

vinced of the deplorable corruption of the human heart, and the necessity, consequent on this, of Divine agency to accomplish a saving purpose, we must not forget that God is accustomed to work by means; and surely none can be conceived more likely to meet the end.—Robert Hall.

DIVINE GRACE.—Grace doth not pluck up by the roots, and wholly destroy the natural passions of the mind, because they are dis-tempered with sin; that were an extreme remedy, to cure by killing, and heal by cutting off; no but it corrects the distemper in them: it dries not up this main stream of love, but purifies it from the mud which it is full of in its wrong course, or calls it to its right channel, by which it may run into happiness, and empty itself into the stream of goodness. The Holy Spirit turns the love of the soul towards God in Christ, for in that way only can it apprehend his love: so then Jesus Christ is the first object of this divine love; He is *medium unitatis*, through whom God conveys the sense of His love to the soul, and receives back its love to Himself.—Leighton—Com. on 1st Peter, chap. i. 8, 9.

The Berean.

QUEBEC, THURSDAY, SEPT. 5, 1841.

We extract two passages from the sermon preached by the Rev. A. McCaul, D. D., formerly Missionary to the Jews, at the consecration of the first Protestant Bishop of Jerusalem, containing some very appropriate remarks upon questions which were raised at the time of the erection of that See. It is delightful to find "the request of His Grace the Archbishop of Canterbury" adduced for the publication of a sermon in which the modern, heart-withering limitation of the term "Church" to episcopal communities, solely, possessing the apostolical succession, is so openly disavowed and so strikingly reprov- ed: "The charity of him who would exclude, from the sphere of his sympathies, the Protestant, though sound in the faith, and court to his embrace those, of whom his own Church teaches, that they commit 'Idolatry to be abhorred of all faithful Christians', is not the charity of the Gospel."

Probably it is not known to all the readers of the *Berean*, that the plan for erecting the Bishopric of Jerusalem originated in the earnest desire of the King of Prussia, who commissioned that distinguished Christian statesman, the Chevalier von Bunsen, to negotiate on the subject with the British Government, and to make a munificent offer of half the necessary endowment for the support of that Episcopate. The offer having been most favourably received by the English Sovereign, and the highest ecclesiastical authorities entering with readiness into the plan of associating the Church of England with the King of Prussia in an endeavour at creating a centre for Protestantism in the Holy Land, the wrath of those who "court to their embrace" Rome, while they "exclude from the sphere of" their "sympathies" the non-episcopal, however sound-hearted, Protestant, was excited, and the scheme was strongly condemned: a scheme which not only proposed to intrude a Bishop upon a locality where other bishops—heretical ones, it is true, or superstitious, or enslaved to Rome, or in some way or other blind leaders of the blind—are already claiming jurisdiction, but joined hands in this work with the national Church of Prussia which has not retained the apostolical succession, and therefore possesses only presbyterian orders, though it recognises the supervision of clergymen by others under the name of Superintendents. They were the parties, probably, who objected, on the same ground, to the Prussian monarch's admission as Sponsor at the baptism of our future Sovereign, the dear little Prince of Wales—a confirmed Papist, say the Emperor of Austria, would have been quite acceptable with them—the parties who have for some time used their well-concerted endeavours to reform the Church of England back again to the adoption of views against which the Reformers protested at the risk, or at the cost, of their lives.

