

# The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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## ACTIVITY.

Open the casement, and up with the Sun!  
His gallant journey is just begun;  
Over the hills his chariot is roll'd,  
Banner'd with glory, and burnish'd with gold,—  
Over the hills he comes sublime,  
Bridegroom of Earth, and brother of Time!

Day hath broken, joyous and fair;  
Fragrant and fresh is the morning air,—  
Beauteous and bright those orient hues,  
Ramy and sweet these early dews;  
O, there is health, and wealth, and bliss  
In dawning Nature's motherly kiss!

Lo, the wondering world awakes,  
With its rosy-tipped mountains and glowing lakes,  
With its fields and cities, deserts and trees,  
Its calm old cliffs, and its sounding seas,  
In all their gratitude blessing HIM  
Who dwelleth between the cherubim!

Break away boldly from sleep's leaden chain;  
Seek not to forge that fetter again,  
Hither with vigour and resolute nerve,  
Up, up, to bless man, and thy Master to serve,  
Thankful and hopeful, and happy to raise  
The offering of prayer, and the incense of praise!  
*Tuppel's A Thousand Lines.*  
(Boston Ep. Observer.)

## EARLY BIBLE TEACHING.

From an Address to Teachers in Union with the Infant and Juvenile School Society, by Mr. Reynolds, the Honorary Secretary.

Certainly there were many awful and awakening signs of the times, much to alarm even the firmest and the wisest statesman, and perhaps few things were more unpromising than the wide difference between men of acknowledged ability as to the right remedies for our difficulties. On two only could there be said to be anything like a union of opinion, the efforts of God's ministers, and the almost equally important efforts of the Christian educator. He expressed his hope that both would go on increasing as they had increased for the last few years, and that no storm would arise from the black clouds, sufficiently strong to scatter their labours to the winds. When we look around and see the extraordinary state of religious opinions, how difficult is the path even of the private Christian! The Roman Catholic religion is obviously and visibly making progress. On the other hand, persons are coming forward and telling us that we are to eschew every existing sect, party, and denomination; when we see these opposite extremes and witness the effect they have upon society, it becomes doubly gratifying to meet so large a body of Christian teachers walking in the good old way, reading their Bibles, and looking to the Lord Jesus Christ for light and life; and I would earnestly say to them, Keep in that way, meddle not with them; that are given to change, "Keep your hearts with all diligence, for out of them are the issues of life;" whatever may be the feeling of others, whatever course they may take, hold fast the truth, and keep to the Bible as the foundation of that truth. I would speak especially to teachers who are placed, by the providence of God, in situations where changes have already, or are in the progress of taking place; where, in consequence, they meet with no sympathy, and where even the public ordinances of God's house are lamentably perverted. I say, the Lord is sufficient for you; look to him, and he will guide and help you. It is essentially desirable, that where false doctrines are taught from authority, the young should be led to the Bible; this is the only safe remedy. Let nothing drive you from your post short of a clear and positive dismissal; throw on others the responsibility of discontinuing your services—go not of your own accord. How many are the encouraging expressions of our blessed Lord in reference to little children! How constantly and earnestly does he teach us to begin early to make known to them his truth! You have the blessed opportunity of doing this work. A very excellent clergyman, who preached the annual sermon of this Society two years ago (Archdeacon Shirley), said, amongst other good things—"The real groundwork of these religious errors, and the reason why you see and hear so much of them, is that our population have not studied the Bible in their youth; they have not had fully wrought into their minds the word of God; consequently, anything new and novel strikes them, and they follow and go after their leader; whereas, if they had really and prayerfully studied the word of God in their youth, this would not have happened." The remark struck me forcibly, and I would once more urge you to introduce the word of God as much as you properly can in your schools; teach your children texts, taking care also to show how they are to be applied. It is not the Bible by rote, but the Bible in the heart that should be the object of all intelligent teachers.

## THE BIBLE AT MANCHESTER.

(See Berean of January 29th.)

LETTER FROM MR. C. S. DUDLEY, DATED 22ND NOVEMBER 1845.

