

they "desire the sincere milk of the word, that they may live and grow thereby." The word of God is the spiritual manna; the sustenance of that faith by which the just live—by which Christians "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This is our daily bread, which cometh down from Heaven. Of this heavenly manna we cannot gather enough at one time to last for many days.—*The late Right Rev. A. F. Griswold, D. D. Bishop of the Eastern Diocese.*

WORTH OF THE BIBLE.

Of all the boons which God has bestowed on this apostate and orphaned creation, we are bound to say, that the Bible is the noblest and most precious. We bring not into comparison with this illustrious donation, the glorious sun-light, nor the rich sustenance which is poured forth from the storehouses of the earth, not that existence itself which allows us, though dust, to soar into companionship with angels. The Bible is the development of man's immortality, the guide which informs him how he may move off triumphantly from a contracted and temporary scene, and grasp destinies of unbounded splendour, eternally his lifetime, and infinity his home. It is the record which tells us that this rebellious section of God's unlimited empire is not excluded from our Maker's compassions; but that the creatures who move upon its surface, though they have basely sepulchred in sinfulness and corruption the magnificence of their nature, are yet so dear in their ruin to Him who first formed them, that He hath bowed down the heavens in order to open their graves. Oh! you have only to think what a change would pass on the aspect of our race, if the Bible were suddenly withdrawn, and all remembrance of it swept away, and you arrive at some faint notion of the worth of the volume. Take from Christendom the Bible, and you have taken the moral chart by which alone its population can be guided. Ignorant of the nature of God, and only guessing at their own immortality, the tens of thousands would be as mariners tossed on a wide ocean, without a pole-star, and without a compass.—*MELVILL.*

THE CONFLICT FOR AND AGAINST THE SABBATH.

On the one hand, for several years past, the Christian public, both in this country and in England, have been making special exertions to secure a due sanctification of this holy day. These exertions have been prompted by the serious and increasing abuses of the Sabbath, which are openly tolerated; such as travelling in all its various modes, the opening of shops for traffic in cities and large towns, and a resort to places of public amusement and dissipation; and by the dangers to the Sabbath, which are to be apprehended from various sources; such as the great influx into this country of European foreigners, who have been educated with little or no regard for the sacredness of the day, and the current circulation among us of European literature, some of it excellent of its kind, but much of it filled with lax and unscriptural notions of this Institution. Looking with a careful and sorrowing eye on these and kindred evils, multitudes of serious and reflecting Christians, both in the United States and in England, many of whom are alike distinguished both by character and by station, have been awakened to their growing magnitude; and, firmly relying on the Providence and grace of God, have resolved to exert their whole influence in favor of a due observance of the Sabbath, of making it, wherever known, a day hallowed to the God of all the earth.

On the other hand; while the friends of the Sabbath are wakening, its enemies are not sleeping. In Europe it has been brought into extensive discredit as a divinely authoritative institution, and has numberless enemies, who sleeplessly seek its utter desecration. In this country the opposition is equally virulent, and scarcely less extensive. I will state a fact: In the principal city of our Union open efforts have been made for the subversion of the Sabbath not only, but also of the religion which it supports. In that city, a case involving the offence of Sabbath breaking, was brought, some years since, for trial before a jury. In his defence, the advocate for the accused stated, that he rose to justify what was termed a violation of the laws of God, or a profanation of the Sabbath; that his client was a man who had read much and studied deeply, and who had wisely arrived at the conclusion that every faith and all religions, are false, fraudulent and superstitious; in other words, that he was one of those beings, "without God in the world," who deem religion and the Sabbath alike worthy of contempt; and that, in advocating and disseminating these opinions, there were engaged in that city, two societies and one printing press, the defendant being a member of one of the societies, and of course an eager learner in the principles, which that press is, in common with others in the country, pouring forth.

