

good old Pastor, for he sets out for Rome next week, and he, it seems, is to be present at the theatrical follies of Herondale. I asked him, to his great annoyance, if they had no part for him to play, and when he assured me that he was to be merely a spectator, I told him the fable of the lark who was found among the sparrows in the farmer's field, and who shared their fate from being caught in their company. Alas, birds of a feather flock together. And what do you think of that old goose, Colonel Rushton? he is going to act and take the part of a footman, while Lady Herondale appears as a pert chambermaid. Julia too is to turn actress. I wonder whether my discreet and worldly-wise sister is standing like a hen disconsolate and distracted, because her duckling takes to the water, or whether she submits with her usual accommodating graciousness, thinking it right not to make herself singular. My poor Geraldine! I dread the effect of such society upon her. O that she might prove like a dove among the chattering throng, and unfold her wings and flee away into the wilderness of quiet Deercourt and be at rest!"

"We expect her every moment," said Lady Mary. "Elizabeth and I drove to Herondale yesterday, and Geraldine asked me before them all if I would receive her for a few days. I wondered at her firmness, for she was assaulted by several of the party; but though her colour came and went, as one shaft after another of raillery and ridicule was aimed at her, she stood her ground; and her purpose was not to be changed. Mrs. Rushton, it seemed, whether willingly or not, had already given her consent, and Geraldine had written a note to propose coming to us, just before we arrived."

"Geraldine is a good girl," said Mr. Arden. "I felt assured that she would not disappoint me. Wilton tells me," he added, "that his friends, the Prince and Princess, are going with a party from Ravenstone."

"O, I cannot believe it," said Rose.

"And why, my dear child?"

"Because," said Rose, "they are so—"

"So what?" he rejoined. "They are Roman Catholics, and I thought you knew that when a Roman Catholic goes out of the world he goes into a monastery, otherwise he will go to mass on Sunday morning, and to the play on Sunday evening. Why, when I was at Bath last year, every one was going over to Oscott to see a play which the youths were going to act there."

"My dear friend," said Lady Mary mildly, "do you not think we want the Bishop's three sieves to sift our words through?"

"They will pass the first sieve at any rate," he replied, "for it is true."

"But the second will stop them," said Lady Mary, "is it kind?"

"It is not meant to be otherwise," he answered. "And as for the third sieve, I suspect my words will pass that; for I think it is necessary to bear my testimony in these times, especially before young people like your Rose there, against such unchristian absurdities. With regard to the theatrical entertainment at Herondale, for instance, it does appear to me to be a monstrous folly, not to call it worse, that the tenantry of Herondale, and even some of the Brandon shopkeepers, should be invited to make an audience to see your sister-in-law, a high born and high bred countess, come forth upon the stage as a pert simpering waiting-maid, and my brother-in-law, a fine tall Colonel of the line, appear before them dressed as a footman. And what I am now saying to your ladyship, is almost word for word what I wrote to your kind-hearted brother Lord Herondale, when he invited me to come and make one of the party."

"But is it not possible," said Lady Mary, "to rebuke in a wrong spirit?"

"Or in other words," he continued, "is not mine a wrong spirit? Does not your ladyship mean to say that? I confess that these things make me angry and bilious. I love and honour the aristocracy of the land; I am jealous for their honour, and I am the more disappointed when they act like mountebanks."—From "Lady Mary," by the Rev. Charles B. Taylor, M. A.

The Berean.

QUEBEC, THURSDAY, NOV. 20, 1845.

Through the kindness of a friend we have had the perusal of a letter to a distinguished Clergyman in England who was not at the Liverpool meeting for Christian Union, by a Lay-member of our Church who was, and who describes in glowing terms the scene which he witnessed, and his anticipations founded upon the measures there initiated. It appears that an association is to be formed under the name of "THE EVANGELICAL ALLIANCE," the term Protestant being advisedly excluded as involving too much of worldly politics in its general acceptation. Committees are sitting in London, Liverpool, Glasgow, Edinburgh, and Dublin, "for the purpose of preparing an authorized report of proceedings for publication (as Reports from being circulated) and also to carry out the objects of the Conference, preparatory to a public meeting which is intended to be held in London next Summer; and previous to which, a general meeting of the several Committees is to be held at Liverpool in January." The basis of union, which will be extensively circulated in the United Kingdom, on the Continent of Europe, and in America, is to be such as to exclude equally Romanism and Socinianism. The most pleasing part, to us, of the account is that which describes the tenderness of feeling towards the Church of England, manifested by some of the most influential of the dissenting ministers who had, in time past, been among the severest in opposition to the Church of England and her members; and we think this intelligence the more striking,

as the Church is said to have been "the least represented" (in proportion to her numbers in the kingdom, we suppose) out of the seventeen denominations which had their representatives there.

