

The Beacon.

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 TOWER OF STRENGTH.

From the German of Luther.

"Ein feste Burg ist unser Gott."

The Lord is our good Tower of strength,
Our Shield and Sword of terror,
And He will free our souls at length
From evil, and crime, and error.
The old accursed flood,
With might and knavery screened,
Hell's armour dark and strong,
Hath risen to work us wrong;
On earth he hath no rival.

With arms of flesh we nought avail,
Our ranks were soon disbanded,
But the right Man doth hell assail,
As God himself commanded.
Ask ye, Who can he be?
Jesus the Christ is He—
God of Sabaoth's Son,
By Him the fight is won;
He on our side shall battle.

And though the world with devils were thick,
Watchful and soul-devouring,
Ne'er shall our hearts grow faint or sick,
O'er all their wiles still towering.
The fiend, as pleaseth him,
May angry look and grim,
Our souls he cannot slay,
His power hath pass'd away!
One little word shall smite him.

That Word, in spite of fraud or force,
Shall stand alone, immortal,
Still trampling in its heavenly course
Hell and its gloomy portal.
Slaughter'd—disgrac'd—revil'd,
Rest of goods, wife, and child,
So be it—let them go,
Small is the loss, I trow—
God's mansion is eternal.

Dublin University Magazine.

THE NEW AND LIVING WAY.

Behold the way to God, and forgiveness,
and grace, and Heaven.—Sin has barred the
door of access. But Jesus, in the might
of his love, and redemption, and power,
has burst the bars, and has opened the door,
and has placed himself near, and ready to
deliver—in the prayer of every believing wor-
shipper, and to send answers of "grace,
mercy, and peace." Are you coming unto
God in honest supplication, but with great
guilt, even weighing you down; and with
many years oppressing you, and with faith
as feeble as a bulrush? You may enter "in-
to the holiest, by the blood of Jesus."

Be it so, that in yourselves you have nothing
to plead, why the sentence of eternal death
should not be executed upon you. But you
are permitted to plead the atoning blood of
Jesus, who suffered, "the just for the unjust;"
that blood which was appointed from ever-
lasting, in the counsels of God, to take away
iniquity; that blood which is truly and pro-
perly divine, and of infinite value, and effi-
cacy: for it was the blood of Him, who was
God as well as man; and that blood which
has raised all the millions to glory who
are there. "They washed their robes, and
made them white in the blood of the Lamb;
therefore are they before the throne of God?"
O! rest, then, your prayer, rest your hope,
rest your soul, upon that atonement which
Jesus offered upon the Cross, and upon that
blood of intercession which he took away
with him into Heaven; and your prayer must
succeed, and your hope must be accomplished,
and your souls must be saved with an ever-
lasting salvation. The appointment, and the
promises, and the oath of God, and the honour
of Immanuel, the great High Priest, all con-
cur to assure you that all is safe, and that
all will be glory.

Behold the *only* way to pardon and peace.—
If the High Priest, under the law, had en-
tered within the veil, and approached even
the mercy-seat, without observing the Lord's
directions, he did it at the peril of his life.
He must enter but once a year, and he must
take with him the blood and the incense.
Brethren, here is a solemn point in
experience; and it is a point of life or death.
You endeavour to approach God on a mercy
seat. You do well. But how are you ap-
proaching Him? Is the feeling of your soul
dependence on the atoning blood of Christ?
Then, while you are spreading your prayer
before the Lord, he is opening the arms of his
salvation to receive you. But if you venture
to come before Him, trusting in yourselves,
you would have been quit, as safe if you had
rushed presumptuously towards the top of
Sinai, while at the giving of the law, the
mountain quaked, and the lightnings flashed,
and the thunders rolled, and God descended
in all the grandeur of his Holiness, and
Justice and Majesty.

O! be careful to take with you blood, the
blood of atonement, whenever you offer your
supplication unto God: See to it, that you
are pleading, that you are trusting in nothing
but in Christ crucified, and in his intercession
before the throne. Remember the voice from
Heaven. "This is my beloved Son, in whom
I am well pleased."

