THE LOVE OF GOD.

When the love of God hath but once touched the soul, though as yet it knows it not certainly, yet it works that esteem and affection that nothing can be admitted into comparison with it. While carnal men wallow in the puddle, these are the chrystal streams a renewed soul desires to bathe in, even—the love of God! O let me find that, no matter what else I have, or what I want! In poverty, or any distressed, forsaken condition, one good word or look from Him makes it up. I can sit down content and cheerful, and rejoice in that, though all the world frown on me, and all things look dark and comfortless about me, that is a piece of heaven within the soul. Now of this experimental, understanding knowledge of this love there are different degrees: there is a great latitude in this. To some are afforded, at some times, little glimpses and inlets of it in a more immediate way; but these stay not: others are upheld in the belief of it, and live on it by faith, though it shine not so clear, yet a light they have to walk by; though the sun shine not out bright on them all their lives, yet they are led home, and understand so much love in their way, as shall bring them to the fulness of it way, as snatt oring them to the fulness of it in the end: others, again, having passed most of the day, have a fair glimpse in the very evening or close of it; but, however, they that walk in this way, by this light, whatsoever measure they have of it, are led by it to the land of light!—Archbishop Leighton.

The Berean.

QUEBEC, THURSDAY, APRIL 2, 1846.

If, in commencing the last volume of this periodical, we had reason to encourage ourselves to perseverance in this duty by the youthful shepherd's question: " Is there not a cause?" the period at which we have now. arrived does not warrant the watchman in quitting his post, any more than it would have been consistent with a regard to the interests entrusted to him, to do so twelve months ago. To the equivocal position at that time occupied by Messrs. WARD and OARLEY, reference was made in the editorial article in the first number of our last with their leader, Mr. NEWMAN, and a long list of others-many of them of note in the recent history of our much-tried Churchhave since changed their position and shown where they belonged to, all the while that they professed adherence to the Church of England and were countenanced or helped profess adherence to the same communion now. Those prominent men and a train of followers are gone out from us; but the favour borne to all their principles-just short of relinquishing connection with the Church of England-is not at all disguised by some, is scarcely concealed by a much larger number of others, and is sufficiently recognised by the observant mind in a great many more who, perhaps, are honestly unconscious of the influence at work upon them. The ingenuity of writers has been sharpened by the protracted attempts at adjusting the limits within which one may hold and avow doctrines, and pursue practices, abhorrent from the principles of the Reformation, without hazarding either a comfortable provision from the funds of the reformed Church of England, or the opportunity of labouring towards her perversion by the errors which she threw off three centuries ago. A line seems to be drawing, beyond which it is not safe to avow state of insensibility. By the last accounts, sympathy with Rome, lest ecclesiastical censure take effect : and while the children of the world are thus becoming increasingly sharp sighted, the children of light are called to the exceedingly trying task of having to apply watchfulness corresponding in severity with the circumspection learnt by the unprotestantizing party.

It is one of the trials to which the watchful sentinel on the walls of our Zion is subject that, in the fulfilment of his duty, he has to bestow a great deal of his observation on outward form and arrangement which to him were satisfactorily adjusted and were adhered to with filial submission, but which the modern search for new things to be called old has thrown into confusion and made badges of party. The joiner and linendraper often seem to act as important a part in the restoration of what is represented as churchmanship as the men of learning in ancient languages and theology. It is difficult, and many a time it seems hardly appropriate, to treat these matters with gravity -a different mode of dealing with them seems the one best calculated to place some of them in their proper light. But it must not for a moment be supposed that when articles like the one upon the MANIPLE in the presentnumber are found in our columns, we mean to treat with lightness the design which lies at the root of the professed zeal of our days for the discovery of ancient usages. That design is the substitution of something—whatever it may be -in the place of personal religion : 40 counteract that design-no new one to the Church of England in particular nor to the Church of Christ in general-we feel it requisite to throw in our poor efforts, and we shall continue to use our best endeavours.

In the prosecution of our labours, we have so far met with a measure of success which assures us that it is not consistent with our. duty, however it might fall in/with our per-

received with favour, and we think it is required of us that we should not allow this instrument of good to stop its course. But it has, for two years, laid upon us a weight which it would be impossible to sustain any longer, if we did not contract our services in another direction where it was thought that they were honeficially bestowed: we have to claim the sympathy of those who have distinctly expressed their anxiety that we should not withdraw from our editorial charge, under the trial to which we have been subject in selecting this duty as the prominent part of our future responsibilities, and bringing our scholastic engagements into much narrower limits than our own inclinations would ever have allowed us. At the same time, we know that the ultimate responsibility in this as in every other respect connected with this enterprise rests upon ourselves; and as we are constantly reminded of the insufficiency of our services, we reflect with satisfaction upon the care all along taken by us that no one individual should be involved in the blame which may be incurred by our failings. We offer this statement, as we have done once before, on the occasion especially when we are permitted to make additions to the names of the friends who offer to act on our behalf in promoting the interests of this publication within the circle to which their kind aid may

The article, on the first page of our last number, headed Bearing His Reproach, ought to have been acknowledged as taken from the Rev. John Stevenson's excellent devotional work, "Christ on the Cross;" and the article THE ONLY PURGATORY to the Book of Homilies set forth by the Church as containing a godly and wholesome doctrine.

