

the spirits of all flesh" was to be worshipped, through the Son of His love. Superstition, and the extravagant decoration of churches, progressed together—now was the age of lying wonders, false miracles, holy places, altars, shrines, of monachism and celibacy—with all the monstrous evils which naturally followed in their train.

The greater part of all the splendid ecclesiastical buildings, whether religious houses or churches, which arose after the eleventh century, were erected by funds drawn from the resources of the deepest superstition! The splendid cathedral of Notre Dame, at Paris—St. Peter's at Rome itself—and many other churches of the same date, were built with money raised by the sale of indulgences! All the finest specimens of Gothic architecture which now form the models of imitation to our modern artists, are monuments of the most debasing ignorance, and the most notorious imposture. The pointed arch—and the fretted roof—and the gloomy crypt—and the secret stairs—and stone altars—and elevated canchels, credence tables, and painted windows; the reredos, the trypticks, the reliquary, &c. &c. are the emblems of a gloomy, false, idolatrous and persecuting worship, from which we were mercifully delivered at the blessed Reformation!

Yet it is to these—and none but these—that the modern students of Church Architecture would bring us back. There is no relic of the mediæval, or dark ages, which is not now commended—and efforts are making to introduce them even into our parish churches.

But it may be asked—would you then desecrate the houses of God in the land—strip them of all their ornaments—or assemble the people in barns, or in the open air, to worship God? Far from it! Although it is denied, in accordance with the cloud of witnesses of the Protestant Reformation, that any forms of any church can impart the same kind of consecration and character of holiness to a Christian building as that which was imparted to the one only temple in which Jehovah Himself dwelt:—while it is denied that the consecration of churches can be argued from the New Testament, or can be established by reference to a dispensation which, in this respect, bore no analogy to that established by Christ—yet would all pious Christians humbly and thankfully acquiesce in that ordinance of man, through the Church, which has set apart a house in which the rites of our blessed religion may be performed, the holy God may be worshipped, Christ may be preached, and the souls of men converted and edified! That such a building should be severed from all secular uses, and devoted to holy services, is accordant with all the best feelings alike of the natural and spiritual man!—But that one part of that building is more holy than another—that one should be elevated above another—that one should be for the priests, and another for the people—one for those initiated in the mysteries, and another part for the uninitiated, is utterly repudiated as unscriptural—unsanctioned by primitive usage—and calculated to introduce false notions and superstitious practices.—Rev. F. Close of Cheltenham.

The Berkean.

QUEBEC, THURSDAY, NOV. 28, 1844.

A correspondent sent us, some time ago, certain extracts which he had made from a small book bearing the title of "Truth without prejudice" and which he thought would afford opportunity for such remarks as might be useful for guidance to readers who have not been very much accustomed to discriminate between error and truth in works which blend the two so closely as to render the separation not for every one an easy task. We had laid the paper aside, after having given ourselves the somewhat interesting treat of comparing the passages which our correspondent had copied, with memoranda which were among our own papers. But a contribution which has arrived from another quarter, brought one passage from the book in question so forcibly to our recollection, that we have thought, an opportunity for improvement presented itself which we ought not to lose.

Having once arrived at this conclusion, we could almost take some pleasure, we must confess, in the novel situation of dipping into a young lady's scented work-bag for matter to write upon, instead of rummaging for it the dusty shelves of Doctors in Divinity. The little book is reported to be the work of a lady of eighteen, and of noble family. We should be quite as happy to receive *Truth without prejudice* from such a quarter, as from those which, by age and official station, might be more naturally looked to for the exposition of the weighty matters which fill the pages of the young authoress. But we have not, on this occasion, been impressed with the safety of deviations from the ordinary practice of allowing the experience of years to be gathered up, before one sits down in the chair for the public exposition of Truth. We refer our readers to an article on our first page, selected from the Rev. Francis Close's remarks on "Church Architecture." Here we have a man of study, attainments, and judgment; whose business, during a life of devoted and justly appreciated service to the souls of men, has been to watch the tendencies of the human heart and to counteract those which lead away from the truth:—we find him trace, to the period of the grossest corruption and darkness in the outward Church, that style of architecture, which our youthful authoress imagines to be more particularly friendly to the perception of God's whispers to the soul. Hear her words:

"Who that has trod the long, echoing aisles of some Gothic minster, and listened to the swell of the organ notes, while the stained

light through which the sunshine of centuries had poured upon fluted pillars and fretted roof, fell on the well worn pavement at his feet, but has felt more truly than any words could tell, that grandeur and beauty are eternal truths, or a few faint notes of that voice of God which whispers in his own soul?"