Behold the way to holiness.—Christian be-
lievers! the more you contemplate the great
High Priest, Jesus the eternal Son of God;
and his wondrous love in dying for sinners,
and the sufficiency of his blood to cleanse
from all sin, and his compassion and faith-
fulness in pleading before the throne, and the
promises of an endless salvation, which he
throws around every one, who comes to Him;
the more, I say, you contemplate these things,
by the Spirit's light, the more will be your
victory over the world, your hatred of sin,
your love of God in Christ, your obedience to
his will, your regard to his glory, your meet-
ness for his presence for evermore. "Grow
in grace; and in the knowledge of our Lord
and Saviour, Jesus Christ."—Rev. R. Hous-

THE BAPTISMAL SERVICES.

Amendment in the Confirmation Service, pro-
posed by the House of American Bishops,
twenty years ago.

In the year 1826 certain changes were
proposed by the house of Bishops as to the
reading of the service and lessons, and to-
gether with them the following is found, con-
cerning a prayer in the confirmation service:
"And to correct the injurious misapprehension,
as to the meaning of certain terms, in the first
collect in the office of confirmation, the
Bishops unanimously propose the following
resolution: Resolved, That after the first
collect in the office of confirmation the fol-
lowing be inserted, to be used at the discretion
of the Bishop, instead of the first collect:
Almighty and ever living God, who hast
vouchsafed in baptism to regenerate these thy
servants by water and the Holy Ghost, thus
giving them a title to all the blessings of thy
covenant of mercy in thy Son Jesus Christ,
and now dost graciously confirm unto them,
ratifying the promises then made, all their holy
privileges; grant unto them, we beseech thee,
O Lord, the renewing of the Holy Ghost;
strengthen them with the power of this divine
Comforter; and daily increase in them thy
 manifold gifts of grace, the spirit of wisdom
and understanding, the spirit of counsel and
godly strength, the spirit of knowledge and
true godliness; and fill them, O Lord, with
the spirit of thy holy fear, now and for ever.
Amen. This addition would have answered the
same purpose as the 27th article, with whose
doctrine it coincides. That teaches that bap-
tism is the seal of adoption; this, that it is a
conditional title to salvation. As the adoption
did not necessarily alter the nature of the
child, and might prove unavailing, so the title
gave no new nature, and might be forfeited by
a failure on the part of the baptised to fulfil
his part in the engagement. It will be seen
that the bishops, in proposing this change,
urge as a reason that it was "correct inju-
rious misapprehensions as to the meaning of
certain terms." Now, what could this be, but
some high views of a moral change effected in
baptism, which are often imputed to our Church,
and which seem to be expressed by the term,
regenerated by water and the Holy Ghost.
That such was the object in the proposed sub-
stitution, may be inferred from the fact that it
was proposed by Bishop Hobart, and exactly
corresponds with his sentiments as set forth in
his explanation of the Catechism, and more
fully enlarged on in his tract on Confirmation;
both of which documents have been generally
received by the Church as expressing her
views. But the matter is placed beyond doubt
by the following extract from a private letter
of Bishop Hobart, addressed to myself and a
particular friend. "The expressions in the
prayer are liable to be misunderstood, and
create serious objections on the part of many.
I have found, to using the ordinance. The
object of the proposed prayer was not to re-
linquish the expression of regeneration, as
applied to baptism, but to guard against the
misconstruction that would make this synoni-
mous with renovation, sanctification, conver-
sion, or any other term by which the renewing
of the Holy Ghost might be denoted." It ap-
pears, then, that the object of the house of
bishops in proposing it, was to fix the meaning
of this passage, and to declare that other mean-
ings considered injurious to the Church were
not correctly ascribed to her.