Very different from this is the spirit which breathes through the sermon before us. It is matter of rejoicing to the preacher, to see "the national Churches"—the national Church of England, and the national Church of Prussia—"join the right hand of fellowship in the city of peace, and over the tomb of the Saviour." He can not conceive, how any one "whose desire for catholic unity is sincere" could doubt the desirableness of such a union of Protestant Churches any more than of a reunion with the ancient branches of Christ's Church. He, who has himself had much personal intercourse with Christians of the continental Churches, looks with gladness at the members of the Church of Prussia coming to Jerusalem to receive orders, as missionaries in that part of the field, at the hands of the new Bishop—not as penit- ent supplicants, to disavow the religious com-

munity which received them as church-mem- bers by baptism, nurtured them in their tender years, and received their religious profes- sions at the ripper period of their lives in the rite of confirmation under presbyterian ad- ministration: but, by virtue of a compact sanctioned by the English Church-rulers, presenting themselves as members, in full standing, of a sister Church; delivering, as unobjectionable documents, their certificates of baptism and confirmation; and in no wise renouncing allegiance to the Prussian Church, their mother, while they shall declare their readiness to receive their ministerial commis- sion from the English prelate.

Neither is there in this altogether novelty. The Archbishop of Canterbury, as well as the Bishop of London have in numerous cases within our own personal knowledge (and other Bishops probably with as little hesitation) conferred orders upon non-episcopalians upon the production of their certificates of baptism from a non-episcopal clergy. It is among "The novelties which disturb our peace" that at this day we hear the cases mentioned with approbation, of persons to whom the element of water has already been solemnly applied with the invocation of the Holy Trinity, and who ask for re-baptism at the hands of an Episcopal Clergyman. Sanction given to cases of this kind has called forth the powerful zeal of the Bishop of Vermont in four letters addressed to "the Bishops, Clergy, and Laity of the Protestant Episcopal Church" to which he has affixed the title just quoted "The Novelties which disturb our peace."

We have intimated that something of novelty there is in the contemplated arrange- ment consequent upon the erection of the Bishopric of Jerusalem. We do not know what, in their ministerial character, is ex- pected to be the position of members of the Prussian Church, who may receive orders from the Anglican Bishop, towards the Church which has trained them up, and from which we do not find that they will be required to separate. We feel quite assured, that the Prussian Church will be ready to recognise their orders, if at any future time they should return to their native land; is it intended that they should use their liberty and follow their inclination by performing clerical ser- vices in conjunction with the Prussian Church, or that they will decline interchanging their ministrations with the Clergy of the Church which sent them forth and with whose testi- monials they presented themselves as Candi- dates for the episcopal orders they have ob- tained? There is something new in this, and what the working of it is expected to be, we do not pretend to know.

It is, indeed, supposed that the King of Prussia himself is favourably disposed to- wards transplanting into the established Church of his dominions altogether an Episcopate derived from the succession preserved in the English Church. If it were so, he might an- ticipate that those of his subjects who may be ordained at Jerusalem would pass only from one episcopal Church to the other, if their labours were transferred from the Holy Land to their native country. But it remains to be seen, whether the Prussian Clergy will fall in with the views of their Sovereign in this mat- ter; possibly he may encounter resistance from his divines, which he is not accustomed to meet with from politicians. This, however, seems certain, that the kind and conciliatory course pursued in this matter by the Primate and Bishops of the Church of England, who willingly treat with the Prussian Church as a sister, though they guard the advantage which their own Church possesses in her unbroken succession, is likely to win the Prussian di- vines to a measure which would make the two communions one in the derivation of their orders, even as they are in the essentials of Christian doctrine; whereas the arrogant spir- it of those who will not treat with non-episcopalians, except on the preliminary of their being out of the pale of the Christian Church, and having neither holy orders nor sacraments, is not likely to create any thing but what has hitherto brought to light among the best, the sound-hearted and right- minded men in the continental Churches: unmingled disgust and confirmed alienation.

ECCLESIASTICAL.

LACOLE CHURCH, in connexion with the Church of England. His Excellency the Governor General has contributed Ten Pounds towards the completion of this building.

KENYON COLLEGE, OHIO.—The Board of Trustees, on the nomination of the Right Reverend President, have unanimously elected the Rev. Wm. Sparrow, D. D., to the Presi- dency of this College. Dr. Sparrow was formerly Vice-President of it, and is now Di- vinity Professor in the Virginia Theological Seminary: the preacher of the sermon from which we give an extract on our first page.

