lord's prayer, the ten commandments and the catechism of the Church. To these, of course, must be added a knowledge of the vows of baptism, which by the candidate are to be ratified and confirmed. It can hardly be conceived by the feeblest mind that merely to be able to say these formularies of religious knowledge is enough. They evidently embrace a comprehensive view of Christian doctrine and duty, of the way of salvation and of the privileges, responsibilities, and whole character of a follower of Christ; and as such, it is therefore the expectation of the Church, that, besides being learned by memory, they shall be understood in their meaning and solemn obligation. The amount of knowledge required is placed at this low and simple mark; not, by any means, because it is not extremely important that all Christians should go on to increase in religious knowledge, to the utmost of their abilities and opportunities; but it was necessary thus to place it, lest any of the young and the poor and the weak-minded and of small opportunities of knowledge, who nevertheless know enough to follow Christ, and who do truly follow him, should be excluded the communion of his Church. But knowledge is a small part of the qualifications required for Confirmation. There is a preparation of the heart, as well as the assent of the tongue. What is that preparation? In other words:

What are the spiritual qualifications? These are not expressed in that address of the Confirmation office, which speaks so plainly of what "the Church hath thought good to order" in regard to the knowledge required. And hence not a few have taken up the singular idea that what is specified in that address is the whole qualification of any kind demanded, as well spiritual, as intellectual. But did the Church mean to teach that when a person comes to renew and solemnly ratify and profess the vows of his baptism, his only required qualification is a knowledge of the nature and meaning of those vows, without any serious purpose, disposition and determination, by the help of God and the use of all the means or grace, to comply with them; that when he confirms his renunciation of the world and of all sin, it shall not be required of him that he have the heart and desire, and resolution actually to renounce them; that when he ratifies his solemn engagement to keep the will of God to his life's end, it shall not be one part of his qualification that his affections be set upon that will, and his life be really consecrated to that will? The Church could not possibly be guilty of such an absurdity.

The Church has not detailed the spiritual requisites for Confirmation, in the service for that rite, as she has the intellectual; because she has so particularly expressed them elsewhere, and in those very formularies which the required knowledge embraces. For example, in the catechism, it is asked: "What is required of persons to be baptized?" This question, of course, is just as applicable to persons to be confirmed; since the vows assumed in baptism are the vows ratified in Confirmation. And what is the answer of the Church to that question? "Repentance whereby they forsake sin; and faith whereby they steadfastly believe the promises of God made to them in that sacrament;" that is, faith whereby they embrace all the promises of sanctification and justification through the mediation of Christ.

Again, it is asked, in the catechism, "What is required of those who come to the Lord's Supper?" And this question is quite as applicable to those who come to be confirmed, since Confirmation is the introductory rite to the Lord's Supper, and he who has received the former is considered as having been admitted, by the highest human ministry of the Church, to the latter, and as having a right, and as being bound by the vows renewed in Confirmation, to come thereto, unless something of a disqualifying nature has occurred since he was confirmed. Thus, then, in the answer to the question of the catechism, as to the qualifications for the Lord's Supper, as well as in what is said concerning baptism, the Church defines the spiritual preparation for those who should be confirmed. And what is that answer? "To examine themselves whether they repent them truly of their former sins; steadfastly purposing to lead a new life; having a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in charity with all men."

Now it is evident that what is here said of preparation for the Lord's Supper is but the repetition, with a little more detail, of what is previously said of preparation for Baptism. For each sacrament, the great constituents of all spiritual qualification are Repentance for sin, for all sin of which we are guilty in thought, word, or deed; repentance of so sincere and hearty a nature that it causes the forsaking of all sin and the steadfast purpose to lead a new life; and then Faith, embracing all the promises of the Gospel as all our hope—a lively faith, not the mere faith of the understanding, but the living and active faith of the heart, which trusts only "in God's mercy through Christ," as all the sinner's dependence for salvation—a faith which so worketh by love that it brings forth the fruit of "a thankful remembrance of Christ's

death" and a life of "charity with all men."

Such are the qualifications for that rite which ratifies and confirms the vows of Baptism and opens the door to the communion of the Lord's Supper. But they are more at large expressed in the service of adult Baptism. There, in the concluding address to the person baptized, you will see that he is exhorted as one who has by his baptism professed to be "a child of God and of the light, by faith in Jesus Christ." The nature of his profession, as represented in his Baptism, "is to follow the example of our Saviour Christ and to be made like unto him; that as he died, and rose again for us, so should we who are baptized, die from sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."—Right Rev. Bishop McTearne.

