

the Holy Spirit in some parts of the kingdom. some places, however, which seemed at the outset to be a precious work of grace, has run into wild fanaticism, through the want of able and devoted ministers, to conduct the meetings and give the requisite solid instruction.—N. Y. Evangelist—Episcopal Recorder.

The Berean.

QUEBEC, THURSDAY, OCT. 22, 1846.

It has been mentioned before this, in our columns, at the last passage of the Great Western Steamship across the Atlantic was very stormy; the papers which have since reached us from the United States give an intensely interesting account of the perilous situation in which the passengers and crew were placed, and we extract from them the principal part, commencing at the hour of 1 p. m. of Sunday the 20th of September.

"Whilst most of us were seated in agonizing suspense in the lower cabin, holding fast to the tables and settees, a sea struck the vessel, and a tremendous crash was heard on deck; instantly the cabin was darkened, and torrents of water came pouring down upon us through the sky-lights.

"Scarcely had the waters reached the floor when all in the cabins and state rooms sprang to their feet, and simultaneously, as if by concert, the ladies uttered a scream of agony, so painful, so fearful, and so despairing, the sound of it will never be forgotten; and heaven grant that such a wail of anguish may never again be heard by me. Several fainted—others clasped their hands in mute despair, whilst many called aloud upon their Creator."

"It was an awful hour. The most thoughtless amongst us covered in their secret heart before a danger which none but a fool or brute would have mocked, and all therefore accepted the invitation to meet in the cabin for prayer.

"Rev. Mr. Marsh read the 107th Psalm. Rev. Dr. Smucker prayed. Rev. Dr. Beecher made a few solemn remarks. Rev. Mr. Balch repeated the words of our Saviour, 'Let not your hearts be troubled, ye believe in God, believe also in me,'—commenting briefly on their consoling import, and then invited all present to join with him in prayers, after which he pronounced the Apostles' benediction.

"In the evening, about 9 o'clock, the Rev. Mr. Balch, at the request of several passengers, administered the Holy Communion, in the cabin, to upwards of sixty persons—many of whom received it there for the first time in their lives. Several applied to him as to the propriety of their embracing that occasion to fulfil a long cherished purpose of their hearts, but which, like many other 'good thoughts,' had been deferred to 'a more convenient season.' They all communicated, together with others of almost every creed and nation, thus reminding us of the promise of Scripture, 'They shall come from the East and the West, and the North and the South, and sit down with Abraham and Isaac and Jacob, in the kingdom of God.'

"It was a most solemn scene. Mr. Balch first read the service appointed for a storm at sea, after which the whole communion office. The terrible conflict of the elements which raged without, was rendered yet more striking by the impressive stillness which pervaded that company of Christ's disciples within.

"Gathered around the table, they received, into hearts deeply moved, the consecrated emblems of the Redeemer's body and blood. All felt comforted by the blessed ordinance of grace. Many a bosom before tossed with fear, was now tranquil through faith. Once more all renewed their vows, and realized the peace of God shed abroad in their hearts, and felt, with a vividness perhaps never before known, 'Your life is hid with God in Christ.' Oh! it was a night and a communion long to be remembered.

"At half-past 5 o'clock on Monday morning, we were in the greatest possible danger. Mr. Stevens, one of our passengers who was an eye-witness, says of it: 'A peculiar lifting of the haze in the East, with an appearance of an amber coloured belt of light, low down on the horizon, warned us of an approaching blow. Presently it came, a perfect tornado, driving before it the clouds of spray, and as it neared us, fairly lifting up the white foam from the waves, like a shower of rain. As the squall struck us, the ship careened over and buried her gunwales in the ocean, and lay for a few moments stricken powerless, and apparently at the mercy of the savage waves that threatened to engulf us. This was the trial, the last round fought between the elements and our gallant vessel. At this critical moment, the engine was true to her duty. Still went on her revolutions, and round and round thundered her iron water-wings. Gradually recovering her upright position, the good ship with head quartering the sea, came up to her course, and all was well. It was the climax of the storm—the last great effort of the whirlwind king, to send us to the sea-giant's cave below."

"On Monday about 12, the storm had abated sufficiently to admit of standing on the upper step of the companion-way with safety. It was a sublime, but an awful spectacle. The ocean still laboured under the effects of the hurricane. The wind veered 20 points in 36 hours; it is impossible to imagine or describe the wild and tangled confusion of the waves. Rising to a height apparently greater than that of the mainmast, they leaped and roared around the ship, as if hungry and maddened at the loss of their prey. At times the Great Western seemed as if lowered by unseen spirits into her watery grave; and every moment you expected it to be filled in, and her requiem sung by the winds amid the wilderness of the waters.