The proposition was connected with sundry
others relative to the abridgment of the Liturgy,
which excited uneasiness in the minds of many
who feared anything like innovation, and
therefore the whole was withdrawn at the
next General Convention, though the author
does not remember, or believe, that any ob-
jection was made to this alteration. What
occurred, however, was sufficient to show the
general sense of the Church on the subject.
What was thus proposed by the bishops and
clergy at that convention, was afterwards
spoken of by Bishop Griswold in one of his
sermons, shewing the difference between re-
generation, as used by the Church, and re-
novation. After explaining and justifying the
doctrine of the Church, he remarks, "In the
present state of religion, there is, we have
observed, some confusion in the use of theo-
logical terms. Christians hear them, every
one in his own language, and in the tongue
wherein he was born. This makes it necessary
for us frequently to make these explanations.
An alteration in some few expressions less
necessary, and would remove one great ob-
stacle to the success of our labours. But till
such alteration, by the permission of God and
the wisdom of his Church, shall be made, let
us be careful rightly to understand her lan-
guage and to embrace her sound scriptural
doctrine."—The Right Rev. Bishop Meade of
Virginia.—Ep. Recorder.

THE POWER OF RAISING NEW CHURCHES.

We frequently receive inquiries touching
the power of the laity to raise churches and
chapels wherever they may be needed;—
and the power of the bishops to throw obstacles
in their way. Dealing first with generals, we
may say, that the Church seems to intend to
place great power in the hands of the bishops.
They are always treated as the rulers of the
Church; and the principal check to the abuse
of their extensive authority, seems to be public
opinion.

Descending to particulars;—we will speak
first of new churches. And here it is pretty
well known, that a building can only become
absolutely and permanently a church by conse-
cration; and that consecration is a duty left
in the bishop's discretion. We know not
whether any attempt was ever made to force
a bishop to consecrate a church;—the law
takes for granted, what is doubtless generally

true, that any and every bishop will be found
quite ready, at all proper times, and under all
fitting circumstances, to perform this agreeable
part of his duty.

But as to the mode of proceeding on the part
of persons desiring to raise a new church,
where neither the incumbent of the parish nor
the bishop has shewn any anxiety on the point:
—There is no serious difficulty in the way of
such persons; but there are certain forms to be
complied with.

1. As the law regards the whole parish as
in the charge of the incumbent, it gives him
the preference, if he chooses to stir in the
matter. Any persons proposing to build a new
church in his parish, must give him regular
notice of their desire and intention; and he
may then, if he pleases, give bond to the bishop
to build such a church himself within two
years.

2. Should he fail to do so, the first projectors
may then proceed with their plan. They
must, however, lay the whole scheme before
the bishop, and get his consent. For, without
his consent, they will not get the building con-
secrated, nor a district assigned to it. The
bishop, legally, we apprehend, may refuse to
give his consent, and if so, no church can be
had. But the responsibility, and the odium, at-
taching to that bishop would be very great,
who, when a district was placed before him
wanting a church, and an offer was made to
raise such a church, should interpose his veto.
We apprehend that no such case has occurred,
or is likely to occur.

3. The incumbent failing, then, to take up
the project himself; and the scheme being ap-
proved by the bishop, its promoters may safely
proceed with the work; secure of having their
church consecrated, and a district assigned to
it.

Next let us advert to unconsecrated churches,
or proprietary chapels. These, it is obvious,
any persons may build, wherever they can pro-
vide a site and the necessary funds. But these
places can never have the security which be-
longs to a church. They may be closed; may
be sold; or may fall into the hands of evil
men. Trustees may be appointed, as in the
case of a new church; but such trustees will
not have equal power as to the patronage. The
minister to be appointed to each vacancy,
must be licensed by the bishop; and each
bishop frames his own rules with reference
to such matters.

A proprietary chapel was taken, or pur-
chased, in a large London parish, two or three
years back, by some Tractarians, with a view
to the propagation of their opinions in the me-
tropolis. The Bishop of London gives no
licenses to such chapels except with the ap-
probation of the incumbent of the parish.
The incumbent was applied to in this case.
He replied, "It is impossible for me to ap-
prove of the party you nominate." The
Bishop added, "And it is impossible for me to
license that or any other party without the
incumbent's approval." And so the nego-
ciation closed.