JESUIT TEACHING.

From "The University and the Church in France" in the Edinburgh Review.

It would take but a short process to show that it is this fatal notion of governing men by their failings which has led, in the main, to all the perverse and irreligious portions of the developments of Jesuitism; to concessions to every weakness, apologies for every crime, and serious defences of every unnatural absurdity;—to the spectacle of Christian priests abetting the cultivation of Pagan rites in Christ, and of Jesuit-Brahmins, or Brahmin-Jesuits, wearing the sacred marks of their caste on the forehead and the shoulder before Christian altars, and refusing the sacrament to converted Pariahs on the coast of Malabar. But our present concern is with intellectual rather than religious truth; with the fitness of the Jesuits, governed by these principles, to conduct the school education of a great country. And what is of importance for us, in discussing this question of education, is that the regular, unvarying system and manner of Jesuit instruction, even to those peculiarities of which Pascal signified the revolting absurdity, and which one would suppose had been finally extinguished by the *Lettres Provinciales* two hundred years ago, still subsist in full force and vigour, in France at least, and probably in all Roman Catholic countries. As we said, they not only live, but they have survived every thing else: the Jesuit school, meaning that built on the Jesuit model, whether now actually taught by professed Jesuits or not, is the only Catholic school of consequence kept alive. Let the reader turn, if he will, to the *Institutions Theologiques* of M. Bouvier, Bishop of Le Mans, published within the last ten years. It is a work which counts more editions and more thousands of copies than we are able to estimate. It is the popular practical manual of the young clergy of France; generally adopted, we believe, in the seminaries throughout that country. We must premise that M. Bouvier is also the author of a special treatise on the Sixth (Protestant Seventh) Commandment, for the use of confessors—said by M. Genin to surpass in revolting details all the treatises which the theologians of two centuries back devoted to the elucidation of that subject. This book we have not seen: our remarks are confined to the *Institutions*. Whether M. Bouvier is a Jesuit or not we do not know, but his work is composed entirely on the Jesuit model; and any thing more strange, and more utterly repugnant to the ideas of either Protestant or Romanist, unfamiliarized with that model, it is impossible to conceive. All subjects of ethics and theology are treated in that very method of "probable opinions" which Pascal rendered so famous; that is to say, questions are propounded, and the solution is by citations from approved authors: where these authors differ, M. Bouvier sometimes, by no means always, gives his opinion. And the practical result of the method remains, we presume, the same as ever; whatever proposition in religion or morality is supported by probable opinions is safe. It is impossible to give an idea, to minds imbued with the ordinary principles of truth, and the elements of ethical instruction, of the cold, strange, unnatural colour which this monstrous system throws over the whole vast subject embraced by it. It is quite true that it relieves the mind from an infinity of difficulties. Any one who will get a certain number of dicta by rote, becomes not only qualified to decide points of casuistry, but qualified to act on the safe side in all dubious questions. Christianity is, indeed, "made easy" after the pattern of Escobar: the believer walks on velvet; and it is only difficult to understand how any one can go astray in a world where there are as many sure guides as Jesuit writers. Conscience is rendered perfectly flexible; but it is the flexibility of a corpse, which may be moved at will this way or that—*perinde ac radaver*. All those unfathomable questions which perplex, as some say, angels as well as men—all the problems raised concerning the mysterious relations between man and his Creator, between the soul and the material and spiritual worlds in which it works: and all the most minute, trumpery puzzle of ceremonial casuistry, which have ever amused empty minds in the idleness of convents, are discussed and solved with just equal diligence, equal gravity, equal facility! The whole system of theology and ethics lies before us, in M. Bouvier's compendium, like portraits painted "without perspective; no reverential shadow cast over the more sacred recesses; no background to veil the insignificant or the shameful parts." Quædam specialiter nobis dicenda sunt, says the Bishop on the second (third Protestant) commandment, de "astrologia, somniis, sortilogio, virga divinatoria, magnetismo, et mortuorum

reditibus, Gallice revenans." And he proceeds to edify the young clergy with the most "probable opinions" on these delightful subjects, not forgetting a gentle puff of the work of some pious chemist on animal magnetism. There is an historical dissertation on touching for the King's evil: Charles X., we are informed, tried his royal hand on his coronation day on several patients. "Sed non constat," adds the sly Bishop, "aliquos ex his fuisse sanatos." As to the Powder of Sympathy, we are informed that we may use it, with a safe conscience, "if the wounded person be not more than three hundred paces off." Such, at least, is the opinion of the blessed Alphonso Liquori, whom, by the way, the Jesuits from perversity, and some of our young students in hagiology from ignorance, persist in calling a saint.

