

heart, as not only liberates its subject from Roman despotism and childish superstition, but also breaks the shackles of a spiritual thralldom, and translates him from the bondage of sin and Satan into the glorious liberty of the children of God:—would desire to know to what extent the Spirit of God has taught this interesting man the fundamental doctrines of the Bible:—whether the Spirit has shown him his sin, led him in godly sorrow to the Saviour, changed his heart, applied the blood of sprinkling to his conscience, taught him that the contrite sinner is pardoned and justified through faith alone in the blood and righteousness of the Lord Jesus Christ as the only Mediator between God and man, and that without holiness no man shall see the Lord. The spiritual Christian waits and prays for further developments of the work of grace in the heart of this fearless champion for the mental and religious liberty of his country. Meanwhile there can be no question of the immense importance of his agency in Germany, nor reason to doubt that God will guide him further, illuminate his mind with larger measures of Divine light, and then employ this burning energy, youthful courage, and indisputable talent, which have set all Germany on fire, for the advancement of His truth and Kingdom. The whole country is busied with the enquiry, "Where is truth?" Minds are constrained to reflect upon it. The magic charm of blind obedience is broken. And the hour may be at hand when He who can turn the hearts of men as the rivers of water, may consummate the movement which it may be hoped has emanated from Himself, by sanctifying the labours of a Czarski and a Ronge to emancipate thousands of their countrymen from the degrading domination of an ecclesiastical despotism, and to save their souls.

FAMILY PRAYER.

That hindrances exist to the ready and Christian exercise of this reasonable service, is one among the many proofs of man's total alienation from his God. Every natural man is a practical atheist. "God is not in all his thoughts." He lives for his own ends, as if there was no God; and the sincere wish of his heart, if he dared to bring it out to the light, is, that there were no God. It is not that he is merely disaffected to God, but the very principle of his nature is enmity. In the active energy of this spirit, it cannot be a matter of surprise, that the daily acknowledgment of dependence and allegiance should be intolerable. So revolting an acknowledgment—giving him pain in every turn—he would not willingly make a part and parcel of the routine of the day. Add to which—even when the native enmity is under subjection to the power of conscience—the slavery of public opinion is a massive chain. Let it not be too hastily supposed, that the emancipation of the slave is fully accomplished. How vast the multitude yet enchained by the good opinion or the frowns of the world around them! Many marks of the iron that entered into the soul remain for a long season after the captive appeared to have gained his freedom. The man of external decorum condemns the ungodliness of the world; nay, he has himself relinquished many of its practices which he formerly allowed. Yet he dares not brave its ridicule by the open acknowledgment of a reasonable and Christian obligation. He cannot meet the surprise, perhaps also the curiosity, occasioned by commencing a new course, even under the plain and irresistible dictates of his conscience. And thus his cowardice of principle deprives his family of the very badge of a Christian profession, and of a valuable means of grace. And what is far more awful to contemplate, his soul is bound under the guilt of unbelief, and his eternal state foreboded in the sure light of the word of God with the fearful and unbelieving, who shall have their part in the lake that burneth with fire and brimstone. Would that those who shrink back from duty in compliment to the ungodly, who from the dread of shame will deny the service and cross of their Saviour,—would that they did but reflect what will be their position at the great day: not before their family only; but before the assembled world—how justly overwhelmed with merited disgrace! "Of these shall the Son of man be ashamed, when He cometh in the glory of the Father with His holy angels." Oh, what a feather is the highest displeasure of man, compared with the infinite, eternal, intolerable weight of wrath involved in the sentence of being disowned by Christ at that day!—*Essay on Family Prayer by the Rev. Charles Bridges.*

The Berean.

QUEBEC, THURSDAY, MAY 22, 1845.