We will now rest upon this striking circumstance our assertion that the success of the measures in contemplation will mainly depend upon the favour which they may meet with among members of the Church of England; and we may venture upon a guess that the tenderness of feeling among dissenting members of the Conference was closely connected with the evidence before them that Churchmen had learnt from past events, to doubt the success of attempts at bringing various denominations to act harmoniously together. Believing that, among the 250 members, there was a sincere desire to merge minor differences and to find a common bond of union, we think a feeling is to be perceived as pervading the whole body, that the members of the Church of England are those who above all others have to be won in order to ensure success to the enterprise. And their accession will be sought without requiring from them the relinquishment of any article of faith or practice which distinguishes them as Churchmen.

But, when there is so much good in the Church of England, when the co-operation of her members is so valuable, and the basis is willingly laid so as to bring them into the union without any interference with their churchmanship—we must confess the question springs up before us in a very lively manner: where is the necessity that there should be seventeen denominations, all professing to be one, and yet all worshipping in a state of separation from one another? How much broader might the basis of union be made, if some of the minor differences were discovered to be utterly unworthy of being weighed in the balance against the grand and beautiful effect which would result from our presenting an outwardly unbroken front, even as we are bound together inwardly by essential union?

We have no reason to believe that our remarks will reach many members of dissenting communities; if they did, we may hope that our intention would be appreciated by every sincere friend of union among those who love the Lord Jesus Christ in sincerity. To our fellow-Churchmen, clerical and lay, we appeal for union of heart and effort, to the effect of presenting our communion as one in which the soul, anxious to flee from the wrath to come and to lay hold on eternal life, will find every needful help from an experienced and laborious Clergy, and from a spiritually minded and united Laity, willing to assist in the propagation of Gospel truth with offerings of personal service and pecuniary supplies. To be a sound and affectionate member of the Church, it is not needful to assert that no part of her system or practice admits of improvement—on the contrary, such exaggerated assertions only wound the cause which they may be meant to subserve. But neither does the admission of defects involve the duty of separation. We may well be suffered to cling to our Church as she is, while those who have separated from her are so much at variance among themselves upon the system and practice which ought to be preferred. In the mean time, we may, by clinging to her, give effect to the working of her institutions, counteract the pernicious machinations of those within her who are eager to pervert her helps towards devotion into substitutes for devotion—who would put the "sign of regeneration" in the room of regeneration itself—the outward sacramental act in the room of the "spiritual food and sustenance" signified thereby—and punctual attendance at Church-privileges in the room of the preparation of heart required for the worthy partaking thereof. We may show the causelessness of that disgust which has been excited at home and abroad (see Letter from Germany in another column) by the romanizing attempts within our borders in modern days, assert the spiritual character of our Zion, and be truly members, whether with or without subscription, of the true *Evangelical Alliance*, while firm and attached members of the still Protestant and reformed Church of England.

At the close of our Editorial last week, we quoted a portion of an extract from Dr. Pusey's three letters published in explanation of the grounds upon which he would have us believe that it is still consistent for him to retain his position in the Church of England—including very comfortable preferment. A Correspondent of an English paper, advertising to a report that Mr. Newman is going to enter the so-called Society of Jesus, observes that "the Jesuits can teach that gentleman nothing, but they may learn a trick or two from him." We are disposed to add that Mr. Newman may possibly learn something yet from Dr. Pusey. We now insert the whole passage.

"I have myself known and know such persons of tender minds and scrupulous consciences, who did and do not hold definitely the doctrines especially regarded as Roman (I use this language because some reject as Roman what is so evidently primitive doctrine,) who, as myself, either do actually (or if they were not yet sufficiently read in details, did implicitly, cast themselves with entire faith into the ancient Church, received everything which she received, because she received it on an authority out of themselves,