But in another case it might have happened
that a follower of Dr. Pusey was the incumbent
and that the clergyman nominated could not
adopt Dr. P's views of baptism. A similar
exclusion might have thus occurred, not be-
cause the party nominated was a Tractarian,
but because he was not one.

We have thus endeavoured to give a gene-
ral idea of the law. Many, doubtless, will
be inclined to wish, that the door were more
widely opened. But if such persons were to
consult Mr. Close, of Cheltenham, or Mr.
Hatchard, of Plymouth, they would find that
some excellent men are of opinion, that a
greater liberty of entering a clergyman's
parish, and taking a section out of it, ought
not to be given than already exists.—London
Record.

THE JESUIT ESTATES.

From a letter addressed by His Majesty's Ad-
vocate General (James Marriott) to the
Attorney and Solicitor General, dated
Doctors' Commons, May 12, 1765. Being
his answer to a reference made to him.

I beg leave to observe, that, be-
sides the Jesuits of the less Observance, who
are to be found in every part of the world,
concealed agents of the society, laymen as
well as priests, persons who have been married
as well as those who have never married, and
of all conditions and employments of life, (the
whole order amounting to twenty thousand
men in the year 1710, and since increased in
proportion to the enterprising genius of that
society in the course of half a century) the
known communities of the Jesuits in Canada
are the missions.

The missions are, properly speaking,
drafts from the houses of the professed;
(agreeably to the plan of this order, founded
by a military man on military principles) they
are engaged by their fourth vow to go to any
part of the world where the Pope, or their
general shall send them, non petito viatico.
The missions are so called in their institute,
in distinction to the houses of the professed,
and from the houses of the novitiates and colleges.
The missions, like the professed, are
all under a vow of poverty, and mendici-
ancy by institution; and as the professed hold
estates in trust for the novitiates and colleges,
and the rest of the society; having nothing for
themselves; otherwise than indirectly (for they
never beg, notwithstanding their institute) so
the missions, who are detachments from the
professed, hold estates in the same manner.
If the estates are donations, then they are
held for such uses as the founders, by grant,
gift, or devise, shall have directed, and for
such further uses as the father-general shall
direct; inasmuch as all donations are constantly
accepted by the order, and ratified by the ge-
neral, with this special salvo, commonly known
and supposed to be acquired by the donors
or their representatives, *ita tamen ut in omni-*

bus instituti ratio servetur. And if the estates
are acquired by purchase out of the surplus of
the funds destined ad libitum by the general
for the support of the colleges, or out of
profits arising from commerce or personal
industry, then the missions hold these estates
for the benefit of the whole society, where-
ever dispersed over the whole world, but
united under one sovereign head domiciled at
Rome, whose power over the whole order
being unlimited, he is the sole proprietor, and,
as it were, the heart of the whole body, into
which, and from which, all property has a
constant flux and reflux by a circulation of
the system in all its parts. So that the
estates of the society must be considered in
the possession of one man, the general of the
order; who is always by birth an Italian, an
actual subject ecclesiastical and civil of the
Roman Pontiff; upon whom he acknowledges a
kind of feudal dependence, rather than an
implicit obedience (the father-general hav-
ing sometimes resisted, and being in some re-
spects independent, even of papal authori-
ty), being in all other relations an absolute
sovereign over his own vassals, who are in-
dependent of every civil government under
which they reside; to which they cannot be
united in a civil essence by the nature of their
institute, without ceasing to be what their in-
stitute makes them, a distinct nation in the
midst of nations, and an empire in the midst
of empires. As all other regulars, according
to the canon law, are servants of their mon-
astery, so the individuals of the society of
Jesuits according to their institution, are the
servants, or rather slaves of their order; and
according to the rule of law, by which *quid-
quid acquiritur servo acquiritur domino*, they
have no property of their own.

