

you exclude Roman Catholics from an interest in the free church you propose to build?" "Sure your Reverence" replied Tobias, "cannot be serious in asking me that? I would exclude them because they do not preach the truth, and teach for doctrines the commandments of men, as the blessed Book says!" "Very right, my friend," said the Pastor—"I perfectly agree with you—but I think you proposed that all Protestant bodies should be at liberty to use the projected place of worship!" "And so I did, your Reverence—and wherefore not? Do not all Protestants take their religion from the Bible?" "That they *profess* to do, Mr. Cary, I freely admit, but men have taught and do teach strange things, advancing the inspired record as their authority. The Unitarian is a Protestant, and declaims against human creeds and traditions, and he propounds the soul-slaying blasphemy that the Lord Jesus Christ is only a created being, and the Holy Ghost a mere operation. Baptists boast of their Protestantism, and at the same time debar from the baptismal fount that large section of the human family who die in infancy or youth. The Quaker has as great a detestation of Popery as any of us can have, and magnifies the simple letter of Revelation, and yet dispenses even with adult baptism, and denounces the Sacrament of the Eucharist, if not as superstitious, at least as utterly unnecessary. No one can question the Protestantism of our Presbyterian and Methodist neighbours, and still the former limits the extent of the atonement by inculcating that the Redeemer died not for the sins of the whole world—and the latter by their doctrine of perfection, gainsay St. John when he affirms: *If we say that we have no sin, we deceive ourselves and the truth is not in us.*

Mr. Tobias, who for the first time had had the practical evils of schism placed before him, at least in such a direct manner, looked somewhat non-plussed, and if the truth must be told, a little out of temper, at the plain speaking of his pastor. Though a truly pious man, he was, as before stated, profoundly ignorant of the real claims of his Church. He knew not that she was *Protest-*

*ant* to an extent infinitely exceeding his ideas of that vague and indefinite word. As yet he had to learn that the confessors and martyrs, by whose instrumentality she was formed, held sentiments as little in common with the heterogeneous mass composing the *denominational* world of modern Christendom, as with the adherents of the schismatical and usurping Bishop of Rome. In these circumstances it was not strange that he should have so far lost command of himself as to meet with railing assertions which he could not confute by argument.

"Mr. Clarendon," quoth he—"I am sorry to find that you are a Puseyite; never did I expect to hear such opinions as you have stated come from the mouth of a minister of the United Church of England and Ireland."

The pastor of Grassdale listened to the charge thus brought against him, with the utmost patience and good temper. It was not the first time that he had been dubbed with the nick-name applied to him by his irate, and ill-informed parishioner.

"What the peculiar tenets of Dr. Pusey may be my good friend," he calmly replied: "not being one of his disciples, I cannot say. One thing, however, I can fearlessly assert, that so far as those tenets may agree with the Bible and the Book of Common Prayer, I hold to them,—on the contrary, so far as they differ from the standards which at my ordination I vowed to adopt; from the bottom of my heart I repudiate and disown them.—So long as I believe the Liturgy to re-echo the teaching of God's Word, so long will I teach according to its dictates. When I cannot reconcile the two, it may then be my duty as a Christian and a gentleman to cease eating the bread of that Church which conscience and honour would alike preclude me from receiving."

When the discussion had reached this point, the decreasing light proclaimed that evening was far advanced, and the vestry adjourned to resume their deliberations at an early day. We must not forget to add, that honest Tobias, before separating from his pastor, craved his pardon for calling him a *Puseyite*. "I meant no harm, your Reverence," he said—"but the word came out