WASHINGTON COLLEGE, HARTFORD.—The alumni of this Episcopalian Institution, have addressed to the Trustees a request that its name may be changed to that of Trinity Col- lege, there being several other colleges in ex- istence bearing the name of Washington, which makes it desirable for one or the other to have a more distinctive name.

ABSTRACT OF THE CHURCH TEM- PORALITIES' ACT.

1. The soil and freehold of all Churches of the Communion of the United Church of Eng- land and Ireland, now erected or hereafter to be erected in the Diocese of Quebec, and of the Church Yards and Burying Grounds at- tached or belonging thereto, shall be in the Parson or other Incumbent thereof, for the time being, and the Church Wardens: pro- vided that nothing herein contained shall ex- tend to affect the rights of any Parsonage or Rectory now established by Letters Patent, or of any Proprietary Chapel or any other Church or Body of Christians, to any landed property or Church now erected.

2. All the Pew-holders in such Churches, and all persons holding sittings therein, hold- ing a certificate from the Churchwardens of such sittings, shall form a Vestry.

3. A meeting of such Vestry shall be held on Monday in Easter-week, every year—no- tice to be given on Easter-Sunday, for the purpose of appointing Church-Wardens; one to be nominated by the Rector or other Incumb- ent, the other to be elected by a majority of those present and entitled to vote; if the clergyman do not nominate his Churchwarden, both the Churchwardens to be elected; if the Vestry do not elect theirs, then both to be nominated by the Clergyman. If the Vestry- meeting should not take place on Easter Monday, then the Churchwardens to be ap- pointed at any subsequent Vestry-meeting. In case either of the Churchwardens die, or change his residence to twenty miles or more from such Church, then a Vestry-meeting to be called, for the election of a new War- den, if it should be the one elected by the Vestry, or for the nomination of a new one if it should be the Clergyman's Church War- den.

4-5. No person eligible except members of the said Church and Vestry, twenty one years old. Wardens to hold their office for one year, or until the election of their successors; those elected or nominated to fill up vacancy, to hold office until the next annual election.

6. Church Wardens to be a Corporation to represent the interest of such Church and of the members thereof—may sue and be sued &c.—it shall be their duty, from time to time to sell, lease, and rent Pews and Sittings, upon such terms as may be settled and appointed at Vestry meetings—such sales, leases, or rent- ings to be subject to rent-charge, as may be assessed by the Vestry.

7-8. Pews acquired by absolute purchase shall be construed as Freeholds of Inheritance—may be sold to members of the Church of England and Ireland, conveying the same rights, subject to the same rent and charges.

9. Church Wardens to deliver an account in writing, entered in a book, to the Church Wardens succeeding them, within fourteen days, of all money received and paid, sums assessed and not yet received, goods &c. in their hands—members of the Vestry to be permitted to inspect the said book at all reason- able times: Church Wardens making default, to be proceeded against at law.

10. The Clergyman, or the Church-wardens have power to call vestry meetings, upon eight days' notice publicly given in the church, and affixed to the outer door: it shall be their duty to do so, if application be made in writ- ing by at least six members of the vestry.

11. The Rector or Incumbent shall preside as Chairman, when present, at the meetings of the Vestry; the Vestry Clerk, or if no Vestry Clerk, then such person as the Chair- man may name, shall be Secretary; proceed- ings of the meeting to be entered in a book and preserved.

12-13. Rent of Pews and Sittings to be regulated by the majority of those present and entitled to vote at vestry meetings. Clerk, Organist, Vestry-Clerk, Sexton, and other subordinate servants of the Church, shall be nominated and appointed by the Church- Wardens; salaries and wages to be brought into the general account.

14. Fees on marriages, &c. and charges on breaking the ground in church-yards and churches, to be regulated by the Bishop or the Ordinary appointed by him.