The Manchester and Salford Auxiliary was one of the earliest of our affiliated Institutions, having been instituted in the year 1810. The population of that period did not much exceed 300,000; it is now estimated at more than 300,000, and is rapidly increasing. The distribution of Bibles and Testaments, in the five years ending with 1815, was considerable, averaging about 7000 annually. During the ensuing six years the sales gradually declined to about 2500; but were again materially and rapidly increased by the establishment of the Ladies' Branch Society, and its connected Associations, by whose instrumentalities the annual sales were raised to about 8000. They speedily, however, again declined, until they reached their former level

of about 2500. In the year 1838, the present Depository was established, and its beneficial effects soon became perceptible. The sales in 1839 advanced to 4837, and with the exception of one year of severe privation and distress, have steadily and progressively increased, until, in 1844, they reached 12,577. The total issue of the Society during thirty-four years, ending Sept. 30, 1844, amounted to 191,335, being an average annual issue of 5712.

Such was the state of this Auxiliary at the end of its thirty-fourth year. To the casual or unreflecting observer this, when viewed in connexion with other means of supply, might have appeared an adequate provision for the population. The fallacy of such an opinion will, however, at once appear, when it is stated that, in the year ending Sept. 30, 1845, the sales exceeded 15,000, being nearly three-fold that of the average of preceding years. And yet this was but the first indication of that extraordinary demand for the Holy Scriptures which has manifested itself among the working-classes, and is progressively and rapidly increasing. In the month of October the sales of the Depository amounted to 9618; and so rapid has been the increase of demand, that in the first eighteen days of the present month, 11,713 copies have been issued, the sales during the ten days averaging more than 1000 a day;—a fact unprecedented in the history of any similar Institution. But even this extensive circulation seems only to have stimulated the inquiry and demand; for on Monday last the orders received amounted to 2600, and on Tuesday and Wednesday respectively they reached 4000, thus making the number required within three days more than 10,000! The orders transmitted to Earl Street since the 1st of October amount to more than 35,000 copies.

It is not improbable that, in the contemplation of this vast distribution of the Holy Scriptures within the limits of a single Auxiliary, a suspicion may be awakened that the demand was prompted, in degree at least, by interested motives, and that a portion of these purchases have been made with a view to a re-sale at advanced prices. Nor was my own mind free from this impression, when first witnessing the extraordinary scene at the Depository. All my inquiries, however, and they have neither been few in number, nor limited in extent—have failed to discover a single instance in which Bibles or Testaments have been purchased for pecuniary gain.

The agency by which this work has been accomplished, and is still proceeding, is not the least remarkable feature of the case. The impulse to offer, and the desire to purchase, seem to have been alike spontaneous and simultaneous. Teachers, and senior children in Sunday Schools—clerks in warehouses and factories—serious young persons employed in the numerous and extensive cotton-mills—and others, in various ranks of life, who had been graciously taught the value of the Holy Scriptures as a revelation of infinite love and mercy—appeared to be animated by one spirit. After imploring a blessing from on high on their undertaking, they provided themselves with specimens of different editions of Bibles and Testaments, which they exhibited in the schools and factories, where they appear to have met with open doors and willing minds in every quarter. Thus two young women, employed in one factory, disposed of 300 Bibles and Testaments within a few days. A youth of sixteen years of age, the junior clerk in another cotton-mill, sold 460 within a similar time; and, in a note now before me, writes:—"Our mill has been in a commotion to-day with the people coming to order books." Two young Ladies, Collectors of a Bible Association, who had considered their district supplied, furnished themselves with baskets of Bibles and Testaments; and going forth among the inhabitants of the same district, have, for several weeks, disposed of from 20 to 25 copies daily. Passing over many other interesting illustrations of the subject, I will only add, that the superintendent, teachers, and senior children of the Sunday Schools attached to one place of Worship, have not only sold, within a fortnight, 600 Bibles and Testaments to the scholars, but have actually disposed of 4000 copies in the various factories in which these children are employed. In almost every instance the sales have been in single copies; the few exceptions being those made to individuals for other members of their respective families.

Such, my dear friend, is a hasty and very imperfect sketch of this mighty moral movement—a scene surpassing any I have ever yet witnessed or hoped to witness. I will not, at present, attempt to trace it in its origin and history; nor will I incur the risk of grieving one valued friend, who, with the members of his family, has taken a prominent part in these proceedings, by mentioning his name; but I do not hesitate for a moment in expressing the deep and solemn conviction, that this extraordinary manifestation is to be ascribed to the especial blessing of Almighty God. It is true, we shall find many co-operating accessories in helping forward this movement; and, among others may be instanced the present commercial and manufacturing prosperity; the general employment of the labouring classes; the unprecedented low prices, and attractive appearance of the books; the scriptural instruction of more than 40,000 children in the Sunday Schools; the patient and persevering labours of the Agents of the Town Mission; the re-action on, or rather the revulsion of, the public mind from the absurdities and degrading influence of mis-called "Socialism;" and last, though by no means least, the example and public and private instructions of numerous faithful Ministers of the Gospel of Salvation;—all these have prepared the way,

and accelerated the advance, but the impulse has come from above. It is, I firmly believe, an answer to the prayers of faith—faith in the Word of God—in the promises of God—and in the atonement, merits, and intercession of that adorable Redeemer whom that word reveals, and in whom these promises centre.