How lamentable it is to find such an artificial turn given to the mind of the dear girl who has been made to hear such whispers and feel such influences under those fluted pillars and that fretted roof which were reared in those ages of the Church when the sound of the pure gospel never reached the people rendering under them an outward worship, but fast bound in ignorance and superstition; the ages when the stained light through Gothic windows was substituted for the pure shining of God's blessed word of revelation! If she were to tell us of notes of the voice of God which come to her when she treads the green meadows under the bright sunshine of heaven, and hears the songs of the birds, and witnesses the joyous frisking of all animated young creation, we could understand it as well as we understand the carefulness which she expresses lest it should be thought her teachings of the truth will interfere with the current pleasures of the world: but the deep, cool shadow of time-hallowed arches would not convey to her that soothing calm which she speaks of (pe. 93) if she were under the teaching of simple, scriptural truth, and held it really without prejudice.

It would be all intelligible, if the authoress were a member of the Church of Rome, and influenced by that training which, in that community, often proves effectual in bringing the will of an unfortunate victim to the monastic vow. But she is a Protestant; her professed object is, to set forth the Truth held by the Reformed Church of England! What dependence is to be placed on her as an advocate, we could see before we had read a dozen pages in the book. On the 9th page, she truly describes thus the cases of many:

"The grown man, upon whose head rest all the sins and follies of his youth, whose mind is the treasure-house of high capabilities and deep emotion, and whose soul has been redeemed by the blood of an incarnate God, lies down night after night with no recollection of the Being on whom his life is dependent, and with no petition for pardoning mercy or protecting care!"

But on the following page she calls upon the man thus described:

"The sacrament of the Lord's Supper you have perhaps never received; and probably, from some mistaken view of its nature and institution, you imagine that you are unfit to do so, and that your staying away is a mark of respect to so sacred a thing."

Now let any one read the solemn exhortation addressed by the Church to those "who mind to come to the holy communion of the Body and Blood of our Saviour Christ, to consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup," &c. We wonder who it is that "kindles God's wrath against him" by receiving the Sacrament "unworthily," if it be not the man who lies down, night after night, with no recollection of God, with no petition for pardoning mercy or protecting care, and yet comes forward to partake of the Communion!

The book in question is just one of those by which it is so assiduously endeavoured, in our days, to place the Church in the room of Him who is the Church's Master. The passages which have been forwarded to us, would afford abundant proofs of the perverted ingenuity with which those who have taught this young lady, exalt man's word above the word of God. The Apostle's Creed is represented as of authority higher than the New Testament (pe. 83.) the sufficiency of Scripture is, in the teeth of our sixth Article, denied (pe. 96); something out of, and independent of, the individual sinner is insisted upon as his link to the Divine Being (pe. 138); justification is represented as progressive (pe. 69), and the Sacrament of the Lord's Supper with good works placed well nigh in the room of the sanctifying efficacy of God's Holy Spirit.

But while we think that the weighty considerations which arise out of the publication of this kind of reading are not undeserving of a place in the columns of the BERKEAN, we do not think we could spare room for fuller extracts. We may, however, take this opportunity of saying that a class of mischievous publications have for some time kept issuing from the English press with a peculiar aim at their introduction among the young and the illiterate. Books for youth, down to children, make their appearance, embellished and beautifully got up, in which unsound doctrine is stealthily conveyed to the simple, confiding minds of cottagers and their children. Those who take pleasure in circulating popular reading, as well as parents and guardians who watch over the young, have great need to satisfy themselves that the books to which they give currency be free from vital error. Here we must at once avow that in our opinion it is quite reasonable if members of the Church of England would wish that the books which they put into their children's hands should set forth the principles of the Church. But these principles are not those which would

substitute outward observances for spirituality of mind—would make men lie down to-night without a petition for pardoning mercy or protecting care, and press forward to the Lord's table to-morrow—would tread the boards of the ball-room for giddy pleasure one hour, and the long echoing aisles of some Gothic minster for whispers of God's voice in the soul, the next.

