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The Berean.

EDITED

BY A CLERGYMAN

OF THE CHURCH OF ENGLAND.

VOLUME III. 1846--7.

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

ACTS XVII. 11.

QUEBEC:

GILBERT STANLEY, ANNE STREET.

INDEX.

Table with multiple columns listing various topics such as 'Lynch-Law-ladies', 'Nova Scotia, Diocese of', 'Prayer before school', 'Panoras, parish 70', etc., with corresponding page numbers.

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.

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?"

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.

met with so much acceptance. It is cheering to find that a publication of this character is received with favour, and we think it is required of us that we should not allow this instrument of good to stop its course.

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;"

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.

THE REV. EDWARD BICKERSTETH, Rector of Watton, so well and advantageously known as for many years one of the Secretaries of the Church Missionary Society, and the author of a number of valuable works breathing the spirit of evangelical piety, had a severe accident 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 fractured.

ANOTHER REVIVAL, AND OPPOSITION TO IT.—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 linen draper at Bolton, but, as he emphatically declares, "a Church linen draper only."

and time that can be bestowed on it, than 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 Berlin, to the effect that the Pope has resolved to recognize the Protestant and the Greek Churches. This vague word "recognize" has given rise to a host of conjectures.

[A friend, whose kind remembrance of the BEREAN, 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 he in some wise credit the report?—or does he view it as what is commonly called "a good one?"

ROME, Jan. 10.—On the 11th inst., the Vicar-General of the Catholic Church, Cardinal Patrizzi, issued a proclamation to the people of Rome, which runs thus:—Not a few persons distinguished for piety have besought us with urgent prayers to grant permission for the solemn festival of novena (nine days' service) in the Church of the Jesuits, in order to implore from Almighty God the wider spread and happy increase of the Catholic faith in England.

ECCLIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

PAYMENTS made to the Treasurer at Quebec on account of the Incorporated Church Society, in the month of March, 1846.

Table with columns for date, description of payment, and amount. Includes entries for March 2nd, 4th, 9th, 12th, 13th, 14th, 19th, and 30th.

Fund for Widows and Orphans of the Clergy. March 9.—Collections at Kingsley and Durham per Rev. Butler. 1 5 0

PARISH OF QUEBEC.—Divine service will be performed, and a sermon preached, every morning during PASSION-WEEK, in the CATHEDRAL Church in this city, to commence at 11 o'clock in the morning; besides the afternoon service on Good Friday.

At the February monthly meeting of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE (in London) the sum of £10 was granted towards the erection of each of the Church of the England Chapels.

Diocese of Toronto.

INCORPORATED CHURCH SOCIETY.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese.—

Table with columns for description of collection and amount. Includes entries for previously announced, Additional Wellington Square, Error in No. 5, Additional Mediate, J. McIntyre, Chapel of King's College, Dr. Beaven, and Mark and Huntley.

INDIAN MISSIONS.—At the February monthly meeting of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE (in London) the sum of £50 was granted towards the completion of the church for the Indians of Mahnetoahung (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. alludes in his letter.

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

B. admits that no real importance is to be attached to the place whence we minister; that Prayer, if it be the "sighing of a contrite heart, and the desire of such as is sorrowful," for sin, is as acceptable to our "Merciful Father" when ascending up to him from within the Communion Rail, as from the Desk. Indeed A. would say the same. Then, it may be asked—Why this change?—Why has it become necessary to alter the position of the officiating Minister?

Pending any clearer remarks, allow me to ask—if A. has yet learned what is meant by ESOTERIC Teaching.

The general paucity of Scripture language has struck me very forcibly in the writings of the Oxford School. 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."

The Minister of the Church, according to the new doctrines, is more than "Messenger," "Watchman," or "Steward of the Lord." He is a "Priest"—not as an "Elder," whose wisdom enables him "to teach and admonish, to feed and provide for, the Lord's family;—as a Shepherd "to seek for Christ's sheep that are dispersed abroad" &c. (Ordering of Priests.) He is a sacrificer 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 altar; and therefore "the Lord's Table," according to St. Paul's phrase, and the all but 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 "holy mysteries, symbols and figures."

The awful mystery which surrounds this sacred place, where are laid the body 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 earnestly repenting"—"in love and charity with their neighbours"—"in faith"—"to take this holy Sacrament"—"the outward and visible sign of an inward and spiritual grace"—"Catechism) to their comfort."—Something VERY DIFFERENT. THESE views and feelings would be FOREIGN. Here, then, according to this—I will not

say—new teaching; because it is as old as "Mystery" herself—but new to the Church of England—the space within the rail is peculiarly 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;—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 of salvation by Sacraments, instead of "through FAITH in his blood," through which "we and all the whole Church, may obtain remission of our sins; and all other benefits of his passion." And the Surplice is the dress of the officiating Priest—not of the teaching Minister. Let, then, our congregations be accustomed to these outward distinctions: their hidden meaning will easily follow, and be as easily received. B. does not mean to say that any ulterior intentions were designed when these innovations were introduced into A's Church; but when a current strongly sets 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 doctrine of the Church of England he was inculcating Romanism; and his own perversion from the truth, and that of several others, a but too plain an evidence that such was the case.

By the last accounts from home, the list of seceders to Rome amounts to forty, of the University of Oxford—of Cambridge, fourteen; total fifty-four within a very short time! It would be a most instructive lesson to those who are dissatisfied with what they have, could we learn how many dreamt of leaving the Church of England, when they 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 Articles."

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 ESOTERIC teaching!

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

But will my dear Brother allow me, most respectfully to call his attention to some authorities 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 several places, to supersede their former practice (reading in the Choir or Chancel, before the time of King Edward)—and to have Desks at Reading Pews in the body of the Church, where they 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 church 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 the rubric at the beginning of the Communion which expressly mentions a Reading Pew, and seems to suppose one in every church." 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 chancel or choir."

If Wheatley be any authority, it is evident 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 I cannot say.

"The 83d Canon"—entitled: "A Pulpit to be provided in every Church."

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

The only remark that I would make is, that my friend's change is UN-CANONICAL. Here, then, is a change made which is opposed to both Rubrics and Canons. I leave 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 Wheatley's Sect. 5. already quoted.

In the first Book of Ed. VI. it 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. "Against this Bucer, by the direction of Calvin, most grievously declaimed; urging, "that it was most anti-christian practice for the priest to say prayers only in the choir, as a place peculiar to the Clergy, and not in a body of the Church among the people, who had much right to divine worship is the clergy themselves."

Wheatley—whose sympathies are ever opposed to the Foreign Reformers—adds "This terrible outcry (however serious and trifling) prevailed so far, that when the Common Prayer Book was altered in the 5th year of King Edward this following rubric was placed in the room of the old one: " &c. &c. Allow me to call attention to the