Here, Christian reader, we get a view of something appalling in relation to this subject, which has so long occupied our attention. The combination, which has been mentioned, against religion and the Sabbath, is not feeble, nor unsupported. Its desecrating assemblages HAVE been held in mockery, on this day of God; and the wild sounds there uttered HAVE been caught by the ears of many beautiful, fashionable and polite. Its laboring presses have collected their matter from wide extremes of our population; and sent out their poisoned pages to be read and studied throughout the land. These operations were but the heart of a once spreading system, indications of whose working are still given in numerous directions, and proofs of whose yet deleterious agency are not wanting in the very midst of our

selves.—*Dr. Stone's Lectures on the Sabbath.*

GOD'S ANCIENT PEOPLE.

Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, 'O fools and slow of heart to believe all that the prophets have spoken.' (Luke xxiv. 25.) May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dullness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the Divine purposes affecting the ancient people? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea; the angels' food; the rock that followed them; the garments which waxed not old, and the feet that swelled not; and the opening of the earth; the fire from heaven; the parting of the waters of Jordan; the walls of Jericho; the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that there should spring from one "as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable" (Hebrews xi. 12.) What more mysterious than the way by which they were led out of Egypt on the exact day foretold four hundred and thirty years before? (Exodus xii. 40, 41.) What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? (Jer. xxv. 11, 12; xxix. 10; compared with Ezra i., ii.) What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? Once the wonder of the world—now not one stone left upon another; once the glory of all lands—now without a mark or token to tell the traveller of its site. Or what more marvellous than their own career as a people? Once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now "an astonishment, a proverb, and a byword among all nations," (Deut. xxviii. 37.) whether the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man (John viii. 33), yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came—that of them was the goodly fellowship of the prophets—that of them was the glorious company of the apostles. Would we could add, that of them, too, was the noble army of martyrs! And though subjected to whip and scourge, and scorn and contumely, their enemies, and they who have been the instruments of their punishment, have been themselves abused; Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history. "Blessed is he that bleaseth thee, and cursed is he that curseth thee." (Numb. xxiv. 9.) Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. (Jer. xlv. 28.) Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? (Isaiah xxvii. 7.) Truly we may say, all these things are wonderful, too wonderful for us to know; they are marvellous in our eyes; but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their eyes, and heard with their ears, and to whom their fathers have told it, "This hath God wrought."—*Bishop of Winchester.*

The Berean.

QUEBEC, THURSDAY, DEC. 5, 1844.

When we obtained sight of our last number from the press, we were seized with some fear lest one of the articles inserted in it should have been read by some one without such attention to the heading under which we placed it as would guide the reader to the sense in which it has found its way into our columns. The superscription "Tractarian Loyalty" is sufficiently expressive of the estimate we form of the contents; but those two words might possibly have escaped the eye of some reader, and then he would wonder how we could adopt sentiments so much at variance with the spirit which has all along pervaded the pages

of the BEREAN. We think it best, therefore, to take more particular notice of the article in question, and we do so with the more pleasure, as we shall thus have an opportunity of contrasting with the spirit which has conceived that, the different mind displayed by one of the most universally admired Prelates of the Church of England, in the matter under consideration.

A correspondent of the *English Churchman*, it seems, has proposed the question whether the Bishops might not excommunicate our Queen for attending, as she did during her late sojourn in Scotland, a presbyterian place of worship. The act which requires that the Sovereign should be in communion with the Church of England was, in the writer's view, intended to secure the nation against a presbyterian Sovereign as much as against a popish one. If the Bishops were to adopt the course here inquired about, who would be then Sovereign of England? is the question proposed. And the Editor by whom it is reported to his readers says, it is a very serious, and it may be an erroneous view of the case; but his correspondent is designated by him as "about as sound a specimen of an English Churchman as can well be imagined."

