

enterprise; but let us be found in the van, stimulating ourselves and others to deeds of holy usefulness, encouraging the timid, supporting the weak, and assisting the vigorous. If we pray that God will perform his part, let us see to it that we do ours. Let us enter into the spirit of the times, and the duties of the day; let us not spare our efforts, and God will not spare his blessing. Let us be vigilant, active soldiers, fighting under the great Captain of our salvation, and we shall not fight in vain.

There is a castle in the air, very frequently built by the worldly, and the most dangerous in its consequences of any we have mentioned, namely, the hope of salvation without Christ, and of heaven without holiness. Even the worldly and depraved have hopes of reaching heaven. The worst men hope, if they are not ready, they shall be; and the merely moral believe that they are quite as well prepared as those who talk so much about religion. Whether they possess holiness or not, or whether they have faith in Christ or not, they hope that somehow or another they shall arrive at heaven with the best. Yet what is this opinion but a castle in the air that will surely melt away in the light of eternity—an opinion based merely upon human hope, and neither supported by God's revealed will, nor probable in the nature of things? There is nothing can render man happy but a likeness to God, and if he be radically defective in this point, no possessions or condition can make him happy. Even heaven itself could not contribute to such a man's happiness; for heaven can be no heaven to him who has no proper fitness to enjoy it, nor sympathy with its engagements. If we would escape destruction and secure heaven, we must be careful not to form our opinions independently of the Bible, which is the cause of so many ruinous mistakes. Let us come with humble minds to the study of God's word, prepared to receive what it teaches, and to practise what it enjoins, and we shall be preserved from many fatal errors. If we do this, we shall not be long in learning, that however men may dream, there is no way for a sinful man to be saved but by Jesus Christ, nor any heaven for those who have no fitness to enjoy it. We are all guilty creatures, and God, as the moral Governor of the universe, must uphold his law and punish offenders; and unless some mediator interpose between the sin and the punishment, justice must take its course, and the criminal must perish. But Christ meets us in this degraded and dangerous condition; he has brought about a reconciliation between God, the Lawgiver, and man, the criminal; and he offers to save us from our sin and its punishment, and bestow upon us that fitness for heaven which will enable us to enjoy it.

Let us beware how we build that dangerous castle in the air, hoping for heaven without holiness, or salvation without Christ. Let us not build upon the sand, but upon the sure foundation, that immovable rock, Jesus Christ, and we shall find that this will prove no baseless castle in the air, but a solid foundation, secure and immovable, in time and in eternity.—From the Dublin Christian Journal.

Recurring to the notice which we gave in our last number, we now state more fully that we shall be happy to send the BEREAN for six months to any Clergyman, who may be disposed to promote the circulation of it, to be used as Specimens for making the paper known and we shall require no payment for it; and if our friend should procure us five Subscribers, advance payment, we shall consider his paper to be paid for, six months or twelve months, as the Subscriptions may be. This notice applies to those Clergymen as well, who have already paid and who may succeed in obtaining for us the number of Subscribers as before mentioned. We feel much indebted to those brethren who, amidst their straitened circumstances, have so kindly offered help towards promoting the interests of this publication.

We beg to inform those of our Subscribers in towns who commenced at the first number, and have not paid their Subscriptions in advance, that our Publisher will take measures for their being called upon to know if they wish to avail themselves of the reduced Terms for advance payment. It is at their option to do so or not, but the full Terms of fifteen shillings for a year, or seven shillings and six pence for six months will be required of those who defer payment beyond the present call.

The Berean.

QUEBEC, THURSDAY, JULY 4, 1844.

We must notice one more point in the Declaration which has afforded us subjects for two Editorials already, and then we shall have done with a document which, indeed, has not called for our attention on account of its own importance—of which we know nothing—but on account of its touching upon important truths, a misapprehension of which is likely to unsettle minds sincerely attached to the Episcopal Church, but tremulously alive to fears lest she should lose her character for spirituality in exchange for novelties of ceremony.