GERMAN CATHOLIC CHURCH.—For some time, the accounts which have reached us respecting the secession from the Papal Church in Germany have presented really nothing new to report to our readers. Rongs seemed to pursue a course which leaves the soundness volume : these unfortunate men, together of his views entirely to be proved yet; and it has looked of late as if the communities which own him as their leader were strengthened in number—but they will scarcely derive aid to Christian life-by the accession of those Friends of Light, of whom we have before given an account, as an infidel party within the orthodox Protestant Church in Germany. The soundness of Ronge's faith has been so much the more suspected as the division hein their devious course by too many who tween him and the evangelically minded Czerski has become more and more marked: yet the most recent article of intelligence from Silesia conveys the startling account of a fraternizing meeting between the two. A correspondent of the Continental Echo expresses himself utterly unable to reconcile that tatement with the most recent letter from Czerski forwarded by him to England; and we must hope to find the matter elucidated by our next arrival from Europe. May it be explained in such a way as to establish Ronge's character as an enlightened preacher of the truth, and confirm the best hopes entertained respecting his fellow-labourer !

> THE REV. EDWARD BICKERSTETH, Recloi of Watton, so well and advantageously known as for many years one of the Secretarics of the Church Missionary Society, and the author of a number of valuable works breathing the spirit of evangelical piety, had a severe ac-cident on the 11th of February, when he was thrown out of his vehicle under the wheel of a loaded cart which passed over both his legs, though, strange to say, neither of them was he was out of danger, but some time would necessarily elapse before his full recovery from the effects of the occurrence.

Another Revival, and Opposition to 17 .- A serious division in the Tractarian party, we learn from their recognised organ, has occurred on a subject of paramount importance to the Church. One of the most useful personages in this deep thinking body, to whom the Church owes the revival of many essential adjuncts to her being as a Church, is Mr. Gilbert J. French, a linendraper at Bolton. but, as he emphatically declares, "a Churci linendraper only." Among his other services, for which he humbly claims only the character of usefulness, but which are worthy of a far nigher designation, is the introduction of the MASIPLE. He has "attempted the revival," and even, as he tells us, with "unlooked-for" success "of this ancient napkin in the form and of the material used in the earlier ages of the Church. And will it be believed by our readers, that this venerable relic of the purest ages of the Church has been called by a clergyman who assumes the signature of Presbyter Diac. Londinensis, "a nonsensical thing," and this disinterested servitor of "his holy mother," " a pulling linendraper of Bolton? We believe in our heart that this scoffer at the venerable relics of primitive times who assumes the signature of "A Presbyter," is if a clergyman at all, no better than an Evangelical, all of whom, our readers well know are no better than Dissenters in their hearts This fact ought to be ascertined, and the libeller unmasked. "The controversy," our contemporary is anxious to close; indeed, he says in his number of the 12th instant, that it must now be considered as closed." No doubt he is afraid, if it be continued, it may break up the party, already somewhat disconcerted by some of them proceeding too early to "another part of the vineyard." But we advise our colemporary not to give place to such cowardice. The matter is of the highest interest, and is one of the most important revivals connected with true religion which has been introduced in the present degenerated age. We have not seen its columns on any other occasion so beneficially employed, and we are persuaded a little firmless and perse-verance will lead Mr. French and bimself to gon alwishes; lo relimituish a scryice which has victory Alha prize is more worth all the labour

met with so much acceptance. It is cheering, and time that can be bestowed on it, than to find that a publication of this character is nine-tenths those of other works in which the energies of the party have been so honourably called forth. -Record.