15. Vestry may make By-laws, not repug- nant to this Act, nor contrary to the Canons.

16. Grants of land or personally which may be made to the Bishop and his successors, for the endowment of his See, or for the general uses of the Church, or for the use of any par- ticular church then erected or thereafter to be erected, or for the endowment of a Parsonage, Rectory, or Living, &c. and grants to any Parson or Rector or other Incumbent and his successors for the endowment of his Par- sonage, &c. shall be valid and effectual, &c.

17. And be it enacted, that in the event of any person or persons, bodies politic or cor- porate, desiring to erect and found a Church or Churches, and to endow the same with a sufficiency for the maintenance of such Church, and of Divine Service therein, accord- ing to the rites of the said Church of Eng- land and Ireland, it shall and may be lawful for him or them to do so, upon procuring the license of the Bishop under his hand and seal for that purpose; and thereupon after the erection of a suitable Church, and the approp- riation by the founder thereof of such Church so erected, and of lands and hereditaments, or other property, adequate to the maintenance thereof, and of an Incumbent, and adequate to the usual and ordinary charges attendant upon such Church, such provision being made to the satisfaction of the Bishop, such founder, his heirs and assigns, being members of the said Church of England, or such body politic or corporate, as the case may be, shall have the right of presentation to such Church, as an advowson in fee presentative, according to the rules and canons of the said United Church of England and Ireland.

18-19. No spiritual jurisdiction conferred by this Act. The words "Diocese of Quebec" to mean Lower Canada.

ABSTRACT OF AN ACT For the Incorporation of the Church Societies of the United Church of England and Ireland, in the Dioceses of Quebec and Toronto.

After stating the object of the said Societies, in nearly the same terms as they are set forth in the 1st Article of the Constitu- tion of the Church Society for the Diocese of Quebec, and the names of the individuals who signed the petition to the Legislature for an Act of Incorporation, the Act declares that the said individuals and such others as are now members of the said Societies respect- ively according to their Constitutions, (be- sides such other members as shall from time to time hereafter be elected to be mem- bers,) be Bodies Corporate and Politic, in name and in deed, the one by the name of "the Church Society of the Diocese of Quebec" and the other by that of "the Church Society of the diocese of Toronto" and that the same shall have each perpetual succession and a Common Seal with power to change, alter, break, or make new the same, as often as they shall judge expedient, and that they and their successors by the same names, respectively, may sue and be sued, implead and be impleaded, answer and be answered unto, in any Court of Record, or other place of Judicature within this Province; and that they, and their successors by the names afore- said, shall be able and capable in law, respec- tively, to purchase, take, have, hold, receive, enjoy, possess and retain, without license, in mortmain or *Letres d'Amortissement*, all mes- suages, lands, tenements, and immovable property, money, goods, chattels, and moveable property, which have been or hereafter shall be paid, given, granted, purchased, appropri- ated, devised or bequeathed in any manner or way whatsoever, to, for, and in favour of the said Church Societies, respectively, to, and for the uses and purposes aforesaid or any of them, and to do, perform and execute all and every lawful act and thing useful and neces- sary for the purposes aforesaid, in as full and ample a manner, to all intents, constructions and purposes, as any other Body Politic or Corporate by law may or ought to do.

It is further enacted that all lands, mes- suages, &c. now the Society's property or which shall hereafter become so, and rents, &c. arising therefrom, are vested in the said Corporations respectively, and that they, or the Central Boards, or such other Executive and Managing Committees thereof as may be appointed and authorized for this purpose by the by-laws which may be made in the man- ner hereinafter mentioned, have power to alienate or exchange, demise, let and lease such lands, &c. and hold the purchase-money, rents or profits thereof for the uses and pur- poses before mentioned and none other.

The said Corporations shall from time to time hold meetings, to be called together ac- cording to their by-laws, to transact the busi- ness of the said Corporations; at which meet- ings they may elect members as the major part of those then present shall think fit: but no act done at such meetings shall be valid, unless six persons of such Corporations at least shall be present, and the major part of them consent.