"But our danger was past, and with grateful hearts, on Tuesday morning, all assembled in the cabin to render an act of common prayer and thanksgiving. Rev. Dr. Smucker read a psalm and made some appropriate introductory remarks, and Rev. Dr. Beecher addressed the passengers at length and with much force on the mercy we had experienced; and prayer was offered."

The account, thus given, speaks impressively for itself; but a few observations may with propriety be founded upon it. In the threatening prospect of speedy destruction to the lives of 126 passengers besides the crew, upwards of sixty persons, of almost every creed and nation, as the account says, joined in receiving the Lord's Supper at the hands of an Episcopal Clergyman. We headed an article, a few numbers previous to this, "An Evangelical Alliance, unpremeditated." This part of the occur-

rence on board the Great Western, taken together with the devotional services in which Ministers of several Churches took part, might not inappropriately receive the same designation.

But among that godly number of partakers at the Lord's table, there were, we are told, "many who received it there for the first time in their lives." We conclude that, so far as circumstances permitted, the Clergyman took care to impress upon those persons, whom the prospect of impending ruin brought to that outward profession of repentance, faith, and steadfast purpose for newness of life, how utterly worthless the observance would be to them, if their profession was only extorted by terror, and unaccompanied by a suitable answer of the conscience; and how futile would be every expectation of its working as a charm to ensure their acceptance with God, whose presence then made itself known in the billows and the tempest, if their minds were not even then listening and longing for the still small voice which they had neglected when it spoke in gentle invitation: that the responsibility of that matter rested upon them, and the Minister's act in dispensing the bread and wine was a grateful duty to him, but no passport into heaven for them. And now, when they have "escaped all safe to land" (Acts xxvii. 44.)—the question presents itself with a somewhat painful intrusiveness: will the pledge implied in that profession be kept, or is the remembrance of it perhaps already, in some cases, caught away as the seed from the way-side, in others withered as that on the rock, or choked with the cares, the riches, the pleasures of this life, as that among thorns? How much of the profession then made is now manifesting vigorous life, in honest and good hearts, and bringing forth fruit with patience?

We do not make these remarks for the sake of the passengers on board the Great Western—few of whom probably will see them—but with respect to a much more extensive application. It has been the trial and grief of pastors, to find a superstitious desire after participation in the Lord's Supper springing up in members of their flocks at the prospect of death, when Christian consistency had not been maintained by them in the time of health and apparent promise of life. It is sometimes thought very hard when the pastor manifests a reluctance, though, in point of right, the individual who was not a consistent communicant in the day of health has no reason to expect the administration of the Sacrament to him on his dying-bed; and the pastor may well be reluctant, knowing the extreme proneness of the human mind to test in outward observance, and to mistake the disgust at the ordinary worldly pursuits, naturally attending the sufferings of a sick-bed, for actual renunciation of sin, the world, and Satan, and hearty acceptance of the Gospel-terms of salvation. We remember having read some excellent remarks on this subject, called forth by cases which occurred in the dreadful years of the cholera, in a little work entitled "Retrospect of Summer and Autumn of 1832;" and finding one of them in our Excerpt, we introduce it here under the persuasion that, coming as it does from the pen of the Chief Pastor now presiding over this Diocese, it will carry with it weight which our own observations could not have:

"It was with shame and sorrow that, in the trying times which we have now been reviewing, I found to exist among Protestants, more extensively, I will confess, than I had supposed, a delusive although indistinct kind of reliance upon the Sacrament of the Lord's Supper as if it could operate like a charm to the benefit of souls in an unprepared state."

Let it now be taken into consideration that the situation of the passengers on the tempestuous Atlantic does not materially differ from that of any of us, however ordinary and free from alarm our circumstances at this moment may be. The event has shown that the terrified ship's company on board the Great Western was, in reality, as safe as we are under our comfortable roofs in cities and villages. But "in the midst of life we are in death." One moment may wholly change our circumstances—death may be before us, threatening and inevitable: if then we should desire to partake of the Lord's Supper, would the desire be in harmony with our previous inward experience and outward mode of life, and one to which we are naturally moved in the course of affectionate church-membership—or would it be a new and unwonted thing, to which only alarm and terror drive the worldly mind, when at last it feels about for something to stay and support it in the prospect of an account to render, and judgment to follow?