The Declaration states that "the true Apostolic succession is the succession of faithful ministers in the churches of Christ, who have preached the doctrine of the Apostles." This definition is, we suppose, intended to be set against a current one which the Bishop of Norwich, in a sermon preached last year before the venerable Society for the Propagation of the Gospel, has described in these words: "The term Apostolic succession is interpreted to signify an unbroken, undeviating line

of regular succession from the apostles themselves, endowing the Church of England with the privilege of assuming to itself a pre-eminence over and an obedience from all other religious bodies, in this country, as a matter of right. Nay, more than this even, that its officiating ministers have in consequence a legitimate claim to a divine, if not something approaching to a miraculous character, and that therefore to resist its ordinances, or deny this assumption of power claimed by its priesthood, is in fact to resist the ordinance of God himself."

The signers of the Declaration, no doubt, feel as His Lordship does, that such claims are "awful," even as they are "untenable and dangerous;" they see the deteriorating tendency of such exaltation of outward order over inward qualification, and they would be content to set before themselves the claim to apostolicity which the Bishop has eloquently expressed in the following passage:

"What can, what ought to be the glory of a Christian Church, but this, to have been the instrument of transmitting from age to age, from generation to generation, those precious truths, first taught, first promulgated by the immediate disciples of our Divine Head, by the Apostolic, by the primitive Church of Christ. What can, what ought to be its earnest desire and high ambition, but this: so to transmit the sacred treasure, as to guard it from the defilement of its earthly tabernacle, to preserve it from the ever-corrupting tendencies of the surrounding world and of all human things?"

We must confess, however, that in making a declaration of our views upon this point, it would seem to us right, not entirely to pass over the question of outward order; and the Clergy of the Church of England, certainly, if not the Laity, seem to us pledged to a view of Apostolic succession to which no reference is made, either in the document above referred to, or in the Bishop's sermon. The Preface to our ordination service, besides declaring that "from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons," decides that "to the intent that these Orders may be continued, and reverently used and esteemed in the United Church of England and Ireland, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination."

The Church here twice guards herself against a charge of arrogance, as if she unchurched other Christian communities, or denied the validity of non-episcopal orders farther than "in the United Churches of England and Ireland;" she does not advert to them, nor presume to censure them. But she uses the plain right and liberty of making laws for her own community; and so she decides that, as the separation between her and certain other communities with which in point of doctrine she fully harmonizes lies precisely in the source from which they draw their ministry, the perception of the point of difference should not be rubbed out by promiscuous interchange of offices, within her own pale, by her ministers with other ministers as such, and it is a question not lightly to be pronounced upon, whether, in acting up to this decision, her Clergy have not more effectually preserved true charity than they would have done by a relaxation of the law in this matter. We will pronounce our persuasion that there is as much kindly feeling on the part of Church of England Clergymen—barring those who move in the progress Romewards—towards the ministers of other denominations, as there is among non-episcopal ministers towards those of the various denominations differing from their own.

As a finish to the narrative which we complete on the first page of this number, we will add an extract or two from letters written by Mr. Crowther to his former Tutor. The first is from a letter dated, Islington, 8th November 1842.

"You left me at Fourah Bay with the Rev. G. A. Kissing, when you were obliged to leave Africa on account of ill health. I was at Fourah Bay for nearly six years, when I was removed to Kissy to prepare for the Timneh country where you had previously laboured. George Metzger and myself studied the Timneh language together for nearly six months; when my services were transferred to the Niger Expedition, with the Rev. J. P. Schoen. . . . We joined the Expedition July 1st 1841, the result of which you will see fully related in the Journal of the Rev. J. P. Schoen. I returned to Sierra Leone in June 1842, when I met a direction from the Parent Committee desiring me to come over to England for ordination. . . .