Now it will be perceived that this "view of the case," worthy of the most flourishing period of papal domination over state-affairs, with its deposition of princes and transference of their dominions to others, rests upon the supposition that an English Church-member's attendance upon the presbyterian worship is an offence which may be punished with excommunication. There will be, among English Churchmen sound at heart, various opinions as to the expediency of attending a worship differing from that of their own Church, and we would not wish those to be spoken of otherwise than with respect whose conscientious views would restrain them from doing so themselves, while they abstain from invoking the terrors of spiritual censure against brethren differently persuaded. But we can quote the practice of the lamented Bishop Heber, not only in favour of that which Her Majesty observed during her stay in Scotland, but a step beyond it—and not his practice reported by another, but the same justified by him, and his adherence to its principle asserted while defending the course which he was pursuing as guardian to the discipline of the Church in her distinctive ministerial orders. In his letters to the eminent Lutheran Clergyman, the Rev. Deocar Schmidt, the Bishop writes under date 23d December, 1825:

"Were I to return to Germany, I would again, as before, humbly and thankfully avail myself of the preaching and sacramental ordinances of the Lutheran evangelical Church, not doubting that they are a true Church of Christ, and that the Spirit of God is with them as I trust, he is with us also."

Again he speaks thus of "devout and learned divines of another national Church:" "If they come to sojourn with us, satisfied with the commission which they have received, or if they desire our help in their efforts to convert the heathen, I gladly meet them as Christians and fellow-labourers. I rejoice sincerely that Christ is made known so widely through their means. I gladly admit them (as I should desire myself to be admitted in Germany or Holland) to the communion of our Church, and to all that interchange of good-will and good offices (as in the case of the Missionary Societies of our Church) which is essential to our carrying on the Gospel work in concert."

This letter was written in defence of the Bishop's proceeding when he re-ordained some Lutheran missionaries who thought that their usefulness would be increased by receiving Episcopal orders. And the truly Christian views set forth therein are none other than what this evangelical Prelate found acted upon in the extensive field of missionary labour under his supervision by that association of Churchmen who might be looked to above all others for the strictest adherence to ecclesiastical order. The venerable Society for the Propagation of the Gospel which, among the different voluntary associations in our Church, is patronized by the largest number of Bishops, had for years recognised the orders of Lutheran, that is non-episcopalian, Clergymen as its missionaries; had sent them forth to their apostolical work with maintenance from its funds, and with the devout sympathies of its prayerful members, had officially reported their preaching and sacramental ordinances, glorified God for their success, and (as occasion arose in the case of the apostolic Schwartz, especially) affectionately protected them against the calumnies and the jeers of profane scoffers. Bishop Heber entered upon the labours of these men, and "by their fruits" he knew them. Nor has the venerable Society avowed any change in its principle of action in this respect, though a more abundant supply of episcopally ordained missionaries in these days has nearly obliterated the Society's employing non-episcopalian in that office. The venerable Kohlhoff, whose death, as of one of the most valuable missionaries of the Society, has been recently recorded (see *Berean* 8th August) had not his orders from any Church-ruler above the degree of Presbyter. But he had them from the Shepherd and Bishop of our souls; so authorized, he was sent forth with the sanction of all the Bishops who in his early day patronized the Society for the Propagation of the Gospel, and after a course of service which has embalmed his memory in the heart

of every friend to the spread of the Gospel, he now rests from his labours, and his works do follow him.

In answer to a friend who writes with reference to the remarks (not the comments, as he has taken them) by which we directed attention to the article upon Millerism inserted in our number of the 7th November, we beg to state that we do not think we could be justly understood to have intimated that the figures contained in that article were chronological data assumed by our brother or substituted by him instead of those adopted by Mr. Miller. Our wish, on the contrary, was to warn readers who would see calculations introduced into the article against, coming to the conclusion, before reading it, that the writer of it or that the Berean intended to fix upon a term 285 years hence as the one when the Millerite expectations were to be fulfilled: and this we did, that the article might be attentively read, and the design be discovered, which is to expose the error of Mr. Miller's calculations even upon his (Mr. Miller's) own showing. Hence we quoted Mr. Allen's own words, that he did not propound a "new theory or scheme of prophetic interpretation, in order that we might prevent the idea from being entertained that Mr. Allen holds, or that we adopt, the 285th year hence as the period for the destruction of the world.