We press this serious inquiry upon the attention of our readers—let it be entered upon with prayer, and persevered in, to such a decision as shall bring the call for religious consolation in the day of trial into harmony with the current of their thoughts and the bent of their affections in the hour of undisturbed security.

GREAT WESTERN.—A handsome subscription was entered into by the passengers on board this steamer, after their providential deliverance from the perils of the tempest, to be presented as a testimonial of approbation to the Captain, Officers, and crew; and it was determined to open a fund, to be called the Great Western Fund, for the benefit of families who had lost, by the perils of the sea, those to whom they used to look for support.

THANKSGIVING.—The officers and crew of the Great Western met in the Floating Church of our Saviour, and returned thanks to Almighty God for their preservation. The Rev. Mr. Balch preached on the occasion to an overflowing congregation. We quote the conclusion of his Sermon.

"I would here say one word to my companions in the last voyage of the Great Western, and the sharers with me of perils of no ordinary character: her adventurous seamen. Most willingly do I bear testimony to their fidelity and bravery, and give utterance to the fact that a tie of sympathy has been created, which binds together all who were asso-

ciated in those scenes of danger. They will all, henceforth, feel a mutual interest, and entertain the most sincere hope of each other's continued well-being; and as an all-wise Providence has just saved them from the dangers of the deep, fervent will be the prayers that, through the merits of Him who redeemeth all from the second death who doth the will of God, they may hereafter so guide their lives and conversation as to become partakers of an eternity of happiness.

"May God bless every seaman! If there be any one living who stands in need of the divine aid and the divine blessing, it is he: for no one can cross the ocean without feeling the liveliest interest in the welfare of the bold and hardy companions of his voyage, and sharers of his every danger. Let me, then, in conclusion, earnestly exhort those of you who have assembled here this afternoon, to thank God in that you have so recently been rescued from impending destruction, to remember that your eternal salvation is in your own hands. Seek to become 'little children,' and then as you grow stronger and stronger, until you become 'young men,' to strive earnestly and successfully to overcome the wicked one in order that the word of God may abide in you, and that, as 'fathers,' you may 'know Him that is from the beginning;' and finally, may God's blessing rest upon us all, and may we daily increase in His Holy Spirit, until we attain unto His everlasting peace!"—Episcopal Recorder.

We have, on our first page, given a portion of the Bishop of Ohio's address to the late Diocesan Convention, on the subject of Altars instead of Communion-Tables in Churches of our reformed communion. The conclusion of the address only reached us yesterday, and we have not yet been able to read it through; but from the glance we have given it, we conclude it to be a document which we ought to give our readers in successive numbers, though our intention to that effect was not formed when our out-side pages were put to press, and therefore the usual notice "to be continued" does not appear there.

A Correspondent has addressed a letter to us, referring to the abuse which has been pointed upon the Rev. Hugh McNeile of Liverpool, on account of the title given to a sermon preached by him, on the occasion of the visit recently paid to Liverpool by His Royal Highness Prince Albert, for the purpose of laying the foundation-stone of the Sailors' Home. We find it somewhat difficult to admit this subject into our columns, without occupying more room than we think we can well spare for it. But as both one of the abusive attacks upon Mr. McNeile, and also the Reverend Canon's reply, have been printed in the Montreal Gazette of 1st October, and our Correspondent, who writes from the sister-city, sees probably more occasion for touching upon it than we do, we introduce the subject by saying, first, that it is not at all necessary for Mr. McNeile's friends to pledge themselves to an unqualified approbation of every thing that may have come from his pen, and therefore, with all our admiration for his eminent talents and usefulness, we do not feel ourselves bound to fall in with the taste which dictated the following title:—

"EVERY EYE SHALL SEE HIM; or, Prince Albert's Visit to Liverpool, used in illustration of the Second Coming of Christ. A Sermon, preached in St. Jude's Church, on the 2nd day of August, 1846, the Sunday next after the Prince's visit, by the Rev. HUGH McNEILE, M. A. (Published, by desire, for the Liverpool Sailors' Home.)"