not picking or choosing, taking this doctrine and rejecting another, but in good Bishop Ken's words, receiving 'the faith of the whole Church before east and west were divided.' Such received, explicitly, all which they knew the Church to have received; implicitly, whatever she does receive, whether they knew what it was or no. I mean that their habit of mind is expressed by the confession recommended to dying persons, as a remedy against temptations to doubt, 'Credo quicquid credit Ecclesia.' Now persons of this habit of mind, apart from any definite reception of doctrine which they might not see to be doctrine actually held by the Church, will still shrink from committing themselves to a denial of that which might, after all, prove to be of authority. Until it should be cleared up what is the mind of the whole Church upon such doctrine, they wish themselves to remain in a state of abeyance upon it, neither rejecting it, nor yet making it part of their belief. Regarding, according to our pious Bishop Andrewes' prayer, 'the western, eastern,' (i. e., the orthodox Greek Church) 'and our own,' to be integral branches of the Church, they cannot receive doctrines on the authority of the Roman Church alone. They wait thankfully where God has placed them, looking that He will clear up in His time what is now dark, and unite what is now divided. They consider our Church to be in a state of appeal, waiting for a time when the differences between her and the rest of the Western Church shall be cleared up, if God will. They do not, then, formally accept what is now looked upon as distinctive Roman doctrine, yet neither would they formally reject it, for fear, if it should prove to be true, they might be rejecting the truth. Such would, e. g., neither reject invocation of saints, nor yet do they actually practise it; they do not make a definite doctrine 'of a purifying process with a pain after death' a part of their belief, nor yet do they disbelieve it. They are, as I said, content to suspend their belief about it any indefinite time, even until their death, if so be (as in St. Augustine's mind it was a probable opinion only) only holding implicitly the entire faith of the Church—i. e., denying nothing which the Church really holds. I ought to say further (although it will pain some) that considering how large a portion of the Church the Roman communion contains, to how great a degree the doctrines it formally receives are held in the eastern, how much holiness she has had, and what holy books (the fruit of the Spirit of God) she has produced, they shrink from declaring that to be untrue, which she has formally declared to be true."

THE EPISCOPAL RECORDER.—Has not our friend's Compositor placed "Berean" in such a position (see number of Nov. 15) as to make us seem to say something, which we quoted from a contemporary on purpose to point out the misinterpretation contained in it?

To the Editor of the Berean.

SIR,—I have purposed for some time back to have cautioned right thinking persons, through the medium of your excellent paper, against allowing books which may fall into their hands, to go into those of young persons without first narrowly inspecting them. A number of modern publications, all of beautiful exterior, but full of deadly poison, have found their way even into my remote district. One of my children lately brought me a little halfpenny book, given to her by a friend (?) entitled "A Talk in the Garden" [published by J. Burns, Portman Street, London] and called my attention to the following question and answer: "Why will the baby have on a clean white frock when christened?" "Because being christened makes baby clean from sin. People who have been christened can help doing bad things if they please." The friends of truth may well blush at their want of zeal, in comparison with the propagators of error, who thus endeavour to graft the *opus operatum* of Popery even on the minds of infants. I did intend to offer some further remarks on this painful subject, but have been anticipated by you and your correspondents. I do rejoice at the increasing circulation of your paper, devoid as it is of mere worldly politics, and devoted to the spread of true Church of England principles, as being those of God's own Word. Let the posherds strive with the posherds of the earth, and go on in the strength of the Lord, having the prayers of God's servants presented in your behalf.

I am, Sir,
Your brother in Jesus Christ,
S. B. ARDAGH,
October, 1845.
Rector of Barrie.

To the Editor of the Montreal Herald.

"Remember the Sabbath day to keep it holy."

SIR,—In defiance of this plain command, and to the disgrace of Protestants who tamely submit to it, a sale of property took place after Divine Service on Sunday last at LaColle; I was the more surprised at this, inasmuch as the order for the sale came from a Protestant Judge.

If so happened, that according to previous notice given, the Sacrament of the Lord's Supper was administered; I was informed that the sale was to take place at the Church door during its celebration, as many of the people were expected to leave after the conclusion of the sermon, and the officer was afraid that he would not discharge his duty if he allowed the bulk of the people to leave before the sale commenced; I therefore sent him to say that I did not consider Divine Service over until after the celebration of the Holy Communion, and he, in consequence, deferred the sale until this service was concluded.—This is the most gratuitously wicked practice that ever was sanctioned by a Christian community, as I shall be able to show.

In the present instance it was supposed, that the greatest number of people assembling together at the time of public worship, the property would sell the best at that time. For the information of the gentleman who ordered the sale, I have to say, that out of two large congregations, my own and the Roman Catholic, there were only about a dozen present, and four out of these, in consequence of an address I made to the sin, left the ground. I warned them of the sin they would commit if

they bid for this property, and told them that if no one bid some other course must be taken; and, I believe, not one member of the Church of England did bid. The bidders were a Canadian and some members of another denomination, who, as I believe, came from a distance to my Church solely for this purpose.

With regard to the question, generally, whether property does sell the best after the Divine Service.—It is well known that there are but few in the country parts (and I imagine that it was for the Habituants in the country that the law was made) who are able to purchase, and it is also well known by every one who knows human nature, that men are always to be found where a bargain is to be had.