When I was reading in a regular order Dr. Doddridge's Family Expositor, which you gave me some years ago,—that I might know the Greek words which generally occurred in the notes; and which are always explained in English, I learned the Greek Alphabet from an old edition of Johnson's Dictionary; and by the assistance of the Rev. Mr. Schlenker and Mr. Schoen, I am able to read some portions of the Greek Testament grammatically. This is a great advantage to me, as it facilitates my study of that language, which His

Lordship the Bishop of London wishes I should be particularly acquainted with: I have also commenced Latin."

The next extract is from a letter dated, Islington, 17th October 1843.

"I was ordained Deacon on the 11th of June last, Trinity Sunday, and Priest on the 1st of October, by the Lord Bishop of London. The Rev. C. Ehemann, the Rev. N. Denton, with Messrs. Schlenker and Schmid and myself, received our instructions yesterday in the Hall of the Institution on our departure to Sierra Leone. I mentioned in my first letter about the desire for emigration which has prevailed of late among my country people, into the Interior of Africa; and that, should it please God to open a way, the Society will take the subject of commencing a new Mission in that part into consideration.—The appeals of these liberated Africans to the Society, to send out missionaries along with them became so urgent that the local Committee could be silent no longer. Mr. Townsend, the Catechist, who has been acquiring my language some time ago, was sent on a mission of research; the natives (liberated Africans) who now own several vessels formerly used as slavers, among whose owners are George Lacey and William Savage, granted free passage to Mr. Townsend in their vessel to Badagry, a seaport on the Bight of Benin, East of the Greenwich longitude. From Badagry they conducted Mr. Townsend to a town about 90 or 100 miles from the nearest coast, called Abbeh-Okuta (Under Rock) where to his great surprise he found the population of about 30,000 inhabitants at the lowest estimation. The chief received him kindly, and requested him to stay there with him to teach him and his people. He offered him lands, and promised to get his people to build a school house, and that if he would stay, he would give him more children than he could teach.—Mr. Townsend told him that he would report all these things to them who sent him.—Now the Society has determined to commence a mission in this place.—I am appointed for this new mission, but in the meanwhile, I shall stay in the Colony of Sierra Leone to pursue my translation of portions of Scriptures, and to commence preaching in the Yoruba (my native) language to the people speaking that language in the Colony of Sierra Leone."

Our readers will, we trust, prayerfully unite in the sentiments expressed by the extract with which we close this article:

"I now afresh dedicate myself to the service of the Lord among my country people. If I be made an instrument in his hand of beating the path, by introducing the reading of the Holy Scriptures in the native dialect, I shall feel thankful. He whose is the work will, I trust, keep me from errors, and will guide me in the right way."

ECCLESIASTICAL.

ABSTRACT OF THE SECOND ANNUAL REPORT OF THE TORONTO CHURCH SOCIETY.

The Income of the Society during the year 1843-4 has been £1796 16s. 7d. which, with £279 4s. 11d. balance from the preceding year, makes a total of £2076 11s. 6d.—The expenditure has been £1062 8s. 7d. which, with £937 10s. Investment, and £76 2s. 10d. funds in hand, balances the total receipts: it is to be remembered that the income of the several District Branches is not included in the above. There has been some falling off in the income derived from subscriptions and donations during the past year, which may, among other causes, be attributed to the late agricultural and commercial depression: and it is hoped that the resources of the Society will soon reach former expectation, and continue steadily to increase. At the Depository, the sales have been increasing, the receipts nearly doubled since the first year: amount £960. Books sold: 703 Bibles, 720 Testaments, 1641 Prayer Books;

Publications of the Society, . . . bound 138, Tracts 3508 of the Society for Promoting Christian Knowledge. " 1257, " 14074 Bristol Tracts . . . 1473 Miscellaneous . . . " 1308, " 2597 Total Scriptures, Books and Tracts 27,419

New Publications by the Society:—1. The Roman Catholic Church not the Mother Church of England; 2. Letter to a Methodist, by a Presbyter of Maryland, in three Tracts.