It is very common, in the periodicals of the day, to describe the two parties at this time in conflict in Switzerland as the Roman Catholic and the Protestant; and the circumstance that the restoration of the Jesuits to power and influence in one of the Cantons has been made the point of attack and the means of excitement, enlists sympathies in favour of the party which opposes that dangerous order, and makes one willing to believe that they are contending for religious liberty at all events, if not for scriptural light and influence. Such, however, is not the case. The party which violently opposes the introduction of the Jesuits, is equally inveterate against those pious people, found in the midst of a degenerate Protestantism, who have long gone in French Switzerland by the nickname of *Momiers*. As bas les Jesuites—à bas les Momiers (Down with the Jesuits, down with the Pietists) are the watch words with those who lately invaded Lucerne, and have so signally failed. At Lausanne, where twenty years ago persecution against true Christians raged with such fury as to expose them to fine and imprisonment for simply meeting together for edification, but where a better state of things had since obtained, so that the cause of vital

piety seemed to be in the ascendant, proceedings of great violence have recently brought about a revolution which makes the friends of religion mourn, and renders their position very desolate—even dangerous. Let it be understood, then, that neither of the contending parties in that country contends for true religion: it is for the prevalence of papal darkness that they fight on the one side; and for the triumph of radicalism, as opposed to constitutional liberty, on the other. It is the same unhallowed spirit that some years ago, after a severe conflict, caused the separation of Basle Country from Basle City; and it now puts in jeopardy the real liberties of all Switzerland in religion as well as in politics.

The day on which we publish, is that of the Roman Catholic festival called the Fête Dieu. We suppose the celebration of it will be transferred as usual to the Lord's Day. The temptation, in that case, will be open before Protestants to desecrate that sacred day by going or stopping to see the sight, instead of worshipping God in spirit and in truth; but the way to escape will be as amply open. We only refer to the subject with a view to remind our readers of the fulness with which we treated this matter last year, and we shall wait to see whether the manner of celebrating the festival on the part of our neighbours who regard it as a religious service, or any recognition of it on the part of those whose profession forbids their doing so, calls for any further remarks upon it on our part.

LORD'S DAY OBSERVANCE.

We are much gratified in cutting from the Montreal Herald the following copy of a Memorial from merchants and others resident at Montreal, addressed to Thomas A. Stayer, Esquire, Deputy Post Master General, which was in a course of signature.

"That the benefits of a social and civil nature which result from the observance of one day in seven as a day of rest are so great, that to secure them, most civilized nations have enacted laws prohibiting the ordinary labours of the week on the Sabbath day: and that even were no religious questions involved, the object of these laws is unquestionably humane and their operation beneficial.

"That Government whilst enforcing these laws upon the people, by a strange anomaly, sets the example of breaking them in the Post Office Department; in which business is transacted, not on lawful days only, but on all days of the week.

"That this regulation deprives the officers and clerks of that department, of the privilege granted by God and enjoyed by the rest of the community, of being permitted to sanctify the Sabbath.

"That the injury extends to many merchants and others who are tempted by this arrangement to attend to their ordinary business on the Lord's day, to the great weakening of its obligations in themselves and those who witness them.

"That many merchants' clerks are, in consequence, required to attend the Post Office on the Sabbath, a practice which cannot fail to diminish their regard for that day, and blunt conscience in other respects.

"That in consequence of this arrangement of the Post Office, liberty of conscience has been and may be violated under the compulsion of otherwise losing the means of living; a compulsion which should not exist in a country calling itself Christian, and much less be produced by the action of a paternal government.

"That all arguments in favor of the present practice, drawn from the supposed commercial necessities of the city, may be satisfactorily met by a reference to the metropolis of the British Empire, where, to the honor of all concerned, the Post Office is shut on the Lord's day. If the commerce of London does not require this practice, it surely cannot be necessary for Montreal.

"Finally, as the tendency of opening the Post Office on the Sabbath day is to deprive individuals of liberty of conscience—to give a public sanction and encouragement to Sabbath-breaking—to oppose a barrier to religion—and what is more than all, to set at defiance the express commandment of God, 'Remember the Sabbath day to keep it holy'; therefore, your Memorialists respectfully pray you to adopt such measures as may be necessary to abolish the practice in future."