> THE POPE ABOUT TO GIVE WAY .- The Cologne Gazette publishes a letter from Ber-lin, to the effect that the Pope has resolved to recognize the Protestant and the Greek Churches. This vague word " recognize" has given tise to a host of conjectures. Some say that His Holiness will ratify, as far as they concern Germany, the treaties of Munster and Osnabruck, concluded in 1648, and that he will order more conciliatory measures with respect to mixed marriages. It is said that in the course of last September a diplomatist of Rome wrote as follows :when the Pope will take the initiative in important steps towards the re-establishment of peace in the bosom of the Romish Church, and the appeasing of the religious agitation. What will be done is not only the result of the conference of the Pope with the Cardinals and the most eminent Princes of the Church, but also the fruit of observations and information collected during a period of many years in their travels by several members of the Secretaryship of State, and especially by Cardinals Lambruschini, Gonsalvi, and Cap-

[A friend, whose kind remembrance of the Bekean, at a great distance, is very gratifying to us, has transmitted the above. We are not quite sure that we understand the sense in which he thinks it deserving of insertion: does be in some wise credit the report?-or does he view it as what is commonly called " a good one?" We imagine that the article inmediately following, taken by English periodicals from a German paper, throws light upon the probability of the Pope's "giving way" under the present aspect of things.

"Rome, Jan. 10 .- On the 11th inst., the Vicar-General of the Catholic Church, Cardinal Patrize, ssued a proclamation to the people of Rom, which runs thus :-- Not a few persons distinguished for piety have besought us with urgent prayers to grant permission for the solemn testival of novena (nine day's sevice) in the Church of the Jesuits, in order to implore from Almighty God the wider spread and happy increase of the Catholic fith in England. The holy father has not only listened favourably to this pious request, but furthermore has promised to all the faithful who take an active part in the ceremon, a partial indulgence of 300 days for every visit, and a plenary indulgence to those who attend the novena five times at least, it being understood that at the same time such pesons are to approach the con-fessional and Lord's Supper. This nine days' ceremony is o begin at eleven o'clock a. m. on the 17th inst., in the Church above named. Wheher ye look, my Christian brethren, at the great and noble aim in behalf of which hese public prayers are offered to the Almighy, or whether ye calculate the gain of the loly indulgences, by means of which we my shorten the punishment due to our sins—in either case ye must in every way, to the best of your strength, interest yourselves in the matter, and take part in this pious execise, by praying the Giver of all good, andthe Father of all mercy, that he pour ove that realm and its inhabitants his light and hose gifts of grace, for obtaining which may tor prayers be effectual.?

ECCLESIASTICAL.

Dlocese of Quebec.

INCORPORATED CHURCH SOCIETY.

PAYMENTS mide to the Treasurer at Quebec on account of the Incorporated Church Society, in the month of March, 1846. March 2.—Celection Quinquagesi-

m: Sunday, Three Rivers per Rev. S. S. lev. Wm. Anderson. 8 -Pole, Jas., 2 years' Annl. Subscription to st July, 1846..... 1 9th-Colection Quinquag'a. unday, Kingsey and lurham, per Rev. J. lutler 1
" "—Do. Melbourne, 2d rerittance, per Rev. C. 1. Fleming 0 Do. West Frampton, per lev. R. Knight.... 1 8 51 Do. Hemison, per do. 1 12 8 12th—Do. St. Giles' Mission, pr Rev. J. Flanagan 2 " -Do. Broughton, per do. 2 6 10 " " —Do. St. Patrick's, per do. 0 9 41
" " —Do. St. Sylvester, per do. 0 8 41
" 13th—Do. Point Levi, per Rev. R. R. Burrage 3 10 0 ... " -Do. New Liverpool, per Ditto. 2

"-Do Upper Ireland, per Rev. R. Anderson 1 3 0 Collections in his

lission per do..... 1 12 6 44 14th-Colection Quinquagesma Sunday, Enton,
per Rev. J. Taylor. 0 15 0
19th—Dol back of Kingsey,
per Rev. R. Lonsdale 0 10 01
"—Dol Tingwick, per do. 0 3 111

" " Do back of Shipton, er Ditto..... 0 44 30th—Dd Caspé Basin, per Lév. W Arnold: 1 4 44

Fund for Willows and Orphans of the Clergy. March 9.—Colections at Kingsey nd Durham per Rev. Flanagan 0 10 0

T31 11 14

£1 15 0

TRIGOE, Treast. C. Society. Quebec, 314 March, 1816.

PARISH OF QUEBEC .- Divine pervice will be performed, and a sermon preached, I every morning during Passion-week, CATHEDRAL Church in this city, to commence at 11 o'clock in the morning; beside the afternoon service on Good FRIDAS.

At the February monthly meeting in Society for Promoting Christian Inow-Lenge (in London) the sum of £10) was granted towards the erection of each of the Church of the England Chapels turnyin the great conflagrations of last year, it as soon as funds shall be raised for re-building them ;" also Prayer Books to the value of £20 lowards making good the losses of Prayer Books by

Morese of Coronto. INCORPORATED CHURCH SOCIETY.