The proceeds of the investment made, form the nucleus of a fund which is to enable the Society for the future to enter into arrangements with its Missionaries, without the fear of that serious embarrassment, which would otherwise attend any falling off in the ordinary income of the Society.

A permanent annual sum of £100 placed at the disposal of the Bishop, has enabled His Lordship to offer assistance to Branch Associations in providing Travelling Missionaries for their respective Districts; the Gore and Wellington District Branch has complied with the stipulation by furnishing three-fourths of the Missionary income, the remaining fourth being provided out of the above sum: in consequence of which the Rev. J. Mockridge has been employed in the unsupplied parts of that extensive tract of country.

Mr. Francis Wilson is engaged as Catechist and Interpreter among the Sabel Indians in the Western District; in the exercise of which office, the Society has been assured of his faithfulness and diligence.

At a special general meeting of the Society held in September last a Resolution was adopted with reference to the lands set apart for the support of religion, to the effect that in the opinion of the Society, the best means of making the endowment productive, will be to transfer the reserved lands themselves to the several religious communities, who are to be assisted in the support of their ministers, making such provisions, in any Legislative act for that purpose, as shall, upon consideration, seem necessary for the convenient management of the lands, and for the protection of the public interests. A petition, founded upon this Resolution, has been very generally signed and remains to be used, may be deemed most convenient. A petition has been forwarded to the Queen, praying that

"The country is called both Ejo, as in the narrative, last number, and Yoruba.—Editor.

suitable provision may be made for the support of the Episcopate in the Diocese.

The following are the Branches in connexion with the Society:—

- 1. The Newcastle and Colborne.
2. Midland.
3. Prince Edward.
4. Eastern.
5. Niagara.
6. Gore and Wellington.
7. London, Brock, Talbot, and Huron.

Newcastle and Colborne Branch.—The Rev. John Wilson was, in July last, appointed Travelling Missionary in this District, in addition to his duties as Assistant Missionary at Cobourg. A Depository has been established at Cobourg, £145 19s. 6d. of which £26 13s. 1d. remitted to the Society.

Eastern.—The Committee hopes that before the next general meeting, a Travelling Missionary shall have been labouring in the Johnstown and Eastern Districts, supported wholly by the funds of the Church Society. Seven parochial Associations; total income, including year 1842-3, £347 7s.—of which £78 2s. 8d. remitted to the Society.

Niagara.—A Travelling Missionary has been promised, one-fourth of the moneys raised by the Branch pledged to this object. Nine par. Associations; income, £202 13s. 4d. of which £55 4s. 6d. is retained for the Society.

Gore and Wellington.—Rev. J. Mockridge, Travelling Missionary; Depositories in successful operation. Nine par. Associations; income £199 15s. 1d.—of which £49 5s. 7d. remitted to the Society.

London, Brock, &c.—Nine parochial Associations: no remittance to the Society, in consequence of there being no quorum at the last quarterly meeting of the Committee.

Midland.—The Kingston parochial Branch is in a position to secure £75 per annum towards the maintenance of a Missionary Clergyman for the township of Pittsburg, where two new churches have been built. Depository in Kingston. Income, £217 11s.

Prince Edward, has guaranteed £75 per annum towards the support of a Travelling Missionary; Depository in Picton; contributes towards a school in one ward of the town, and intends to establish one in each ward.

Home District Parochial Associations.—Toronto, city and neighbourhood collections, £255 11s. 7d. No grants have been made for the special use of this parish.—York Mills ward in £2—received a grant for service-books for new church.—Thornhill, paid in £36 8s. 9d. received £22 10s. towards enlarging church.—Streetsville, two churches building, no remittance.—Georgina, remitted £3 19s. 3d.—Tecumseh and West Gwillimbury, paid in £25 2s. 4d.—Barrie and Shanty Bay, quite newly organized; £12 subscribed.—Scarboro', donations to the amount of £70 towards discharging the debt of the church.—Newmarket, subscriptions £8 8s. 9d. No reports from the other missions.