The principal argument urged in favour of this practice is that the French Canadians, who for the most part, cannot read, could not be advertised of sales by a written notice. But does the publication by mouth after Divine Service necessarily entail the Sale also on the Sabbath?

I call, then, upon all my brother clergymen, members of the Church of England, and Protestants in general, to petition against this ungodly practice.

Let the French Canadians be advertised by mouth after Divine Service if it be necessary, but let it be optional with Protestant congregations to do this, or append a notice on the Church door, and let no sales be made on the Sabbath. I say, my brethren, let us petition for this from every Parish and Township, and surely the Legislature will never refuse so reasonable a demand.

For my own part, I intend to refuse the administration of the Lord's Supper to any member of my congregation, who shall bid at such sale, until he repent of his sin, inasmuch as I deem it hypocrisy for a man to say that he truly repents of his past sins, when, in the face of that confession, he openly commits a breach of the Sabbath.

There was a time, and that not long since, when British Officers were required to be present at idolatrous ceremonies in our Eastern possessions: there was a time when British Officers might lose their commissions if they did not reply to an insult by a challenge.—It is not so now—and why? These were stains upon the national character. Is the grievance of which we complain less so?

I am, Sir,
Your obedient humble servant,
CHARLES MORRICE,
Minister of La Colle,
And Chaplain to the Troops at
Ise-aux-Nois.

La Colle, 30th Oct., 1845.

[Profanation of the Lord's day similar to that exposed in the above has been the subject of a letter in our columns once before—only we had never heard of a case where the front of a Protestant place of worship was made the scene of such an enormity. We fully think that an effort should be made for such an amendment of the law—that is, the old French law—as to make such transactions illegal.—EDITH.]

LETTER FROM GERMANY.

"It is a somewhat difficult matter, just now, when German life seems to be all in a state of fusion or fermentation, to gain such a comprehensive view as to be able to say: such is the state of things with us;—and if I were to succeed in doing so much, perhaps the next minute would alter the scene.

You remember the days of rationalism or indifference, out of the frigidity of which, two directions have been taken in a search for inner warmth and closer combination. Speculative philosophy has professed to give influence to the Christian dogma by elevating reason, and proving the accordance of religion with it. On the other hand, a return to the principles of the Reformation has also led to the exhibition of the Christian dogma with its direct claim upon the human heart to embrace it by faith. Results have attended both these movements. But it has been found that the elevation of reason has not been friendly to the reception of the Christian dogma; since reason, pretending to judge the dogma, disavows man's need of it, and asserts the claims of man's own self as paramount, and religion to have no place where self rejoices in its own sufficiency. The appeal to the human heart, it must be confessed, has not been unproductive, neither of lamentable fruits in spiritual pride, and resting in the outward religious service, besides that the separatism which commenced with a search for superior purity, has here and there run into exercises not remarkable for purity, under the cloak of asceticism and powerful excitement. Add to this the advantage which the Church of Rome has been quick to take—by open demand where occasion served, and by gentle insinuation where otherwise—for the recovery of her former ecclesiastical and political pre-eminence, and you will not wonder that the real communion of saints, instead of having acquired a visible being, is engaged in a contest with open foes and professed friends, and has to be sought for in the fires of tribulation and under the weight of oppression.

But that need not hinder us from rejoicing at the fact that there exists a widely spread longing of heart for religious sustenance; and that the fusion which has brought the different ranks of men nearer to each other, which has led to the recognition of human rights, and has made men to associate themselves for united efforts, and vastly multiplied the interchange of kind services among nations—that this vast effect has afforded many facilities to an onward movement in the diffusion of Christian knowledge and the extension of its influence.

Casting my eyes across the sea to England, I view composedly even Puseyism as one of the impulses which must help the onward movement. Surely there are many in the Church of England, not so hopelessly determined not to see as to be blind to the new reasons which are daily furnished to us Protestants on the Continent, for preferring the march of our own Reformation to the hampered and half-way stopped course of the English Church in the 16th century. In some points Puseyism does seem to us to arrive at its preposterous results just by carrying what is set forth as Anglican to farthest consequences—and I should imagine that the most difficult part of the work for the friends of Christian truth is, to fight off those results when you cannot take out of the hands of Puseyites the premises from which they have

been deduced. But there is, otherwise, sophistry in their argumentation, so offensive—in their theories a half-and-half-ness so unmanly—in their mode of acting as official characters a duplicity so heinous, that the German Protestant must be excused if he suspects the system which allows them, unmolested, to hold their official situations."