It is remarkable, that the order (of which
the province of France makes but a very
small part) has been only tolerated provision-
ally in that kingdom, and upon probation of
good behaviour, without ever having had
any legal complete establishment, as a part
of the ecclesiastical and civil constitution of
the realm. The general of the order has
constantly refused the conditions of the
original admission made by the acts of the
assembly at Poissy of the Gallican church,
and has also refused the conditions of the re-
admission of the society on the same terms
after their expulsion, (which re-admission
was granted by the royal edict, in virtue of
a treaty between the crown of France and the
papal see) because the terms of re-admission
were radically subversive of the whole order.
To the original acts of admission all subse-
quent edicts in their favour have had a
retrospect. So that the arrest of expulsion
remained always liable to execution; and the
members of the order were merely as inmates,
occupants of houses and lands in France, and
in the extent of the dominions of that crown,
subject to resumption.

From all these premises, it seems conclusive
that the titles of all the society passed,
together with the dominions ceded to Great
Britain (in which dominions those possessions
were situated) attended with no better quali-
fications than those titles had by the laws and
constitution of the realm of France, previous
to the conquest and cession of those countries.
But it seems further to be clear, that those
titles are now in a worse condition since the
conquest and cession: for till that period they
were only in abeyance, and suspended upon a
principle of probationary toleration; but by
virtue of the natural law of arms and conquest
of countries, confirmed by acts of the law of
nations, by solemn cession and guaranty, the
possessions of the society lost of course all
civil protection by the fate of war; but much
more so by the only power, whose authority
and intervention could have preserved the
property of these possessions to their sup-
posed owners, having withdrawn its tolerance
and protection, and deserted them, as a
delict against the crown of Great Britain, by mak-
ing no provision in the articles of cession to
serve the pretended rights of the community
of Jesuits; nor indeed of any other ecclesiastical
community, which latter might have been
under a more favourable view, having a civil
being, and each house possessing a separate
property, distinct from others of the same
order; whereas the order of Jesuits, contrary
to all other regulars, is one indivisible order,
aggregate indeed by its own institute, but
not incorporated by the laws of France;
and the father-general never having been
an inhabitant of Canada, nor a subject
to the King of France, he could not retire
and avail himself of the fourth article of
the definitive treaty, nor sell his estates, nor
withdraw his effects within the time limited.
In a few words the society of Jesus had not
and cannot have any estate in Canada, legally
and completely vested in them at any time,
and therefore could not, and cannot transfer
the same before nor after the term of eighteen
months, so as to make a good title to pur-
chasers, either with or without the powers or
ratification of the father-general; who as he
could not retire, so he cannot retain any
possessions in Canada, since the time limited
for the sales of estates there agreeably to the
terms of the treaty; because he is incapable
of becoming a British subject as he was of
being a French subject, nor can the individ-
uals of the communities of the Jesuits in
Canada, take or transfer what the father-
general cannot take or transfer; nor can they,
having but one common stock with all other
communities of their order, in every part
of the globe, hold immovable possessions, to be
applied for the joint benefit of those com-
munities which are resident in foreign states;
and which may become the enemies of His
Majesty and his government.

All the titles of the above are, in the origi-
nal printed in "Plan of a Code of Laws for
the Province of Quebec, by the Advocate
General, London, 1774."

JESUIT MISSIONS.

From Protestant Missions Vindicated, by the
Rev. James Hough, B. A., late Chaplain
at Madras.

Reference has been made in the foregoing
pages to the labours of Francis Xavier, the
first Jesuit Missionary in India. His converts
were chiefly among the fishermen on the
southern coast. After some time, indeed, he
addressed himself to natives of the higher
castes, but without succeeding in gaining their
attention. . . . The Jesuit missionary so fre-
quently referred to in these pages (the Abbé
Dubois) has confessed, that Xavier considered
his endeavours to convert the natives—to any
thing worthy of the name of Christianity—a
total failure. . . . He says,—At last Francis
Xavier, entirely disheartened by the invincible
obstacles he every where met in his Apostolic
career, and by the apparent impossibility
of making real converts, left the country in
disgust.

Let this be contrasted with the vauntings
of other less candid writers of the same order,
about what they call the unparalleled triumphs
of the Gospel in India, through the preaching
of this indefatigable missionary.