As to the question of "practical usefulness," we have acted according to the opinion which we share with our brother, that an endeavour to deceive deluded men and their deluders, is a service of "immediate practical usefulness," such as we gladly engage in. Investigation of questions of prophetic chronology we do not think equally so, and therefore we should not be disposed to open our columns for them; but we do not mean by that to speak slightly of them. We think they deserve, even as we know they have from time to time obtained, the exertion of enlightened talent coupled with humble piety. Results of such inquiry also we should gladly admit to our pages, but not the pending investigations, before results have been satisfactorily evolved.

An absent friend, whom our numbers do not reach before a considerable lapse of time, has written to us with reference to the signature ALPHA under an article which he found in the Berean for August the 29th. He tells us that the same signature had been adopted by him for several years past in contributing articles to "The Church" formerly, and to "The News" down to the present time. He is desirous, therefore, to apprise his friends who are acquainted with his signature, though without any reference to the merits of the article in question, that the same did not come from him. We will add that this statement is made by us without any reflection upon our Correspondent, who had a perfect right to adopt the signature over which he wrote, the same being unappropriated in our columns, for which our Absent Friend has chosen a different one. We do ourselves the pleasure of conveying to our readers his recommendation of "some sound and excellent remarks in connection with the Revival of Religion" (the subject to which Alpha's letter referred) "in Great Britain and America, which occur in the 7th Section of *Bickersteth's Christian Student*." Our friend also speaks with high commendation of a Chapter on Revivals, with references to authenticated cases, from the days of the Reformation down to our present times, in a work on the Holy Spirit by the Rev. James Buchanan of Edinburgh. A Tract No. xiii of a Series printed by Wm. Collins & Co., Glasgow, has appeared to him "well calculated to assist us in distinguishing genuine from fictitious conversions, and to afford some very useful hints for various cases of conscience." He adds: "Perhaps it will not be deemed altogether irrelevant on my part, to mention one more book which, whilst not directly treating of the subject of Revivals, may yet be found very suitable by some of your readers. The work alluded to is, *Marshall on Inward Revivals*."

The Unknown says, he is very well pleased with the poetry of the piece inserted in this number, but it is scarcely Berean enough, because it does not apply the beautiful theme to the work which our Lord illustrates by it in John iii. 8.

LORD'S DAY PROFANATION.—We regret to find that a meeting, to take measures for petitioning the legislature for an increase to the representation of the Suburbs for St. John's and St. Roch's Wards in the City Council, was summoned to be held in St. Roch's on the evening of the SUNDAY before last. The Mercury says, it was postponed at the request of the Rev. C. Curé of St. Roch's; and makes the following remarks on the subject:

"We know not what motives may have actuated this reverend gentleman, but we trust he may have been inimical to public meetings held on the Sabbath, and to the discussion of worldly affairs by his parishioners on that day, at the very porch of the House of God, and while feelings of piety

and a reverence for Him in whose honour the day is consecrated to devotion, are yet fresh in the minds of those who attend to worship Him. Such meetings are not only to be reprehended as a sinful desecration of the Lord's Day; but are to be denounced as unjustly and selfishly adopted by designing men to exclude from the discussion of public questions thus deliberated upon all old country folks; who, from early prejudices, sturdily and properly refuse to take part in them."

While we believe and know that motives much better and deeper than "early prejudices" constrain many old-country folks to refuse participation in meetings which involve "sinful desecration of the Lord's Day," we are thankful to find our Contemporary once more, as we have found him before, pleading for the sacredness of the day which God has commanded us to keep holy. The practice here exposed is as unjustifiable on consideration of equal rights in the State, as it is when viewed as a violation of God's law.

The Mercury makes an extended and able statement against the projected increase of representation.