Collections made in the several Churches, Chapels, and Missionary Station! throughout the Diocise, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese .-

Previously announced, 136 col-but charitable and zealous member of the Church-per Rev.

Chapel of King's College, per Rev. 10 0 0 Dr. Beaven.... Mark and Huntley per Rev. M.

Collected from The Church.

Indian Missions .- At the February monthly meeting of the Society ron Pro-MOTING CHRISTIAN KNOWLEDGE (in London) the sum of £50. was granted towards the completion of the church for the Indians of Mahnetooahneng (Manatoulin) in the mission of the Rev. F. A. O'Meara.

For the Berean.

Permit me to continue my remarks on the changes to which my Friend A. ailades in

" Prayers are all offered up at the Communion Table—The Sermon preaches from a Stand and in the Surplice."

B. admits that no real importance is to be attached to the place whence we midister; that Prayer, if it be the " sighing of a contrite heart, and the desire of such us it sorrowful," for sin, is as acceptable bour Merciful Father" when ascending up to him from within the Communion Rell, as from the Desk. Indeed A. would say same. Then, it may be asked-Why this change?-Why has it become necessity to alter the position of the officiating Minister? Why must he turn to the Table, whin in prayer, and repeating the Creed; -d the people whilst reading the Lessons -and why must he be specially careful to bow lowards the Table, when paying that outward respect to the adorable name of Lsus, which custom sanctions in our Church but which no law enjoins ? It is only lated that these have been considered points of consideration, in a Church which consecrates we the service of Almighty God equally, every part. Then, B. again usks-Why, these changes in

Pending any clearer remarks, allow he to ask-if A. has yet learned what is meant

by Esorenic Teaching.

A's Church?

"The general paucity of Scripture language has struck me very forcibly in the writings of the Oxford School. 22 I am very "suspicious of new words, new modes of speech; any manner of phraseology that strikes you as recent, especially as not scriptural, when brought to bear upon spiritual subjects. The change of scriptural for scholastic terms, however correct in logic, may pass off error, but will never spread the knowledge of the truth." This, at the present day we hear of "preching the Church; "preaching the Sacroments."-Esoteric preaching is teaching -(what are called) the doctrines of the Church-by out-ward symbols which possess an inward (εσωτερικός from εσω within, in the inmost) signification.

The Minister of the Church, according to the new doctrines, is more than " Mesenger" " Watchman," or " Steward of the Lord."-He is a ' Priest'-not as an " Elder," whose wisdom enables him " to teach and premonish, to feed and provide for, the Lord's family ;-as a Shepherd " to seek for Christ's sheen that are dispersed abroad" &c. (Ordering of Priests.) He is a sucrificer to offer up an " unbloody sacrifice" -- say some ; -- so much more than this, say others, as to make it very difficult to distinguish between their doctrine, and the propitiatory sacrifice of the Mass.

As a Sacrificer he must have an alter and therefore " the Lord's Table," according to St. Paul's phrase, and the allbut universal language of the Church of England, is called Altar ; and in shape and form is to be such, wherever Tractarian teaching can have it; witness the case of the Round Church at Cambridge; and Mr. Hope's in Kent; and others. This Altar must have a victim .-Hence the Bread and wine are more than Bread and wine-exactly what, the Doctrine of Reserve makes it inconvenient to say Whatever it is, it is far more than these this creatures of Bread and wine?—more than "holy mysteries, symbols and figures.

The awful mystery which surrounds this sacred place, where are laid the lody and blood of Christ, compels a Screen to arise which shall partly veil this holy of holies from vulgar gaze; and even the Priest is to be seen dimly, through the interstices of this elaborately carved veil of the temple. It is no more the Table of our Lord to which his children are invited to come "as dear children ?'-" truly and carnestly repenting ?'-" in love and charity with their neighbour—in faith "-to " take this holy Sacrament" ("the outward and visible sign of an inward and spiritual grace ?- Calechism) to their confort.?- Something very different? These views and Jeelings would be Paorane.