NON-NATURAL INTERPRETATION.

But there remains a third theory of interpretation, one which was proposed more than two hundred years ago, which has been lately revived by the Tractarians, and is now put forward in its most naked and unblushing form, by Mr. Ward—namely, that the Articles are to be interpreted, not in their obvious sense, nor again in the sense in which they may be supposed to have been originally framed; but in the sense, whatever it be, which the subscriber, by mental reservation, thinks fit tacitly to affix to them. This is non-natural interpretation. It has the advantage of relieving the subscriber from all difficulty. A man armed with such powers of interpretation may laugh at tests to scorn. He has only to say to himself—'When I affirm that the Church of Rome has erred, I mean that certain persons who were members of that Church—Luther for instance, and Cranmer, and Ridley, and Latimer,—have erred. When I affirm that General Councils have erred, even in things pertaining to God, I mean that they have erred merely in non-essentials; in short, where I say black, I mean white, or at most grey; and he may assent to any formula whatever. But he gains this privilege by the sacrifice of all honour, all veracity—all that enables men to confide in one another. What is there to distinguish the profession of faith made by a graduate from any other declaration, except perhaps the solemnity and deliberation by which it is preceded and accompanied? What better warrant have we for signing the Articles in a non-natural sense than for signing in such a sense any other statement, or any other engagement? When such conduct is avowed and defended by teachers, what can we expect from their pupils, but that they will keep their promises non-naturally, and give non-natural testimony?'—*Edinburgh Review*.

JEWIS IN MOROCCO.

The government consults the learned Jews in cases of difficulty, more especially of criminal law, which is evidently a great honour conferred on this ancient people, amidst the innumerable insults which they are compelled to bear in this part of the world. I am told also that Side Ashem, the pasha of Suse, or Soos, in the south-western part of Morocco, is very fond of the Jews, and treats them with great distinction. The Jews are likewise permitted to judge all disputes between their own people.

However, the Jews are suffering many humiliating things. When they pass a mosque, a marabout, or a dwelling of a saint, and even a Moorish school, in which the koran is usually read, they are obliged to take off their shoes. They are compelled to wear black turbans of caps, and black shoes. The women, however, are allowed to dress in all colours. A Jew cannot ride on a horse, and in a town he cannot ride at all. If a Moor curses, or calls a Jew all names, the Jew must not retort; he may, however, report the case to the cadi, or Moorish judge, and then the Jew generally obtains justice. The emperor never employs a Jew as a soldier. European Jews, however, are treated like Christians; they are, in fact, subjects of the different consular representatives of Christian powers in the city. I should also mention that the Moors respect the religion of the Jews, their burying places, &c., like those of the Christians. If a Jewish criminal professes Islamism, he is immediately pardoned by government, whatever his crime may be.

With the exception of religious ceremonies, the manners and customs of the Morocco Jews are like those of the Moors. The common superstitions of Barbary are also shared equally by Moors and Jews, and even by the Christians of Barbary. In one thing the state of the Jews of Morocco is different from that of their brethren in many parts of both Europe and Africa; that is that they are here, not restricted to any certain quarter of the city: their houses are mixed with those of the Moors. My experience in this country has convinced me that the fears of certain people, as to the cruelty and ferocity of the Moors of Morocco, are quite exaggerated, and, in many respects, altogether false. I am quite certain that, in Tangier, and all the cities of the coast, a missionary to the Jews can exercise his sacred, and important duties without any difficulty, always provided that he be prudent. Had I had Hebrew Testaments with me, I should have circulated them without any fear of exposing myself.

The number of Jews on the coast is thus stated by the most accredited authorities: Tetuan, 4,200—some very learned and rich among them; Tangier, 2,000—luxury is rather prevalent among them, and they imitate European manners; Aziba, 250; El Arache, 1,200; El Mehadia, two or three families; Sla el Rabbat, 7000—chiefly merchants, and very rich; Das el Bair, 350; Azamor, 1,200