The close of the report speaks in the language of congratulation upon the past labours of the Society, with grateful remembrance of the generous liberality of those venerable Societies in the mother country to whom Canada owes so much, and with humble hope that this Society will be made instrumental in propagating Evangelical Truth and Apostolic Order through every Township of this wide and fertile country.

OXFORD.—A sermon, preached by the Rev. James Garbett, Professor of Poetry in this University, has been excepted against by the Rev. Chas. Marriott of Oriel College, who called upon the Vice Chancellor to summon a Board of Heresy to examine his charges. The Vice Chancellor, after having had the sermon before him, informed Mr. Garbett that, "in the exercise of the discretion reserved to him by the statute, he deemed it unnecessary to institute any further proceedings." It will be recollected that Mr. Garbett was elected to the Chair he fills in preference to another candidate whose sentiments were known to coincide with those set forth in the "Tracts for the Times." The subject of the sermon thus objected to by Mr. Marriott, but considered as calling for no further proceedings by the Vice Chancellor, is Unauthorized Teaching not necessarily Schismatical.

THE PROTESTANT ASSOCIATION held its annual meeting in London on the 8th of May, J. M. Plumtree, Esq. M. P. in the chair. The Report stated the urgent call there was for zeal and energy on the part of all faithful Protestants in order to counteract the efforts making either openly to assail or secretly to subvert their religion. The receipts during the year, including a donation of 1000 guineas from Admiral Duff, were £2188, and the expenditure amounted to £1801.

THE BRITISH AND FOREIGN SCHOOL SOCIETY held its annual meeting in London on the 6th of May, Lord John Russell in the chair. The Report placed in a strong light the necessity which there was for enlarged exertion to engage additional teachers, promote school inspection, and originate new schools. The Society's income during the year had been £10,081 1s. The Chairman and other speakers adverted with much feeling to the loss which the cause of popular education had recently sustained by the death of William Allen, Esq. the benevolent Quaker whose name has long been connected with the cause of humanity at home and abroad, towards white and black.

RELIGIOUS PERSECUTION IN 1843 AND 1844.

It is often asserted by Romanists, and believed by Protestants, that the Church of Rome has laid aside the practice of persecution, and that her return to power would not be accompanied by a recurrence of severities against those who dissent from her communion. A statement of facts of recent occurrence cannot but be very useful to set the public mind right on this point.

A British subject and Protestant, Dr. Kalley, residing in the island of Madeira, made himself useful to a number of the inhabitants, Roman Catholics, by the scriptural knowledge which he imparted to them in a variety of ways; and two individuals were so convinced

of the errors of their religious communion that they forsook the religion of the State, and embraced the protestant faith. Upon this, Dr. Kalley was accused both of "blasphemy and heresy" and of "abetting" these two crimes; and he was condemned and consigned to a dungeon upon this sentence.

Fortunately for this heretic, he was, as a British subject, entitled to the protection of his government; and though the movements on his behalf, on the part of Lord Aberdeen and subordinate diplomatic functionaries seem to have taken effect but very tardily, yet by obtaining a decision in Dr. Kalley's favour from a superior tribunal at Lisbon, they have compelled the local court at Funchal at last to relax its grasp of the victim. We communicate to our readers the following exposition of law, according to the new charter which is to secure the liberties of the subject in Portugal; it emanates from the Public Prosecutor at Lisbon, acting as counsel in the case.