The Abbé Dubois was not the first Jesuit
that took this view of Xavier's career. The
successors of this missionary, Robert de Nobili
and his colleagues, who at the beginning of
the seventeenth century founded the Madura
Mission, determined to avoid his mistaken
policy, as they deemed it, and to adopt the
opposite course. They confined their atten-
tion to the Brahmins and other Hindoos of
the highest castes; and, in order to obviate
the prejudices of those haughty and self-suffi-
cient men against the natives of Europe,
these Christian missionaries denied that they
were Europeans, and affirmed that they were
Brahmins from the West, of a higher order
than any in India. To stop the mouths of
his opposers, and particularly of those who
treated his character of Brahman as an im-
posture, Robert de Nobili produced an old,
dirty parchment, in which he had forged, in
the ancient Indian characters, a deed, shew-
ing that the Brahmins of Rome were of
much older date than those of India, and that
the Jesuit of Rome descended in a direct line
from the good Bráma. Nay, Father Jovence,
a learned Jesuit, tells us, in the history of his
order, something yet more remarkable; even
that Robert de Nobili, when the authenticity
of his smoky parchment was called in question
by some Indian unbelievers, declared, upon
oath, before the assembly of the Brahmins
of Madura, that he, Robert de Nobili, derived
really and truly his origin from the god
Bráma. Upon this the historian exclaims—
"Is it not astonishing that this reverend
Father should acknowledge, is it not mon-
strous that he should applaud, as a piece of
pious ingenuity, this detestable instance of
perjury and fraud?"

To carry on this wicked deception, alias
pious fraud, it was necessary to adopt the Bra-
hmins' mode of living, their costume, and
even their idolatrous ceremonies. It also re-
quired them, in opposition to the example of
Jesus Christ, His Apostles, and every faithful
preacher of Christianity, to have respect of
persons; and, instead of preaching the Gospel
as freely to the poor as to the rich, they
found it essential to their design to keep the
lower caste at a distance; and even the prosely-
tes from those grades which are not per-
mitted to enter the Hindoo temples, these
Christian missionaries actually excluded from
their churches, when Brahmins were present
or expected. In a word, they were accused
of the most culpable indulgence in tolerating
and winked at all kinds of idolatrous super-
stitions among their proselytes; and with
having themselves rather become converts to
the idolatrous worship of the Hindoos, by
conforming to many of their practices and
superstitions, than making Indian converts
to the Christian religion." Even the Abbé
Dubois concedes that these charges had some
degree of foundation; and he would find it
very hard to prove, which was probably his
reason for not attempting it, that they were
not to the extent set forth by the accusers,
who were Romish friars of other orders.

The writings of Robert de Nobili, Beschi,
and others, for the edification of their disciples,
were composed in the same flowery, hyper-
bolical, and unintelligible style, as the Hindoo
Vedas, poems, and other performances incul-
cating their superstitions. Of the Jesuit
Missionaries' productions, I have given else-
where several specimens; and I will here
mention another of their works, which may
be regarded as the apex of their series of
impostures; I allude to their forged Veda.
The Brahmins have four Vedas, which are
their sacred books, believed to be revealed by
God, and called immortal. They are con-
sidered as the fountain of all knowledge,
human and divine. The Jesuits at Madras
actually forged a fifth Veda, pretending that
it was revealed to the chief Brahmin of the
Pagoda of Cheringham, by the same au-
thority as the other four; and so artfully did
they imitate the style of the genuine Vedas,
that their forgery imposed even on some
Brahmins, and for many years it was received
as an authentic work. Under this impression,
M. Voltaire published a French translation of
it; but the imposture was detected about
twenty years ago by the late Mr. Ellis, a
gentleman of the Civil Service at Madras,
whose attention was directed to this, and
some other manuscripts of a similar descrip-
tion, by Sir Alexander Johnston, late Chief
Justice of Ceylon. Few European gentlemen
have been better acquainted with the science
and customs, the laws and theology of the
Hindoos, than Mr. Ellis; and, after a care-
ful comparison of this *Esour-Védám* with the
Hindoo Vedas, he pronounced it a literary
forgery; or rather, as the object of the author
or authors was not literary distinction, a
religious imposition without parallel.