But then, the merits of the publication depend upon the Sermon, and not upon its title-page; and though we have not seen the work, we think ourselves safe in assuming that Mr. McNeile made no irreverent use of the solemn words of Scripture, while endeavouring to lead the views of his hearers forward, from the excitement and eager anticipation of the royal visit, to the transcending importance and solemnity of the Saviour's second coming. Those who are familiar—which we are not—with the columns of those Liverpool papers which contain the criticism, must be able to tell whether similar zeal as has been exhibited in censuring an eminently gifted Divine is used, as our Correspondent questions, against the party of dissipation, the theatre, the prize-fight, the races, &c.—against the introduction of grossly erroneous doctrine, under the guise of devotional fervour, into musical entertainments, or else of the musical entertainment itself actually into the time and season of public worship. Mr. McNeile, in his own defence, refers to the use made, by our Saviour himself, of "comparatively low, common, and familiar things," for the purpose of conveying "instruction concerning higher and more important things"—such as the sower and the seed, the vineyard and the husbandman, the marriage-feast and the bridegroom, and others. We gladly copy our Correspondent's remarks upon one instance of that kind:—

"The miracle of feeding 5000 persons with five barley loaves and a few small fishes was acknowledged by the multitude, who in their zeal would have taken the Lord by force to make him their King, but he knew quite well that their purpose was carnal and not spiritual. Finding them so intent on the subject of feeding, he goes on, to teach them, through the literal and carnal, to the figurative and spiritual: Labour not for the meat which perisheth, but labour chiefly for that meat which endureth to everlasting life—which the Son of Man shall give unto you. To excite and rivet their attention by well chosen figures, he carries them on, step by step, until he preaches the Gospel to them. Bread, and flesh, and meat, being the things chiefly sought after by them, he keeps continually before them, illustrating thereby the food of the soul. He calls himself the bread of life—the true bread from heaven—the bread of God:—I am the living bread, he says, which came down from heaven; if any man eat of this bread, he shall live for ever, and the bread that I shall give is my flesh, which I will give for the life of the world. (John vi. 51, &c.) Those expressions, taken literally, would be an absurdity; but taken figuratively and spiritually, as they are used, they convey meaning and mercy. It is only through the Saviour's body and blood [the intention, efficacy, and benefits of the sufferings of Christ, as Scott's Commentary has it] that there can be sal-

vation: hence that body and blood is to the soul of the saved what bread is to his mortal body, its sustenance and life; and faith is the mouth which eats or appropriates them to his benefit. The Holy Ghost at this time not having yet enlightened their minds, the Jews murmured, having taken his words, as worse philosophers do at present; that is, in the gross and carnal sense. But he left them no excuse for their ignorance. He told them that it is not as their fathers eat the manna, that he should be eaten, but that he should be received by faith: He that cometh to me shall never hunger, and he that believeth on me shall never thirst."

It must be admitted that, while none of the Saviour's illustrations is wanting in appropriateness, there may be, in Mr. McNeile's title-page, an offence against the dignity of the divine subject introduced into it; yet the main question, after all, is whether he has made an effectively stirring application, both to humble and to elevate, of the occurrence which led to the delivery of the sermon: the preacher's known character speaks for that; and if the opposition, which has been excited, has had the effect of giving it a far more extensive circulation than otherwise it would have obtained (three editions in three weeks), "the wrath of man" has been made to "praise" God in the diffusion of real Gospel-truth, at the same time that the exception taken may not be without its benefit in causing men to be increasingly watchful for the reverential use of every part of God's sacred word of revelation.

Two allusions contained in our editorial remarks, preceding the quotation from our Correspondent, lead us to mention, first from a note which Mr. McNeile appends to his letter, the circumstance of a Latin hymn having been sung, at the recent Musical Festival at Birmingham, which comprises the appeal of a soul "inflamed and burning" (in purgatory?) to "the virgin," for "protection in the day of judgment"; "make me to be defended by the death of Christ" is part of this piece of poetry, addressed to the virgin. Secondly, from the Birmingham Journal the manner in which the professed worship of God, to take place on the Lord's Day, August 30th, was advertised on the day preceding:

RE-OPENING OF ST. PAUL'S, BIRMINGHAM.—The above Church will be re-opened after the recent repairs, on Sunday next, the 30th of August, with FULL CATHEDRAL SERVICES, when sermons will be preached, in the morning by the Lord Bishop of the Diocese, and in the evening by the Rev. WILLIAM JAMES KENNEDY, M. A., Secretary to the National Society, &c.

The Services will be chanted by the Rev. HENRY HARRISON, M. A., Prebendary of Lichfield; after which collections will be made to defray the Expenses incidental to the Fittings, &c., of the schools recently erected in connection with the Church.