## SACRED CRITICISM, NOT THE GOD, BUT THE DOORKEEPER OF THE TEMPLE.

Imagine a Roman traveller in the days of Pompey the Great, attempting to describe Jerusalem and the temple. Having arrived in the city on the Sabbath, he goes directly to the holy place with his guide; he walks around it; he admires its enormous stones; he measures its porticoes; makes enquiries about its antiquity, its architects; he passes its gigantic gates, opened every day at sunrise, and shut at mid-day by two hundred men; he sees the Levites and the singers in thousands, proceeding to the temple in order, arrayed in their linen garments. In the interior, the sons of Aaron, clothed in their sacred robes, are performing their rites; while the psalms of the royal prophet resound under the arched ceiling, and thousands of singers, accompanied by instruments, respond to each other in their sublime antiphonies; whilst the aged Sincoots lift their thoughts to that glorious salvation constantly longed for; whilst more than one publican is smiting his breast, and returning to his house justified; whilst more than one young heart is consecrating itself to God, like Nathanael; and whilst more than one poor widow, under the impulse of holy zeal, is casting her two mites into the treasury of God; whilst so many prayers, invisible but ardent, are mounting towards heaven, what is this traveller doing?—he is counting the columns, admiring the pavements, measuring the courts, examining the assembly, drawing the altar of incense, the candlestick, the table of shewbread, the golden censer; he then goes out, mounts the battlements of the fortress, descends to the Xystus or to the Cedron, traverses the walls, all the while counting his steps, returns to his hotel, to digest his observations and prepare his book. He may boast, indeed, of having seen the people, the worship of the temple of the Hebrews; he will publish his volume; and his numerous readers will open it for information; and yet, even in relation to the very information he wishes to impart, how many false judgments will he have made; how many errors will those who are worshipping in the temple, be able to detect in it!

Listen then to our counsel, in regard to the interests of your own science merely. On account of the indispensable relations which exist between the eternal ends of the word of God and its external forms, you cannot form a solid judgment of the latter, without taking cognizance of the former.

If you desired to learn the character of a physician, you would do well to inform yourself of his country, of his studies, of the universities which he has attended, and of his certificate of recommendation; but, if on the first visit, he should at once tell you all your complaints; if he should awaken impressions and a sense of miseries, until then vaguely felt, but whose secret reality you should recognise the moment he defined them; and if, above all, he should finally make you take the only remedy which ever could have relieved you; oh! would not such an experience tell you much more about him, than his diploma?

This, then, is the counsel which we venture to give, to all our readers who have paid any attention to sacred criticism. Read the Bible, study the Bible in itself and for itself; ask it, if you please, where it took its degrees, and in what school its writers studied; but come to its consultations, like a patient longing to be healed: bestow as much care upon acquiring the experience of its words as you have given to the study of its diplomas, of its language, and of its history; then you shall be not only healed (which does not concern our present investigation) but you shall be enlightened. "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'" "Whether he be a sinner or no, I know not; one thing I know; that, whereas I was blind, now I see."—John v. 9.

The author should here relate, what a thirst he had for apologetic writings, during the early stage of his studies; how Abbadié, Leslie, Huet, Turretin, Grotius, Littleton, Jennings, Reinhardt, and Chalmers, were his habitual reading; and how, harassed by a thousand doubts, he found no relief, no conviction, nor satisfaction in anything but the Bible itself. It bears witness to itself, not only by its assertions, but by its effects; as the light, as the heat, as life, as health; for it carries in its beams, health, life, heat, light. You might prove to me, by sound calculations, that at this moment the sun should be upon the horizon; but what need have I of your proofs, when my eye beholds it, and its rays are bathing me?—Gausson's Theopneusty.

## ST. PAUL'S CHURCH, KINGSTON.

To the Editor of "The Church."