We could wish that a similar movement towards the accomplishment of the end here in view were made throughout the Province, so as to aid the good-will which we readily assume to exist in the respected Head of the Department in Canada, by enabling him to transmit to the superior authority in England a strong expression of the public mind on the subject, from the most influential parts of the Province. That such an expression would meet with success, we cannot doubt, from the variety of similar cases which we have found recorded of late in the periodicals of the mother-country. One of them has just now met our eye which we copy:

"SABBATH OBSERVANCE.—The inhabitants of Ballymena (Ireland) have requested the Postmaster-General to discontinue the practice of delivering letters by the carrier in that town on the Sabbath, and to have the Post-Office closed on that day from half-past eleven o'clock; and his Lordship has been pleased to accede to the wishes of the inhabitants."

"The inhabitants of Ballymena had asked for the Post-office to be closed altogether on the Lord's day, their application would probably have been as readily complied with; and to that of course we should advise the prayer of the memorialists, in imitation of the above, to extend. Quebec has on a former occasion done its duty in this matter: why not take the present opportunity to renew the effort?"

Ho that does not preach the Gospel, neither sits in Moses nor in Christ's seat; therefore thou shalt neither follow his words nor his works.—*Luther.*

GERMAN THEOLOGY.

To the Editor of the Berean.

SIR,—I rather believe that I am not very incorrect in stating that the opinion of some—what extensively obtain amongst English authors and readers, that the phrase "German Theology," is but another name for *Neology* or *Rationalism*, or some other one, or rather a vague aggregate of all the numerous and varied complexions of that systematic infidelity, generally admitted (if I mistake not) to have prevailed in Germany to an alarming extent about the beginning of this century. I confess myself to have entertained but indistinct views upon the subject, and to have occasionally indulged reflections not favourable to the present tone and orthodoxy of religion in the country to which Europe and the world owe so much. But I recently experienced so great satisfaction from the perusal of an article in "the Continental Echo" bearing upon the above point, that I have copied and now forward the following Extract of it for insertion in your excellent Journal, if it should prove as interesting to you, as it has been to your very obedient servant,

LUTHER.

EXTRACT.

"I think your publication will prove very useful, if our good German literature is made known in England, and if English Christians are made truly acquainted with the work of the Lord on the continent.

"Some days ago, the bookseller sent me a book, "*German Protestantism*," by Edward Dewar, printed at Oxford. Mr. Dewar speaks, in many pages, of infidelity and rationalism reigning in Germany. At the end of his book, he speaks also of a few pious learned divines, and names "Boehme, Tholuck, Schokke, and the holy Neander." These are all the names he mentions. Now Boehme is long since forgotten; Schokke is no professor of divinity, no minister, and has never studied divinity; nor has he ever written any thing of importance in theological literature. Neander is not considered as "the holy Neander," but esteemed as a very learned and truly pious man; but many pious and learned men do not agree with all his views. Mr. Dewar, however, does not speak of Hengstenberg, nor of Havernick, who has written such excellent commentaries on Daniel and Ezekiel. Not a word of Behr's eminent work on the Symbols of the Old Testament, of Karz on the Mosaic sacrifices, nor of the works of the pious Sartorius, Stier, or Gorlach, who is publishing a very excellent popular Commentary on the whole Bible. To these I may add, Ohlshausen, who has written a Commentary on the New Testament; Guerin, author of a Church History; Delisch; and Caspary, who published a very learned and good Commentary on the Prophets; Philippi, Professor at Dorpat; and Hoffmann, Professor at Basle. The two latter have published many excellent books. Nitzsch, Professor at Bonn; Julius Mueller, Professor at Halle; Beck, Professor at Tubingen, and many other eminent men, by their lectures and books exert a great influence on the German students in divinity. The Lord be praised, we have pious men who write for the Mission, and other popular works, as Revd. Dr. Barth, Zeller, and many others. I must not forget to mention that the excellent old books of our pious countrymen, Bengel, Gnomon, Ross, Rieger, and many others, are again reprinted, and read very much.