Ah, the maligning Church! Had Latimer and Ridley looked upon the Church, administered as she was then by the Gardiners and Bonners, as "the only lawful expounder of Scripture by which Almighty Wisdom sought to shelter His Divine Word," they needed not to have given their bodies to the burning. But they had experience of the truths of God's word which the Church of those days sought to keep under lock and key. That experience had come to them, not with the intervention of some link, but by the immediate gracious teaching of God's Spirit, which made them one in heart and mind among themselves and with all the blessed reformers in and out of England who at that period rose up in the might of divine strength, and cast off the unlawful bondage in which the tyranny then usurping the name of the Church was keeping the nations. And by the blaze of that torch which these noble martyrs kindled at Oxford, that healthful truth was seen, and has been transmitted to our days in the authoritative teaching of our reformed Church, and will not, we trust, be covered over again with the rubbish of man's tradition, that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

THE LATE REV. JOSIAH PRATT.—His public ministry commenced in connexion with Mr. Newton and Mr. Cecil. But not finding himself called to any particular parish, and the path of duty appearing to point out London as his residence, he undertook the charge of Wheler Chapel, Spitalfields, and the Sunday-evening Lecture at St. Mary Woolnoth's (Mr. Newton's latest charge). Being thus comparatively free from parochial duty, he was enabled to devote some of his best years to various important public duties. For nearly twenty years he conducted the affairs of the Church Missionary Society, almost single-handed; and when he gave up the Secretaryship, he consented to become Chairman of the Corresponding Committee. He was the sole projector, and for more than twenty years the sole editor, of the *Missionary Register*.

Besides these labours, but somewhat before they became so absorbing as latterly, Mr. Pratt edited the collected works of his friend Mr. Cecil; and carried through the press the writings of Bishop Hopkins, in four; both of which works he published at his own cost. In fact, looking back to the years 1812 and 1813, when several of these undertakings pressed upon him together, and when the duties and demands of his post in the Church Missionary Society became hourly more overwhelming, and remembering that amidst all these claims he was in the habit of preaching three or four sermons in each week to large and edified congregations, we may safely affirm, that at that period, Mr. Pratt had scarcely his equal in the whole Church, for self-denying labour, and practical usefulness.

It was peculiarly the stigma of that day, (and one not yet wholly removed,) that labours such as these were usually, as a matter of course, passed over without notice by the chief dispensers of the patronage of the Church. Mr. Pratt remained in his proprietary chapel in Spitalfields, and might have so remained to this day, had not the living of St. Stephen's, Coleman-street, been, happily, in the gift of the parishioners. By these Mr. Pratt was selected, about twenty years since, and in the active, unceasing, and most faithful discharge of the duties of that incumbency, he passed the latter stage of a life of more than ordinary usefulness.

Mr. Pratt was never regarded as a man of genius. Neither was Mr. Scott, or Mr. Robinson of Leicester, or Mr. Goode. Yet the congregations that attended his ministry were always large, and what was more important, they were, in a larger degree than is usual, thriving and improving congregations. The distinguishing characteristics of his mind were, solid sense, practical wisdom, and great energy. These qualities made him, during the prime of his life, one of the most important men in the English Church; and, in his old age, they gave him a well-founded reputation among his brethren, of being among the wisest counsellors that it was possible to consult on any difficult question.

He was also happily preserved from both the great and lesser faults and follies which sometimes are permitted to humble eminent characters in the Church. Not possessing the brilliancy of genius, he was spared also its temptations. He was over a thoughtful, and yet cheerful man—a humble, but not a drooping Christian. Henry Martyn's character at College, of "the man who never lost an hour," was his through life.

Most peculiarly did his whole walk and demeanour seem to say to all around him, "Work while it is called day; the night cometh, when no man can work."—*Record*.

[A son of the late Mr. Pratt has succeeded him in the charge of the parish of St. Stephen's, Coleman-street.]

LORD'S DAY OBSERVANCE.

The following Address, expressive of the sentiments of the friends of the Sabbath cause, was forwarded to Blair Athol Castle on the occasion of our Sovereign's late visit to Scotland, and was, as we are assured, most kindly acknowledged by Her Majesty's command.

"TO THE RT. HON. THE EARL OF ABERDEEN, &c. &c., K. T.,
"The Great Officer of State in attendance on Her Majesty in Scotland.