Here, then, according to this-I will not t

say-new teaching; because it is as old as "Mystery" herself-but new to the Church of England—the space within the rail is pe-culiarly holy ground. Here, then, should the Priest be, at all times, when officiating. -Hence the removal of the Reading Desk and Pulpit from the body of the Church, It is the teaching by actions—the vast and impassable difference between the Priest and People; between the doctrine of a real Sacrifice on an Altar, and a Sacrament, "instituted and ordained (with) holy mysteries as pledges of (Christ's) love and for a continual remembrance of his death to our great and endless comfort. It is quite consistent with the teaching o salvation by Sucraments, Instead of 66 through PALTH in his blood," through which "we and all thy whole Church, may obtain remission of our sine, and all other benefits of his passion." And the Surplice is the dress of the officiating Priest-not of the leaching Minister, Let, then, our congregations be accustomed to these outword distinctions: their hidden heaving will easily follow, and be as easily received B. does not mean to say that any illerior intentions were designed when these inno vations were introduced into A's Church but when a current strongly set in to any particular point, many an one is unconsciously drawn thither; and he surprises no one more than himself, that he is when he is at that point. Witness the acknowledgement of Mr. Faber, that, whilst teaching what he supposed to be the doctrines of the Church of England he was inculcating Romanism: and his own perversion from the truth, and that of several others, is but too plain an evidence that such was the case. By the last accounts from home, he list of

seceders to Rome amounts to forty, of the University of Oxford-of Cambridge, fourteen; total fifty-four within a very slort time ! It would be a most instructive lessen to those who are dissatisfied with what they have, could we learn how many dreamt if leaving the Church of England, when the began to entertain the views and practices which have led them to embrace these corrupt doctrines, against which, at their matriculation, they signed that decided protest, the XXXIX

With respect to these innovations, I am obliged, from considering the party whence they originated—the time, at which they began-and the peculiarity of their circumstances-to consider them as the outward indication, given by the Romanizing party, of the inward spirit which actuates and vitalizes it. The bowings and crossings, the candles, three feet high, placed on "Altars," and other observances and arrangements which characterize the religious services of these misguided persons, must be regarded as symptoms of an internal disease. (Ed. Protestant Churchman, Feb. 28, 1846.) It is all Esotenic

teaching! Before passing to another branch of my remarks, allow me to call A's attention to the fact that Mr. Croswell's teaching, by symbols, has not been unsuccessful; as we are told, that two young ladies of his congregation daughters, the one of his Churchwarder, and the other of one of the vestry, have some over, where they can enjoy, as allbut the only en joyment—this figurative religion.

But will my dear Brother allow me, mos respectfully to call his attention to some au

thorities on this point.

The first is Wheatley—Ch. II, Sect. 5.
The origin of Reading Pews or Desks,"—
The Bishops, at the solicitations of their inferior clergy, allowed them; in ocveral places to supersede their former practice (reading in the Choir or Chancel, before the time of King Edward)—and to have Desks in Reading Pews in the body of the Church, where the y might, with more ease to themselves, and greater convenience to the people, perform the daily morning and evening service? "King James ordered, that in every cherch there should be a convenient seat made for the minister to read service in."—" It is very probable that when they continued this rubric, they intended the Desk or Reading Pew should be understood by the accustomed place for reading prayers.
And what makes this the more likely, is a ruhric at the beginning of the Communion which expressly mentions a Reading Pews. and seems to suppose one in every churches Wheatley concludes this paragraph-" it seems as regular now (i. e. in his time) to perform divine service in THEM (the Desks) as it was formerly to do it in the chuncel or choir."

If Wheatley be any authority, it is eviden that A's alteration or rather the alteration which A. found, on his entering on his parish in the Church is IRREGULAR.

It is true that the Ordinary has a dispensing power.-- Whether any such has been granted cannot say. "- entitled: "A Pulpi to be provided in every Church."

"The Church-wardens or Quest-men at the common charge of the parishioners in ever Church shall provide a comely and decent pulpi to be set in a convenient place within the same" &c. &c. &c.

The only remark that I would make is, tha

my friend's change is un-canonical. Here, then, is a change made which is op posed to both Rubrics and Canons. Heave it for my friend to reconcile this fact, with the professed adherence of some, who condemn others of their Clerical Brethren for this very neglect of duty. That the placing the Minister amidst the people during his ministrations was not accidental, but intentional—is plain from the commencement of Wheatly's Sect. 5.

already quoted. In the first Book of Ed. VI. Cit was the custom for the minister to perform divine service (i. e. Morning and Evening Prayer as well as the Communion office) at the upper end of the choir, near the altar. 4 Against this Bucer, by the direction of Calvin, most grievously declaimed; urging, « that it was a most anti-christian practice for the priest to say prayers only in the choir, as a place per culiar to the Clergy, and hot in the body of the Church among the people, who had much right to divine worship is the clerge the property. il emselves.

Whealley-whose sympathics arrever oppo to the Foreign Reformers adds & This rible outery (however senveless and trifling prevailed so far, that when he Common Prayer Book was altered in the 6th year of King Edward this following rubic was place in the room of the old one;??! &c. &c.

Allow me to call attention to the