"It is true, infidelity was spread over the whole of Germany, and that most professors in the universities were rationalists; as were also the greater number of preachers; but a great change has taken place during the last twenty-five years. There is now no country, yea, I may say no town, in which one or more pious ministers may not be found; and the work of God is going on very well. Wittenberg has twenty-three Rettungs-Anstalten for poor children.

Strasbourg.

"We think it must puzzle any one that reflects, like our Correspondent, instead of being carried along by current prejudice, to reconcile, with the allegations against German Theology, so often repeated by English writers, the stubborn fact that from Germany, during more than a century, England had to draw the greater number of its missionaries to the heathen—and that a large number of those now in the missionary field supported by English Societies are Germans—not the worst qualified by piety, attainments, and laborious exertion neither. It would be preposterous to suppose that these men were the elite of their country, and that when they proceeded to foreign missions, the light was extinguished in the places from which they came. It is quite otherwise. Most of them were previously engaged in mechanical pursuits with no prospects to the ministry; their piety was enkindled, their zeal awakened, and their aptitude for that kind of service recognized under the ministrations of the local Clergy. Teachers in the schools, Professors in the Universities;—and it was almost uniformly the less that was blessed, and called forth to prepare for that work, by the greater who saw it the path of duty for himself to remain in his appointed sphere in the mother-country. Nearly every one of these missionaries was a spark fetched out of a glowing mass of pious zeal—but the mass was an unobtrusive, retiring glow, more intent upon diffusing warmth around than upon throwing up rockets to excite observation.

The horror which has been taken at the state of things in the German Churches and seats of learning has chiefly arisen from the circumstance that infidelity shows so open a front there within the Churches—occupies Professors' chairs, the pastoral office, and the pulpit: but to place this in its proper light, it has to be remembered that the German laws do not allow the unlimited freedom to dissent from the established Churches which obtains in England—hence the administrators of the laws are under the necessity of allowing to the highly speculative people under their authority a much greater latitude of opinion within the Churches than would seem at all consistent with adherence to their sound formularies and standards. In England, that man would have ample liberty to exercise his powers and propagate his opinions by joining the sect of Socinians, who in Germany would have no possibility of exercising the office of a public teacher, if autho-

rities cast him out of the Church for deviation from the articles of the Augsburg or the Heidelberg Confessions of faith. This is a very undesirable state of things; the consideration of it may lead to a thankful reflection upon the blessing of religious liberty, even as regards the purity of the faith. If minds are not to be shackled and held in terror by papal despotism, they will use a freedom which carries many into error: then the safety-valve is the liberty they have to separate from that Church which makes its bounds too narrow for them. If these bounds are wide enough for the truth to live and move and have being within, separation is the dissentient's loss, but it is the gain of those who by his secession from them have so far recovered peace, and obtained a recognition of the searching character of their demands upon those who are to belong to their community.

The truth is, that Germany has a cloud of writers and other public men full of piety combined with learning—many of them widely influential as pastors, some as churchwardens invested with episcopal powers, or as public teachers training up a pious laity and clergy. But such is the turn of the German mind that many, even of the best of men in that country, will indulge in speculations, and talk them out with very little hesitation, which startle the Englishman—especially the Churchman under the influence of his liturgical training, and make him set down as men holding unsound opinions those who give utterance to notions more with a view to see what will become of them in the intercourse of mind with mind, than with any idea that their present speculations should be applied to a practical purpose.

