

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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THE KINGDOM OF GOD. I say to thee, do thou repent... That he and we, and all men move Under a canopy of love; As broad as the blue sky above;

usually do doth so translate. And Tertullian, a most ancient Doctor, and well learned in both the tongues, Greek and Latin, interpreting this place of St. John, Beware of Idols—that is to say, saith Tertullian, of the images themselves—the Latin words which he useth be Effigies and Imago, that is to say, an image.

to be known by the living things themselves, whose fashions the images express? For, of surely, the glory of God should be more evidently known, if it were declared by reasonable and living creatures, rather than by dead and unmoveable images.

may signify "image"; and, made of earth, man was formed after the image of God: which image we lost in the first Adam, who is of the earth, earthy; and we have it restored in the second Adam, the Lord from Heaven.

pleasant, expressive, and rather intelligent countenance; while his large flowing robes, his Koordish turban, and his long grey beard give him a patriarchal and venerable aspect, which is heightened by a uniformly dignified demeanour.

HOMLY AGAINST PERIL OF IDOLATRY.

FIRST PART. In what points the true ornaments of the Church or temple of God do consist and stand, hath been declared in the two last Homilies, treating of the Right Use of the Temple or House of God, and of the due Reverence that all true Christian people are bound to give unto the same.

Second Part. You have heard, well-beloved, in the first part of this Homily, the doctrine of the word of God against idols and images, against idolatry and worshipping of images, taken out of the scriptures of the Old Testament and the New, and confirmed by the examples as well of the Apostles as of our Saviour Christ himself.

The passages of Scripture quoted in the sequel of this Part of the Homily are taken from Deut. iv. Psalm xvii. cxxxv. Is. xlii. xl., Ex. xx., Lev. xxvi. Deut. v. Psalm cxv. Is. xlv., Ezek. vi. Numb. xxiii. Deut. vii and xii., 1 Kings xvi., 2 Chron. xiv. xv. xxxi., Rom. xv., 1 John v., 1 Cor. x., Acts x. xiv., Matth. iv., Luke iv.—Some passages from the apocryphal books of Wisdom and Baruch are intermixed with these, all condemning image worship.]

Epiphanius, Bishop of Salamine, in Cyprus, a very holy and learned man, who lived in Theodosius the Emperor's time, about three hundred and ninety years after our Saviour Christ's ascension, writeth thus to John, Patriarch of Jerusalem: I entered, saith Epiphanius, into a certain church to pray: I found there a linen cloth hanging in the church door, painted, and having in it the image of Christ, as it were, or of some other saint; for I remember not well whose image it was; therefore when I did see the image of a man hanging in the church of Christ, contrary to the authority of the Scriptures, I did tear it, and gave counsel to the keepers of that Church, that they should wind a poor man that was dead in the said cloth, and so bury him.

And afterwards the same Epiphanius, sending another unpainted cloth, for that painted one which he had torn, to the said Patriarch, writeth thus; I pray you, with the elders of that place to receive this cloth, which I have sent by this bearer, and command them that from henceforth no such painted cloths, contrary to our religion, be hanged in the church of Christ. For it becometh your goodness rather to have this care; that you take away such scrupulously; which is unfitting for the church of Christ, and offensive to the people committed to your charge.

First, he judgeth it contrary to Christian religion, and the authority of the Scriptures, to have any images in Christ's church. Secondly, he rejected not only carved, graven, and molten images, but also painted images out of Christ's church. Thirdly, that he regarded not whether it were the image of Christ, or of any other saint; but being an image would not suffer it in the church.

By Dr. Asahel Grant. (The Nestorians, or the Lost Tribes.) Oct. 26.—Started for the patriarch's residence at eight in the morning. Descended to the river and forded it on a horse, the first I had seen since entering the Nestorian country in the mountains.

VISIT TO THE PATRIARCH OF THE NESTORIANS.

The patriarch, having heard of my approach, sent a horse, with some of his own men, to escort me to his dwelling, which stands far up on the mountain side. Our course continued about N. E., till we came in sight of his residence, when we re-crossed the river on our right, at the mouth of a considerable creek which waters the district of Diss.

At half past twelve I found myself in the presence of the patriarch of the East, the spiritual head of the Nestorian Church, who gave me a cordial welcome, but without that flow of heartless compliment and extravagant expression of pleasure which is so common in the mouth of a Persian.

pleasant, expressive, and rather intelligent countenance; while his large flowing robes, his Koordish turban, and his long grey beard give him a patriarchal and venerable aspect, which is heightened by a uniformly dignified demeanour.

THE PILGRIMAGE TO SALETTE.

From the French Correspondent of "Evangelical Christendom."

If the priests cannot hope to regain their former influence over the intelligent portion of the nation, they seek to maintain their dominion over the inferior classes of the people, over ignorant peasants and superstitious women. In order to attain their end, they invent false miracles, which, being announced and vouched for by the clergy, raise the imagination and inflame the enthusiasm of illiterate persons.

There was nothing extraordinary in that, say you: But listen to the sequel. This lady who thus passed her time in conversing with the shepherds, was not a mere mortal; it was the Virgin Mary, who had deigned to descend to earth.

Now, in the month of September, in the present year, sixty thousand pilgrims (aye, sixty thousand!) have been to Salette (the name of the place where the Virgin appeared to the little shepherds) to celebrate the anniversary of this memorable event.

\* 1 John. v.

\* Lib. de coron. militis. Lib. contra coronandi morem. 1 John v. Lib. v. Ad Jacob. Domini.

\* Lib. ii. c. 16. All notable Bishops were then called Popes. Lib. ix. c. 48.

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