LIBRARY ASSOCIATION.—The Lectures for the season, under the management of this institution, were opened on the evening of the 18th November, in the large Hall of the House of Assembly, by Dr. Fisher, who treated in an able and interesting manner the subject which he had chosen, namely, the *Colonial Establishments of the Ancients*.

On Friday the 29th November, Dr. Racey gratified a numerous audience by a lecture on the *Properties of Water*. The lecturer's scientific treatment of his subject was enlivened by many applications of it to facts of popular observation, for instance the difference between hard and soft water; the cause of the ice being supported by the water instead of sinking to the river-bed, &c. Illustrations by experiment were introduced with great and happy effect, and the wisdom of Him was very properly referred to whose word gave all those properties to matter which renders every discovery of science only an additional call to devout adoration of the Author. The audience gave evidence that the gratification afforded was appreciated.

ACHILL PRIESTS' ASYLUM.—The Achill Missionary Herald of October gives the particulars of laying the first stone of a house which it is intended to erect at that station, to be appropriated to the use of Priests, converts from Romanism, while studying for the Ministry of the Church of England. The ceremony took place on the 29th of October. The Children of the school, three deep, headed by three orphan boys, students for Irish Scholarships, and accompanied by five Clergymen, three of them formerly Romish Priests, went in procession to the building where, after a hymn written for the occasion had been sung, the stone was laid in due form, and some appropriate remarks were made to the people present. One of the speakers was the Rev. George McNamara, late R. C. Curate of Kilcomon, who, we learn from the same journal, publicly renounced the errors of the Church of Rome, and was received into the communion of the Church of England, on Sunday the 20th October, in the Church connected with the settlement.

IRON CHURCH FOR JAMAICA.—A Church has been sent out to Jamaica, as a specimen, as many of the kind are likely to be required. The pilaster supports are of cast-iron, on which are fixed the frame-roof, of wrought iron, of an ingenious construction, combining great strength with simplicity of arrangement; the whole is covered with corrugated iron, and the ceiling formed in panelled compartments, covered with felt, to act as a non-conductor of heat. The body of the Church is 55 feet by 40; the chancel, 23 by 12; a robing-room and vestry are attached. The windows are glazed with plate-glass, one-eighth of an inch in thickness; the two chancel windows, and four others, are of stained glass. The cost of this iron Church is £1,600.—[*Glasgow Chron.*]

THANKSGIVING.—The Lord Bishop of this diocese has directed that a general thanksgiving be offered to Almighty God, on Sunday, in all the churches, for the providential blessings of an abundant harvest throughout this island.—*Isle of Man Paper*, Oct. 5.

THE FACTORY QUESTION.

From a speech by Lord Ashley, at Bradford, Yorkshire, on Saturday, the 12th October.

Let them consider what was growing up in Bradford under their eyes, and at the present moment. Was it nothing that the labour of children of tender years should be brought down to the period of six hours in the day? Was it nothing that those children, instead of hanging about the mill and being consequently absent from their homes so many hours a-day, were now to be kept but six hours for labour, and a certain period for schooling? Was it nothing to know that children of that tender age were now brought within the limits of education and the sound of the Gospel? Was it nothing to know that those tender and immortal creatures were now taken day by day, and without being exhausted in body and disturbed in mind, were set down in the full possession of their young intellect to acquire that which was necessary to their saving health? Was it nothing to have gained that? In considering that it was for their own children, let them consider what a thing it would have been for themselves, if they could have enjoyed it in their early years. These things gained were worth all the struggles gone through. He did not regret any sacrifice he might have made—he did not regret any trouble he might have undergone—he did not fear any responsibility or trouble that might be to come; when he considered those great and vast blessings were consummated. But again; was it nothing to have gained that great principle to which he had already alluded? Was it nothing to have obtained the great affirmation that the females of this realm were peculiarly within the care of the Legislature, and that it would extend over their wives and daughters its ample protection—that they should not work beyond a given limit; and above all (for this