The qualification of some among those who censure German Theology is well exposed by the writer of the above letter from the Echo, but the translator has added another to those blunders which are made in treating of these matters. "Gnomon" is not another *praeclearum nomen* to be added to those of the men of whom Germany boasts, but the name of a valuable work "Gnomon Novi Testamenti" by the illustrious Bengel. The original probably had the name of the work parenthetically by the side of its author.—Rettings-Anstalten are asylums for the education and entire support of neglected children, sustained by purely voluntary liberality, and mostly conducted by persons of the most devoted, self-sacrificing piety—Zeller of Beuggen, above mentioned, to wit.—*Editor.*

ORIGIN OF ENGLISH UNIVERSITY PROPERTY.—From Sir R. H. Inglis's speech on Mr. Christie's motion for a commission of inquiry, 10th April.

He had always denied that the greater part of the revenues of the Universities were derived from Roman Catholics. He would not state the number of names of those who had founded Colleges before the Reformation, and of those who had founded them since, but would proceed to state the number of fellowships founded in those two periods, which was a point more interesting. There were 297 fellowships in Colleges founded before the Reformation, and thirty-three had since been added. In seven Colleges founded since the Reformation, all connected with Protestant munificence, there had been no less than 232 fellowships—making, with the thirty-three added since, an aggregate of 265 founded by Protestants, as compared with 297 founded by Roman Catholics. The Hon. Member would be surprised to learn that all the professorships of Oxford, with the exception of the Lady Margaret's Professor, were founded by Protestants. The Hon. Member had talked of the number of livings. Why, even in the last two centuries in one College, which in the year 1631 had only five livings, forty-one livings had since been added. The Hon. Member could claim less for his case than he had anticipated. The same circumstances prevailed at Cambridge. There were before the Reformation 150 fellowships founded at Cambridge, and 173 had been founded since.

DIXIE'S MISSION.—The Rev. C. Gayer, whose services in endeavouring to point out to the R. Catholic population around him the way of salvation have been so richly blessed to the liberation of numbers from Roman bondage to Christian liberty, obtained a verdict of £40. damages and costs at the Kerry Assizes, last March, against the Proprietor of the *Traveller Examiner*, for libels upon his character, published in that intemperate periodical.

DEFLECTION TO THE CHURCH OF ROME.—Scotch papers report three cases of females who have embraced the Romish faith, commencing with one which possesses features of a very peculiar character. The daughter of a Clergyman in Forfarshire, being of an ardent disposition, and probably not a little confident of her own powers, carried her zeal against the errors of the Church of Rome so far as to determine upon an attempt, personally to bring about the conversion of the Pope. In her vanity and presumption, she proceeded to Rome, exposed herself to all the arts with which she was soon surrounded—and the result was that she was beguiled from her own faith, and returned as a Roman Catholic to Scotland where she has since joined the religious order of the "Sisters of Charity." A female relation of hers was influenced by her, and was sent by relations to reside with the Rev. Mr. Brewster, in Renfrewshire, in hopes that she might be brought to a sense of her error. But to the great anguish of this Clergyman, his own daughter was after a while found to have adopted the views of the Roman Church. A Roman Catholic Priest of Paisley had obtained means of communication with Miss Brewster and assumed the control of her religious studies. While negotiations were going on by which the father thought to secure to his daughter a season of calm reflection and reading upon the important step which she seemed ready to take under her present excitement, she secretly left her paternal home, and it is not stated whether she conveyed herself.

R. CATHOLIC NURSES.—In Mr. Hogan's "Synopsis of Popery as it was and as it is," we find a statement which to us is new, and with which every Protestant family, having Roman Catholic domestics, ought to be acquainted. The facts show how persevering and successful the papists are in the practice of intrigue and deception, and how these things may be carried on amongst us without awakening the suspicion of protestants. Mr. Hogan says:—