The said Corporations, or the major part of those present at such meetings, shall and may, respectively, make any constitution, by-laws, rules and regulations which to them shall seem meet, reasonable or requisite, touching and concerning the well ordering and governing of their affairs and the administering and improv- ing of their property and the more effectually promoting their purposes; also may abrogate repeal, change or alter the said constitution, &c. if it shall seem to them expedient: the constitution, &c. made by them to be binding upon the members; provided the same shall not be repugnant to the purposes of the Cor- poration or to the laws in force in this Province.

No such constitution, by-law, rule or regu- lation, nor abrogation, &c. of the same to be of any force or effect, until it shall have been sanctioned and confirmed by the Bishop of or administering the Diocese for the time being, by writing under his hand.

Nothing in this Act contained shall affect the rights of Her Majesty, Her heirs or suc- cessors, or of any person or persons, or Body Politic or Corporate; such only excepted as are hereinafter mentioned and provided for.

This Act to be deemed a Public Act, and to be judicially taken notice of as such by all Judges, Justices of the Peace, &c. without being especially pleaded.

"The Declaration and Protest of the un- dersigned Clergy of the Church of Eng- land, called forth by the exigencies of the present times.

"We, the undersigned Presbyters of the United Church of England and Ireland de- clare our firm and unaltered attachment to the doctrines of our holy religion as they are em- bodied in the formularies of our Church, ex- pressed in her Liturgy, and defined in her Ar- ticles, taken in their plain and literal sense, and as the same are generally set forth in the Homilies and other writings of the fathers of the Reformation.

"And we do hereby solemnly renew our protest, in conformity with our ordination vows, against the errors of the Church of Rome, as those are confirmed by the decrees of the council of Trent, authorized in the creed of Pope Pius IV., and maintained in the writings of Romish Doctors and Modern Apologists: and we further testify against any modified system of Popery, which, by under- mining the supreme authority of the Holy Scriptures as containing all things necessary to salvation, by subverting the great doctrine of justification as contained in the Eleventh Article, and teaching for doctrines the com- mandments of men, tends to lead men's minds back to the errors and practices abjured by our venerable Reformers.

"Finally, while we deprecate all attempts to re-establish a spiritual despotism, by deny- ing to the people all right of judgment in matters of faith, we desire to make a public profession of our unshaken attachment to the Church of England, her apostolic order and wholesome discipline; and of our willingness to render due obedience to our ecclesiastical rulers, in all things lawful."

No less than 2,328 clergymen have sub- scribed to this Declaration, and this number might have been augmented (we quote from a circular issued by the originators of the plan), had any public agency been employed; but there has not been any means used, by adver-

tisement or otherwise, to call the attention of the clergy as a body to the subject. The com- munications have all been of a private nature; and even the expense attending the printing and circulating of lists has been defrayed by a few individuals.—*Bristol Paper.*

BAPTISMAL REGENERATION.—We have been gratified to see an extract from a notice of a sermon of Bishop B. T. Onderdonk, first published in the "Long Islander," and then copied into several of our Church periodicals, in which he positively denies that the Church teaches "that baptism effects a change of character, and not a mere change of state." Mistakes on this subject seem to be very frequent and inveterate both within and be- yond the limits of our Episcopal community. The causes in which they originate should be inquired into, and if it can be safely done, they should be removed.—*Episcopal Recorder.*

CHRISTIAN SLAVERY IN AFRICA.

In former times, when vessels navigated through the channel (if it may be so called) of the Canary Islands and the coast of Wad- noon, a great number of vessels were cast away, and many slaves were made. But now, as masters of vessels have become ac- quainted with this dangerous coast, they pass to the west, and not to the east, of the Can- aries; and there are but few shipwrecks in comparison with former times. Still, how- ever, fishermen from the Canaries are fre- quently either surprised when becalmed or whilst fishing near the coast, or seized when wrecked by the furious trade-winds, which sweep the rocky shores with destruction six months out of the year. The Arabs, having got them in their possession, act with all the cunning and avarice of the slave-dealer, aided by the Jews, who always render it more difficult for the consular agents of Mo- gador to purchase them; for although a Jew, by the Mohammedan law, cannot purchase a slave, yet, by purchasing them through others from the Arabs, who first seize them, the poor slaves are usually kept months in the Desert before they can be redeemed.