"According, then, the matter of the accusation in the manner in which I think it should be met, I dare not characterize it as it is presented to this venerable tribunal. I do not characterize it as blasphemy, nor as heresy, because these crimes are only considered such when committed by followers of the Roman Catholic Apostolic religion, and not by those who, like the appellant, follow a different faith, and, therefore, being extra ecclesiam, are beyond all censure, civil and ecclesiastical, when they utter expressions which, in the mouth of a Christian, are truly blasphemous and heretical. . . . Nor can I characterize as an abetting of the crimes of apostasy and heresy the having promoted by his seductive and malevolent exhortations, the abandonment of the religion of the State by two Portuguese citizens, their embracing Protestantism, and their then proceeding to propagate the very doctrines of the appellant: because, in my thorough conviction, I understand that the crime of apostasy ceased to exist among us in virtue of Article 145 of the Constitutional Charter, in which ample religious liberty is guaranteed to Portuguese citizens in the following terms:—'No one shall be prosecuted for motives of religion;' where the absolute term, 'No one,' excludes all exception of person, and the very broad expression, 'for motives of religion,' embraces all that relates to the religious creed of every one. . . . And, therefore, if these two citizens apostatized from our religion, though they did great injury to their souls, according to the creed which we follow, they did not commit any civil crime for which they can be punished; and if they did not commit crime, neither can the appellant be punished as accomplice; for abetting supposes the existence of crime, without which it cannot exist. And if these two citizens do not now belong to the bosom of the Catholic Church, neither can they be held as heretics for having propagated the English religion which they had embraced: because the same principles already stated with reference to the appellant hold good in respect to them: and consequently, the crime of heresy not being imputable to them, the appellant cannot be regarded as an accomplice in it."

Now this authoritative exposition speaks very well, certainly, for the new Charter; but it reminds one of Lord Byron's sally with reference to the suspension of the Habeas Corpus Act:

"I like the Habeas Corpus—when we've got it." There seems to be great religious liberty on the parchment; but if Dr. Kalley had not been a British subject; if he could not have made his case to excite a strong public feeling in England, and the influence of the British government to bear upon the functionaries superior to the persecutors at Funchal, this Protestant, even though he had violated no law under the Charter, would languish in a dungeon now, or have sunk under its severities, for simply promoting amongst the people around him a knowledge of the pure gospel as the Scriptures set it forth to us.

The result of the interposition on the prisoner's behalf, is contained in the following declaration and order by the Judge Conservator at Funchal in Madeira, Senor Negroa, given on the 24th of February:

"In compliance with the decision of the Tribunal of Relacao, which Dr. Kalley, a British subject, has laid before me, ordaining that the Judge should follow out in a competent manner the legal steps of the process; the depositions of the witnesses in the summary having been examined and compared with the law of this country, it is to be concluded, that supposing the British subject, Dr. Kalley, to have disturbed the public order of this island by preaching doctrines opposed to its religion, as is sworn by the witnesses: and considering this preaching an abuse which degenerates into crime; nevertheless, the said Dr. Kalley, as a Protestant, which he is, is not punishable, seeing that there does not exist a law to punish in the person of the accused the act charged; as was already declared at sheet 77 of the process. I therefore declare the accusation given against the said Dr. Kalley irrelevant, and order him to be held clear of guilt."

It is stated that, at the suggestion of Lord Aberdeen, Dr. Kalley is about to claim compensation for the loss of his professional income as a physician during his illegal imprisonment; his opponents on the other hand, intend to proceed against him as a disturber of the public peace.

But the air has scarcely ceased vibrating from the sounds of Senor Negroa's order to hold Dr. Kalley clear of guilt, than it trembles again with sentence of death pronounced by the same Judge (of versatile talent, it would seem) against one of the persons to whom the light of Scripture has penetrated. The mother of seven children is condemned to be executed for using that liberty in Madeira which the official expositor of law at Lisbon declares that the Charter assures to every subject. When Her Britannic Majesty's representative at the Portuguese Court, with a Squadron of men of war at his command; sets them upon expounding the law; they see how the 145th Article of the Charter "excludes all exception of person," and "embraces all that relates to the religious creed of every one." But when they have to apply the law to the poor, friendless confessor Maria Joaquina, all they have to do is to slip in the little word 'although,' and instantly the law reads "although nobody can be prosecuted for motives of religion, it is necessary that the religion of the State be