REV. SIR—As my name has been used in "The Church," in connection with the Report of the proceedings at the late meeting of the Midland District Church Society, either by yourself as Editor, or the Secretaries of the Society, in a note appended to the Resolutions, in a manner calculated to injure me as a Christian, and a Christian Minister, I must trust to your sense of justice, though not a subscriber to the paper, to allow me the privilege of its columns for such an explanation as may, at least, place before your readers both sides of a question, which,

however trifling it may appear to some, to others seems to involve questions of grave, nay, vital importance to the spiritual interests of the Church of England. I shall first state facts as they occurred at the meeting. On the motion for printing the Report being put, I arose and suggested that the words "dedicated to St. Paul" be altered for some expression not liable to objection, such as "dedicated to God and to be called by the name of St. Paul." Not knowing who the author of the Report was, I could not be supposed to have any other object in view than to take away an occasion from those who are seeking occasion to charge on us as Clergymen of the Church of England a leaning to tractarianism. I had not the slightest idea that any objection would be made to the alteration of a phrase liable to be misunderstood and which very possibly would be misunderstood at a time like the present, when men's jealousies are awakened—and not without some reason—since members of our Communion both lay and clerical of standing and literary acquirements are leaving it for that of Rome. It was the persuasion that the Report would be in this respect altered which induced me not to offer an amendment, which, had it been offered, I have every reason to suppose would have been carried. Added to this was my unwillingness to appear on the minutes of the proceedings of the day as an objector and seemingly marring the harmony of an union for promoting the principles of the Prince of Peace. The Rev. Job Deacon objected to my suggestion being received; when the Rev. S. Givins enquired of the Rev. Secretary (Mr. Bartlett) whether he had any jesuitical intentions in the use of the phrase objected to; to which, Mr. Bartlett rejoined, most emphatically, "I know no term in the English language which so exactly conveys my meaning." By one present it has been said that previously to this Mr. B. expressly denied any such intention; of this I have no recollection. As I had never, for one moment, supposed that any thing was designed by the expression, which I objected to, beyond what appeared, I again assured the meeting of this, and pressed the erasure of words which, if allowed to remain, would render the Report itself less useful than its merits would naturally demand. The Hon. J. Macaulay expressed his desire that the words should be altered to gratify my scruples; but from having been the mover of the printing of the Report, declined offering a resolution for this purpose. Much was said for and against; and from reasons stated before, and which seemed to be common to the laity and to myself, no amendment was offered and the original motion was carried—I alone offering a protest to the words "dedicated to St. Paul." A little before this stage of the proceeding the Rev. J. Allen entered, and soon after came to me and proposed the following:—Moved, That the words "dedicated to St. Paul" be omitted, and that the words "dedicated to Almighty God by the name of St. Paul," be substituted for them. To this I answered, that it would be of no use since the motion for printing had been carried. This was private conversation. On the following day I forwarded to the Rev. Wm. Macaulay, Chairman of the Midland Clerical Society, (then in session) a copy of the following protest, with accompanying authorities; and, a letter to my brethren, earnestly requesting that the same might be read and that they would take measures for rendering the protest unnecessary. This was pressed, again and again, by the Rev. J. Allen, both at that meeting and afterwards in the evening, at the house of the Rev. W. Herchmer. To the arguments and persuasions of Mr. Allen, and the request of the venerable the Chairman, for delay to afford time for the calling another meeting of the Church Society, for the re-considering the Report, it was answered, not that the phrase objected to was not liable to objection, but that because the Report having been submitted to a meeting of the Society and received, it could not be altered.

If the phrase embodied an idea different from the one proposed, then, certainly, the objectors to the alteration were correct, but if the terms, "dedicated to St. Paul," were of the same meaning as dedicated to Almighty God and called St. Paul's, then no greater liberty would have been taken, than what is frequently taken with Reports. It is notorious, that grammatical errors, badly constructed sentences or synonymous terms, are corrected or changed by the committees on the printing of Reports. And is not this a thought worthy of consideration—had the words been changed, where could have been the objection in any mind more disposed for truth than victory? And here would have been the advantage. The minds of many could never have suspected that anything objectionable to Protestant principles was intended, and therefore the following meeting would never have been; thus the heartburnings consequent on the tenacity with which this phraseology has been kept, would have been obviated. Granted for the sake of argument, that the original objector's mind was so weak as you are pleased to express it, as to find a difficulty in a trifle—"to strain at a gnat"—to use your own words—St. Paul would have taught the strong to have borne with him and kindly to condescend to his infirmities and not needlessly to wound a weak conscience. But, since many others united in the objection (I have little doubt, a majority of the laymen present, and certainly three of the clergy, but who abstained from putting it to a Resolution from respect to the clergy—and believing as several of the laity said at the following meeting—that the clergy would settle the matter among themselves) that which, perhaps, ought not to have been conceded to the scruples of an indivi-

dual alone differing, might have been granted when those who agreed with him were many—as respectable for mind, as those who persisted in the refusal of this, which would have been received as a boon to Christian forbearance.