"My Lord,—I have the honour of addressing your Lordship, as the Great Officer of State in attendance on Her Majesty in Scotland, in the name of the friends of the observance of the Lord's-day in Scotland.

"I am fully aware of the extreme presumption of thus addressing your Lordship, and thus venturing to approach the Royal presence; but having intrusted to me the confidence of those in whose name I now presume to write, and the shortness of time not permitting the gathering together of the signatures of all who concur in the sentiments which I express, I humbly pray that, as an individual, I may be pardoned.

"It is a well-known fact, that the habits of Sabbath observance are not in all respects the same in the northern and southern divisions of these kingdoms, and it is equally well known that Scotland has, since the Reformation, been distinguished amongst the nations of Christendom as a strict Sabbath-observing country, in the true scriptural sense of that word; and it is this important fact which, with all imaginable respect and deference, and dutifulness and loyalty, it is humbly prayed may be brought under the notice, at this time, of Her Most Gracious Majesty the Queen, not doubting that in this, as in all other respects, it is the gracious desire of the Royal mind to recognise, to respect, and to gratify, the religious habits, the peculiar characteristics, and the best principles of Her Majesty's most loyal and devoted subjects in this her ancient kingdom.

"It would be the highest presumption to suggest to your Lordship's consideration the extent of the overwhelming moral influence which the example of the Court is calculated to produce upon the religious habits of Scotland on this auspicious occasion, as it must be the Christian patriot's confident hope that the result shall be a large increase of that righteousness which exalteth a nation, and of which, by Divine appointment, the Sabbath is the sign.

"With thankfulness to Almighty God, who at another time put it into the heart of our Protestant Queen to hallow the holy day of the Lord of the Sabbath in a foreign land; and with prayer, in the language of holy Scripture, that now and ever the Sabbath may be a sign between God and Her Majesty, whereby Her Majesty may know that He is the Lord her God; and, moreover, praying that every blessing of God the Father through our Lord Jesus Christ, may, by the Holy Spirit, bless the Queen.

"I have the honour to be, my Lord, in the name of the friends of the observance of the Lord's-day in Scotland,
"Your Lordship's most obedient and very humble servant,

ANDREW AGNEW, Bart.

"September 12, 1844."

TRACTARIAN LOYALTY.

"That we have not overstated the error which Her Majesty made in worshipping with the enemies of Episcopacy, we request our readers' attention to the following suggestions from a Correspondent, who is about as sound a specimen of an English Churchman as can well be imagined.

"According to the Act of Parliament of William III., the Sovereign of England must be in communion with the Church of England, or the people are released from their allegiance.

"Might not the Bishops EXCOMMUNICATE THE QUEEN FOR ATTENDING A PRESBYTERIAN PLACE OF WORSHIP, if the discipline of the Church is worth anything?"

"If they did so, WHO WOULD BE THEN SOVEREIGN OF ENGLAND?"

"No doubt this Act was intended to secure us from a Popish Sovereign, but will it not equally support us from a Presbyterian one?" This is a very serious, and, it may be, an erroneous view of the case; but, whether true or false, we shall doubtless have the old cry raised against us for even publishing it; but as our object is to act fairly and honestly towards every member of the Church, from the highest to the lowest, we care very little for mere cries, so long as we conscientiously feel that we have done neither more nor less than our duty."—*From the English Churchman.*

ROMAN CATHOLIC REMONSTRANCE TO A TRACTARIAN.—Although taught by conscience and authority to look upon the Church of England as one of the most awful forms of sin and pride that have ever appeared in the world, I have loved and esteemed several of her children. I feel a compassionate sympathy for those of her ministers who know the weight of her present degradation. But, at the same time, I feel a most legitimate terror for the fate of their souls, when I see them, after having removed the rubbish which their forefathers had piled up to the very clerestory of their Church, close their eyes against the light which, from the past and present, is now pouring down upon them. They are thus losing that *invinible ignorance* which is the only reason which the Church admits for not belonging to her! This feeling has inspired me with the thought of thus writing to you. This feeling must plead my excuse, if I have wounded your feelings. Indeed, I wish I may have done so. Truth is a weapon intended to wound and destroy everything that is not truth. *Non solum*

pacem mittere sed gladium. Convinced as I am that you do not belong, as you say I do, to a distinguished branch of the Church, but that you are in error, and that willful error is mortal sin, I have spoken for the love of your immortal soul. If I have done so roughly, it must be the roughness of love. Is there not more charity in pulling roughly back a man who is on his way to perdition, than in bowing him civilly on to the brink of the precipice?