Throughout the whole of Morocco and its neighbouring deserts, Jews are found in swarms, being necessary to the commerce of the Morad Arabs. Of course, being slaves themselves, for slavery is the prolific source of all vice, the Jews almost universally prac- tise the most detestable and grovelling im- moralities in this country, and they can only be trusted in cases where concealment is ne- cessary for their own safety. The Arabs having got possession of their Christian cap- tives, coax them, to see if they understand any mechanical arts, which the Arabs greatly esteem; and, if so, they refuse to sell them, and carry them into the Desert. But those who cannot, or will not, make themselves useful, are generally sold to the consular agents of the city, provided they are not massacred amongst the Arabs in their quarrels for the booty.

There is now a Spanish fisherman near Wadnoon waiting to be redeemed. The Arab sheiks who hold him, demand two hundred dollars for his redemption. Mr. Willsliere, British vice consul here, who acts for the Spanish, objects to the price, as being too much. Besides this, he is afraid to ad- vance any money for the captive's redemp- tion, as when once paid, he may never get it back: the Spanish Government—a people so chivalrous in by gone days, and so proud of their country against the people of this very country—not being now over-zealous in the redemption of their captive countrymen. Mr. Willsliere redeemed a Spanish boy some three years ago, and had the greatest diffi- culty in getting the Government of Spain to refund the purchase money. In the present case, the poor man lingers between hope and fear at Wadnoon, his only real protection being the avarice of his master, who, like all slave-dealers, is supposed to be willing to take care of him as he takes care of his horse. It is reported in the south that this poor man is one saved out of four, the other three hav- ing perished on the coast, or by the massacre of the Arabs. But, however, at present, we know nothing certain of this, although but a few days' journey from the place where the disaster took place: so miserable is our means of information with respect to putting a stop to this system of Christian slavery.

Various ways and means might perhaps be adopted. In the first place, the Emperor of Morocco, pretending that he has a jurisdiction over all these countries as far as the confines of the Desert, (if he has, or, as the prince of the orthodox Mussulman church of Morocco, may pretend to have, with the appearance of right) he could, if he would, get the greatest part of these slaves immediately released. But if the Emperor has not the power, Great Britain has. A single individual sent to that country from the British Government would be able to make a treaty with the sheiks of the district, that is, the country along the coast of Wadnoon and extending to the Desert, by which, for a trifling sum, all Christian slaves could be instantly delivered up as soon as taken. It is true that these Christian slaves are principally Spaniards, but certainly that would, or should, rather increase the zeal of humanity to release these poor Spaniards from a cruel and hapless sla- very in the wilds of the Zahara. It would be necessary, however, that the British Government should open some commercial relations with the Arab tribes of the south of Morocco, in order to conciliate their good- will.—*Anti-Slavery Reporter.*

EXTRACT FROM AN AFFECTIONATE APPEAL TO ALL WHO LOVE THE LORD JESUS CHRIST IN SINCERITY,

By the Ven. Archdeacon JEFFREYS, of Bombay.

If, then, you will agree with me to inter- pret Scripture according to the loving Spirit of the Gospel, and the essence and spirit of the commandment, I think I can this day set before you a duty of such universal bearing upon the whole spirit of the Bible, especially upon all the com- mandments of Christ and his Apostles, that the whole Scripture seems as it were with one voice to cry out to us to perform it. And if I can show you such a duty as this, my brethren and fellow Christians, let us be up and doing, let us bestir ourselves in our Master's work. Let us be *doers*