"But, as I have said before, I look upon this, even as I do upon some of the movements in Germany, as indications of a recovery. We are to become conscious of evils existing—and then seek for wisdom to apply a remedy.

"The most noisy among religious movements in our country at present is the widely spreading separation from the Church of Rome under the guidance of some of her own priests. It is the embodiment of one extreme of the great division which has long existed in the Roman Church in Germany: some have clung to her bosom as a duty to God himself, irrespective of Pope and Priesthood, believing that from Him she has received a commission to hold forth revealed truth—others on the contrary have been attached to the Pope and his Priesthood as constituting the Church, irrespective of the truth. Now the extreme of the former division has arisen in the multitudes who cast aside Pope and Hierarchy, Celibacy, Latin Worship, the five unscriptural Sacraments, &c. &c. and claim to be the true original Catholic Christians. I should have greater expectations of direct good from this movement, if it gave less indication of a rationalistic dealing with matters of faith. But I look for results indirectly from the discovery of a freedom of thought and action which had scarcely been supposed to exist under the popedom—from the concessions which it will be found needful to make—indirect gains, these, to the Protestant element, in addition to the direct increase of influence to the principles of the Reformation which must spring from this movement. We may be allowed to hope that, in the midst of the various contests which now require attention to religious truth, many a one will in the stillness of devout longing for peace find the hidden treasure which the fiercer combatants unconsciously trample under foot—and that each of these in his measure will contribute towards the diffusion of light over countries and nations."

* [This is a somewhat bitter pill for those who have so self-complacently denounced the German ecclesiastical system, for tolerating Neology. We are glad that, since the above letter was written, some of those to whom the writer's remark applies have found it necessary to relinquish their official situations.

The above is taken from two letters from the same writer, a Layman, with the omission of what does not bear upon subjects suitable for these columns. In order to bring the whole into connection, some freedom has been taken by the Translator. It may not be unprofitable to English readers to discover the sense in which an intelligent foreigner of good observation and extensive reading anticipates help to a good onward movement, even from Tractarianism. In allowing the writer to speak his mind freely as a foreign Protestant, we do not, of course, pledge ourselves to the adoption of all his sentiments.—EDITOR.]

ECCLESIASTICAL.

Diocese of Quebec.

TRINITY CHURCH, MONTREAL.—We understand that a collection was taken up at this place of worship on Sunday last, on behalf of the Church Society, for the special object of providing a fund for the support of the widows and orphans of Clergymen; the amount collected was over £38, and some additions to it were promised from persons who had come unprepared.

The Cathedral Churchwardens most gratefully acknowledge a donation of £25, from J. H. KERR, Esq., to be applied in part payment of the building now in course of erection in the Protestant burying ground, St. John's Suburbs, to replace, temporarily, the Chapel burnt down on the 28th June. The expense of this temporary building has been also in part defrayed (to the extent of about £60) from monies sent for the purpose to the Lord Bishop of Montreal, by JUSTINA WATSON, Esq., of Clapham, near London.—(Mercury.)

Diocese of Toronto.

The Lord Bishop of Toronto has been pleased to appoint his Senior Chaplain, the Rev. A. N. BETHUNE, D. D., Rector of Cobourg, and Diocesan Professor of Theology, to be the Bishop's Official and Ecclesiastical Commissary for the Archdeaconry of York, by Commission dated the third of November, 1845.—CHURCH.

TOWNSHIP OF ETOBECORE, C. W.—In the Montreal Herald we read an acknowledgement from Mr. C. Geddes, of the receipt of £10, from His Excellency the Governor General, towards the erection of a Protestant Episcopal Church in the above Township.

PROTESTANT CHURCH AT JERUSALEM.—The Turkish Government has at last granted the firm necessary for the prosecution of the work commenced for erecting the church-building in connection with the Episcopate of the Church of England at Jerusalem. It is stated that the opposition which Lord Ponsonby offered to the worthless ministry recently superseded by the Sultan was the great impediment to its being granted at an earlier period.

LUNATIC ASYLUM AT BEAUPORT.

To the Editor of the Berean.

SIR.—Since I addressed to you the account of this new and praiseworthy institution, which you inserted in your paper of October 23, the Asylum has been made the subject of a letter, which was published in the Montreal Herald of the 11th inst., over the signature of HAMPER. The writer manifests an anxiety that in all the arrangements of such an institution, due regard should be paid, not only to the comforts, but to the rights of the suffering inmates; that there should be no possibility of any infringement upon the liberty of persons of sane mind; no chance of unjust restraint by parties acting from interested motives. In this feeling every friend to humanity will cordially unite. And I am quite sure that none could be more desirous to remove every thing which might tend to cast suspicion on their benevolent