"This letter requires no answer. We are not called upon to carry on a controversy with each other. The ground on which we stand is unequal, and the odds between us would be uneven. To convert you as well as all heretics, is and must be my desire, but not my province. To convert me can neither be your province nor your desire. You cannot look upon me as being in a state of rebellion as I do you."—*Count Montalambert.*

[Query: Who are "those ministers" of the Church of England, "who know the weight of her present degradation," as the writer insolently expresses himself?—Ed.]

ROMAN CATHOLIC TOLERATION.—In the month of January last, the Romish clergy of the Swiss canton of Zug presented a memorial to the council of government, in which they insist that Protestants should not be allowed to enter and settle in the canton; the prohibition having become requisite "for the purpose of upholding the endangered interests of the catholic religion." The memorialists state three grounds of justification for this proceeding: *viz.*, 1. The dissolution of the monastic establishments in the canton of Argovia; 2. The licence given to mixed marriages; and 3. The liberty granted to Protestants to settle in the canton of Zug. Those who would desire to "live and learn" should study Romanism by her doings, not her sayings. Now, her redoubted champions dare to beguile us with protestations of the "civil and religious liberty" which the world would enjoy if her sway were in the ascendant. Behold, how the "doing" harmonizes with the "saying!" In the Roman catholic cantons of Schwytz, Uri, and Unterwalden, neither are mixed marriages between Papists and Protestants, nor is the immigration and settlement of the latter, permitted by the law. The memorial in question further affirms, in support of the appeal to the government against the settlement of Protestants in Zug, that "the Roman catholic religion, in those three cantons, stands on a much securer basis by reason of the existing prohibitions." No doubt, it does; for where the faithful Protestant abides, there he "speaks, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" and against such words how shall the corruptions of Rome be upheld?—*Church of England Magazine.*

DEATH OF A BENEFACTOR TO GREECE.

Nicholas Zosimas, the last surviving brother of the distinguished Greek Family of that name, finished his earthly course in the year 1842. All the newspapers of Athens, Smyra, and other places, justly abound, on his account, in expressions of grief, gratitude, and praise. The five brothers of this family have indeed proved to be real friends to their nation, and have spent considerable sums in furtherance of the temporal and spiritual welfare of their needy native country. By their liberality, the celebrated Coray was enabled to print the *Ancient Laefrics* and other works: to them Greece owes the reprinting of the best theological works of Theodoki, Eugenius, and others; and that the excellent Moscow edition of the Bible was distributed among the Clergy and schools of Greece. Justly, therefore, was it ordered by Government that the funeral Service for Nicholas Zosimas should be held in the principal Churches of Greece, and sermons preached in grateful remembrance of him. In Smyra, all the Authorities of the place went in procession to the Church, in which a vast number of people of every class had already assembled to attend the Service. May other similar Benefactors arise from among the Greeks themselves, and like these brothers, aid Greece in the supply of her existing wants!

CELEBRATION OF EASTER BY THE GREEKS.

May 1: *Easter Day of the Greeks.*—Where are the watchmen on the walls of Zion? The manner in which Easter Day is still celebrated here, without a voice being raised against it, again made a very melancholy impression upon my mind. One may well be full of apprehension respecting these Christians, unless they soon commence a reasonable and spiritual Service, like their first Christian forefathers, to the honour of Christ. Feasting and fringing of gowns, both closely connected with their Services, was going on the whole day: it seemed to me to be even worse than in former years. In both the Services which I held to-day, I found it exceedingly difficult to make myself heard, on account of the firing and noise round about me.—*Church Miss. Record.*

SCRIPTURAL EDUCATION IN IRELAND.

The Church Education Society for Ireland is now the great institution in the country for the support and spread of sound religious education. Practically, therefore, the decision of the important question, whether any serious effort shall be made to provide the children of the poor with such an education as is suited to immortal beings;—an education which will seek to train them up in intelligent acquaintance with religious truth, and, by its sanctifying influence, to give a right direction to their attainments in secular knowledge,—depends upon the support which your society continues to receive. Does not the statement of this simple fact address to all who feel the deep importance of such a cause, an urgent appeal to come forward without delay to the support of an institution, with the prosperity