Such are the facts so far as they were connected with any conduct of mine. And now, sir, permit me to draw the attention of your readers to the Report as it appears in your paper. Immediately after Resolution 1st, stands the following—whether to be considered part of the Report or not I am at a loss to decide. "When the 1st Resolution, &c." [see "The Church," Jan. 16th]. I can hardly conceive it possible, that gentlemen, whose scruples of conscience hindered them from the alteration of a single phrase only for another of the same meaning, as they allowed, would have consented to an addition of nearly eleven lines. This demands an explanation which the Midland District Church Society in common with myself will anxiously await for; since, if such liberties be taken with its Reports, the Society can have no warrant of their speaking the sentiments of the Society. If the Midland Clerical Association had no authority; if the Venerable the Chairman of the Midland Church Society's proposal could not be acceded to; if the individual Members of that Society could not alter a word, how comes it that any other authority could? Is the hand which appended that note, or embodied it, of more authority than all those put together, and of equal authority with a general meeting duly convened? These are questions which ought to be answered, because if they cannot be satisfactorily answered, then every one is at liberty to draw his own conclusions from conduct so scrupulous in maintaining its own views, so regardless in respect to those of others. Not only is this embodied or appended, but several Notes are added in corroboration of the views of the framers of the Report itself! I certainly heard of no such appendage being submitted when the Report was submitted. These proofs were read at the second meeting, and objected to by me, because the "Ecclesiastical Gazette" can be considered of no higher authority than any other public journal, being only a record of the sentiments of the parties referred to in it; that a distinction must ever be made in language of common conversation, and that of an authoritative document as a Report is, and that what might be allowed in the former ought not in the latter, especially in the present day, and in this Diocese. In relation to the proof from Wheatley I must express my regret that the context as well as the text was not copied, since, to my mind, it conveys anything but proof of that for which it is cited. See Wheatley, commencing, "whether that Feast, &c." to the end of the paragraph. The incompleteness of the Report of the proceedings as it appears will, I think, strike every one acquainted with them. Why was not the Protest published and the reasons for such Protest? Surely, sir, if the note alluded to be made known to your readers, the grounds on which the objection was taken, should not have been kept back. *Hear both sides* is a motto which should have regulated you and those who sent you the Report of the proceedings. By obtaining what would have enabled your readers to form a judgment on the matter—might, perhaps, have spared you the severe infliction of your editorial rod on one no stranger in this Diocese, who, hitherto, has supported the character of a man of common sense, in the discharge of duties difficult and trying, and that, in no common degree. Again requesting that you will see the justice of allowing me to plead my cause at that bar to which you have summoned me, believe me, Rev. Sir, the devoted servant of the Church of England, for Her Master's sake,

R. V. ROGERS.

Minister of St. James' Church, and Chaplain of the Provincial Penitentiary, Kingston.

KINGSTON, January 9, 1846.

To the Venerable the Archdeacon of Kingston, Chairman of the Annual Meeting of the Church Society.

VENERABLE SIR—It is the painful duty of the undersigned to protest against the use of the term "Dedicated to St. Paul," used in the Report of the said Society. 1st, Because the term is liable to be misunderstood as in some sense favouring the Roman Catholic Doctrine of a Tutelar Saint. 2nd, That the present moment demands the greatest watchfulness against any symbolizing with Rome, either in words or terms. 3rd, That it is believed to be a term unknown to the form of Consecration of Churches and of Laying Corner Stones, in connection with the Protestant Church of England, however it may be used in common conversation. 4th, That it is believed that such an expression being retained in the Report would give grief to many tender minds, whilst it might embolden all who are favourable to the Papal Doctrine before mentioned.

I have the honour to be, Venerable and dear sir, your obedient servant,

R. V. ROGERS.

Minister of St. James' Church.

NOTES.

In relation to No. 3, it appears from Wheatley, ch. 2nd, part 2nd, though "all churches were dedicated to none but God, yet at their consecration they were generally distinguished by the name of some Angel or Saint." Bingham says bk. VIII., c. IX., sec. VIII., "Churches always dedicated to God and not to Saints, though sometimes distinguished by their names for a memorial of them." See also, sec. IX., especially the closing words beginning "a thousand, &c." Bishop Short's History of the Church of