SOLO ANTHEMS, MISS BASSANO, MR. BAKER, MR. BURSALL, AND MR. GOUGH, Organ, MR. STIMPSON.

To this advertisement we must add the remark, that it conveys to us no proof that the Prelate whose name is introduced into it approved, either of all the arrangements made, or of this mode of making them known to the public; but of those who could thus advertise the names of the Solo-singer and the other professional performers, placing the musical treat on a level with the promulgation of the Gospel on the Lord's own day, by a Christian Bishop and Presbyter, we have no hesitation in saying that they must have very inadequate, or greatly perverted conceptions of the reformed worship; and that the course pursued by them is not unlikely to be received in France as an answer to the prayers offered up in that country, as we have been informed, for the conversion of England to the faith of Rome. The great zeal against blasphemy and irreverence, which has broken forth on the appearance of Mr. McNeile's sermon, might find worthy objects of attack in quarters not tainted, like the Canon of Chester, with "popular protestantism."

By the MONTREAL papers we find that the Rev. C. H. WILLIAMSON, of New York, preached in English last Sunday morning at St. Thomas' Church, and in the evening at Trinity, and collections were taken up on that day, in the latter Church, for the District Visiting Society connected with it. Services in French were advertised for Tuesday and to-morrow in Trinity Church, and in English, for yesterday in St. Thomas', after which collections were to be taken up in aid of the object to which Mr. Williamson's labours are devoted.

ERRATUM.—We are sorry to find that, in the statement of Mr. Williamson's receipts, inserted in our last number, the last collection in Trinity Chapel is stated to have been taken up in the morning, which should have been in the evening of Sunday 11th October.

Our Publisher's advertisement, in this number, contains, among a variety of attractive books, one under the title of CHOICE GATHERINGS FOR CHRISTIAN CULTURE, which consists almost entirely of selections from our YOUTH'S CORNER, and is of Mr. Jackson, our kind London Bookseller's publishing, recommended by an introduction from the Rev. Charles Clayton, M. A., Senior Fellow of Gonville & Caius College, Cambridge, and Secretary of the Church Pastoral Aid Society. It is very neatly got up, with embellishments; and, very few of the pieces being from our own pen, we may venture to say that it is a valuable addition to juvenile literature.

BICKNATH'S FAMILY PRAYERS for eight weeks are also part of the supply recently arrived to Mr. Stanley. The name of the beloved author, together with the rapid sale of the book in England, speak for its worth. We have before us an edition published in 1843, which is marked "sixth thousand"; Mr. Stanley's supply is of the year 1845, and marked "ninth edition."

We are not acquainted with every one of the books contained in the list, but many of them are well known to be safe and profitable reading.

NEWCASTLE FARMER.—We have had much pleasure in taking an extract from this publication for our 4th page, under the head of "Nourishment of Plants." The Newcastle Farmer is published by Messrs. Chatterton & Rutlan, Colbourn, at 2s. 6d. per year only.

LETTER FROM THE RIGHT REV. WM. BEAVER, D. D., BISHOP OF VIRGINIA, ON THE PUBLICATIONS OF THE EPISCOPAL SUNDAY SCHOOL UNION.

Continued.

2d. Heaven's Catechism.

The next of the publications of our Sunday-school Union to which I would call your attention is Heaven's Catechism: concerning the dedication and preface I must first make a remark. It is dedicated "to the Bishops and Clergy of the Reformed Church in the United States of America," leaving out the words Protestant Episcopal, and thus undertaking to alter our established title, and adapt it to the views and wishes of the Tractarians. I cannot refrain from expressing surprise and regret that the executive committee should have consented to publish the work with this altered title, and more especially that they should continue to circulate it with such title, when the Bishops, at a meeting in New York in the fall of 1844, solemnly re-monstrated against a similar title being prefixed to the Church Almanac. Thus much for the dedication. As to the preface, Mr. Beaver states that he had been informed that "the General Sunday School Union of our Church, acting under its Bishops, was desirous of publishing the work." From this we perceive how, in England as in America, the Bishops are held responsible for the publications of this Society, and how their connexion with it is used to recommend the books. This catechism is highly extolled in the report of the committee. Whether the Bishops are all willing to recommend it, must be for them to decide after due examination. Out of those passages which seem objectionable to me, if I understand them aright, I only quote the following: p. 50, "What persons are authorized to reconcile sinners to God? Answer. The ministers of the Church. 2 Cor. v. 18, 19; John xx. 23;" p. 106, "Does the Church require grown persons to perform repentance and faith before they are baptized, or only to profess them? Answer. To profess them." "Does the Church require infants to perform those things before they are baptized, or only to profess them? Answer. To profess them." Thus making no difference between children and adults as to previous requirements, except that the one promises with his own mouth, and the other with the mouth of sponsors.