"It is not generally known, nor perhaps suspected by protestant parents, who employ Roman Catholic domestics in nursing and taking care of their children, that these nurses are in the habit of taking their children privately to the houses of their priests and bishops, and there getting them baptized, according to the Roman Catholic ritual. I state this as a fact, within my own knowledge. While I officiated as a Roman Catholic priest in Philadelphia, I baptized hundreds, I may say thousands, of protestant children, without the knowledge or consent of their parents, brought to me secretly by their Roman Catholic nurses; and I should have continued to do so till this day, had not the Lord, in his mercy, been pleased to visit me and show me the wiles, treachery, infamy, corruption, and intrigue of the church of which the circumstances of birth and education caused me to be a member. It was usual with me in Philadelphia, in St. Mary's church, of which I was pastor, to have service every morning at 7 o'clock, and often when I returned home, between eight and eleven, have I found three, four, and sometimes six and eight children whose parents were protestants, waiting for me, in the arms of their Roman Catholic nurses, to be baptized. This is a common practice in every protestant country, where there are Roman Catholic priests, but as far as my experience goes, it prevails to a greater extent in the United States than elsewhere; and I should not be in the least surprised if at this time in the city of Boston, nearly all the infants nursed by Roman Catholic women, are baptized by their priests and bishops."—*Ep. Rec.*

DR. KALLEY IN MADEIRA.

(From the Edinburgh Advertiser.)

The following reply has been received by the Lord Provost to the Memorial recently transmitted to the Earl of Aberdeen by the Town Council in the case of Dr. Kalley:—

"To the Lord Provost of Edinburgh.

"Foreign Office, March 28, 1845.

"My Lord Provost,—I am directed by the Earl of Aberdeen to acknowledge the receipt of your Lordship's letter of the 13th of March, enclosing a Memorial from the Lord Provost, Magistrates, and Council of the City of Edinburgh, referring to the proceedings of the authorities in Madeira against Dr. Kalley, and stating that in consequence of those proceedings the citizens of Edinburgh going to that island for the benefit of their health are exposed to the risk of persecution for conscience' sake.

"Your Lordship's Memorial further complains of the conduct of Dr. Negro, the British Judge-Conservator in Madeira, in the trial of Dr. Kalley, and in that of a Portuguese subject named Maria Jonquina; and you request that Lord Aberdeen will advise Her Majesty to relieve Dr. Negro from his duties as British Judge-Conservator, and to appoint another person in his room.

"I am to inform your Lordship that the above-mentioned matters have occupied the anxious attention of Her Majesty's Government, and have been the subject of frequent representation and discussion on the part of Her Majesty's Minister at Lisbon; and I am to state to you, that Her Majesty's Government feel confident that the Government of Her Most Faithful Majesty are sincerely disposed, to enforce on the part of the authorities of Madeira, a scrupulous observance of the rights of religious toleration secured to Her Majesty's subjects by the treaty concluded in July, 1812, between Great Britain and Portugal.

"With regard to Dr. Kalley, Lord Aberdeen considers that that gentleman has been led by an erroneous conception of the terms of the treaty of 1812, and of the Portuguese charter, to assume a position in which Her Majesty's Government cannot uphold him, inasmuch as he appears to suppose that he is borne out in opening his private dwelling-house for the celebration of public worship, and in preaching in the Portuguese language to Portuguese subjects against the Roman Catholic Religion. These are proceedings which Her Majesty's Government are unable to support; for, although they are most anxious to protect British subjects inhabiting the Portuguese dominions in the free use and exercise of their religion, they cannot claim that an independent state should permit foreigners to engage, openly and systematically, in converting its subjects from the national faith. It must also be borne in mind that the terms of the treaty of 1812 are reciprocal, and that the laws of this country would not concede to Portuguese subjects resident in the British dominions a degree of religious freedom equal or similar to that claimed by Dr. Kalley in Madeira.

"And in answer to your request respecting the dismissal of Dr. Negro, I am to state to your Lordship, that although Her Majesty's Government were not satisfied with the conduct of that officer in the matter of Dr. Kalley's imprisonment, Her Majesty does not possess the power of removing, by her sole authority, a Judge-Conservator from his office. I am to add, however, that the office of Judge-Conservator is one which no longer exists, as all conservatorial courts in Portugal have been lately abolished by vir-