3d. Conversations on the Festivals and Fasts.

This is a book of 171 pages, in two volumes, and, like the two former, is published from a London edition, and like the former shows very plainly from which school it emanates. Its favorite topic is the restoration of our nature in the waters of baptism. Its language on this and other subjects differs much from that used in the earlier publications of the Union. Had it been published in the first year of the Society's existence, I am confident its first year would have been also its last. See page 18, 36, 37, 46, 78, 80, 83, 81, 91, 93, 103, 136, Vol. 1st. 87, 88, Vol. 2nd. In these places the baptized are spoken of as sometimes "falling away from their first purity;" "as daily renewing the purity and whiteness of their baptismal robe;" some "have not denied their garments and walk in white before the Lord;" "beyond all earthly blessings is that of keeping the garments of baptism pure from wilful stain;" a death is described of "one who had kept his baptismal garment white, and therefore he could lie down in peace;" "these white garments represent the cleanness of souls washed from sins by the baptism of the Holy Ghost." Circumcision and baptism are compared. Page 95, the former is made a mere nothing compared with the latter, has no invisible grace belonging to it, is not necessary to salvation as baptism is. The sentiments here set forth are precisely those of Mr. Newman and his school, not those of our standard divines. I would particularly ask your attention to what is said, p. 86, 87, 88, concerning John's baptism, and the position assumed, that faith and repentance must precede the gift of the Spirit. I cannot understand the distinction here made in any other way than as setting forth the doctrine of Campbell and his followers, that we can believe and repent without the Spirit, and that thus coming to baptism we receive the Spirit; or that of Dr. Pusey, who says, that faith before baptism is not faith by comparison with what it is afterwards. It is well known that Mr. Campbell claims some Episcopalians as agreeing with him.

Hoping that those to whom I will carefully examine the whole volume, I will only quote two other passages, which seem to me in the highest degree worthy of censure. In answer to the question, how we are to seek the gifts of the Spirit, it is said "the Holy Ghost was sent down from Christ, the head of the Church, upon the Church, which is his body. We must seek the Spirit, therefore, in the Church. He was sent down first upon the Apostles, to be by them conveyed to the members of the Church of which they were appointed to be overseers or bishops. We must seek them, therefore, in the ministry of the Bishops, and of those to whom they give authority. We shall find the Holy Ghost in the prayers, and sacraments, and ministration of the Church." P. 57, Vol. 2nd. See the whole passage, in which is Mr. Newman's theory, that God placed a certain deposit of his Holy Ghost with the Apostles, who transmitted it to their successors, and that it is not to be found but in that line. "If we withdraw ourselves from the service of the Church we go out of the way of the Spirit, as the Holy Ghost was sent to abide forever in the Church." P. 68, Vol. 2nd.

The other passage may be found on page 125, and relates to the respect which should be shown to ministers, and the duty of adhering even to the most unworthy. It is there said, "that if a clergyman who was as wicked as Judas should read the service, we ought to join in it." Does our article on the unworthiness of ministers justify such language? If any of our people know a man to be a murderer even of the vilest malefactor, would we advise them to attend his ministry?

Requesting your particular attention to what is said on pages 98, 99, 100, vol. 2d, on the subject of absolution, and 108, on submitting our minds to the teaching of the Church, I dismiss this book, which meddles with many of the disputed doctrines of the day, and in my opinion, departing from scripture and the prayer-book, sides not a little with a party which is disturbing our peace. Mr. Koble is high authority with the writer of this work. I have not read his Christian Year, but judging from some of his other works, and especially his recent one, "Lyra Innocentium," I must regard him as a false guide for one who is instructing youth.

4th.—Manual of Oral Instruction upon the Bible.

This is another English production. The glossary accompanying it in its first edition, contrary as we were informed to the committee's design, and some expressions left out of the text, proved it to be the work of one deeply tainted with Romanism. Even as it is corrected, and without the glossary, there are passages to my view most objectionable, as for instance, page 8; "What does it justify me?" "To make a person righteous in the sight of God. Had Abraham been taken into covenant with God when he was justified by faith? No; circumcision