

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME IV.—No. 49.]

QUEBEC, THURSDAY, MARCH 2, 1848.

[WHOLE NUMBER 205]

"WEARY! WEARY!"
THE LAST WORDS OF A CHILD.
"Weary, weary!"—these accents mild
Fell from the lips of the dying child,
As he turned his head on his mother's breast,
And sought for his aching temples rest.

"Weary, weary!" wails feeble man,
On the utmost verge of life's feverish span;
But wasting disease had wrought in the child
The havoc of years and of passions wild.

"Weary, weary!" and laden sore,
The beam invites to the friendly shore;
Temptest-lost mariner, Jesus' breast
Plies thy terror, and offers thee rest.

"Weary, weary!" thy aching head
Will soon repose on the dreamless bed.
And angels convey thee to honours of peace,
Where the weary repose and the troublers cease.

"Weary, weary!" are tones unknown
To the harpers before Immanuel's throne;
For the holy are strong in the power of his might,
And serve in his temple by day and by night.
Chr. Intelligence.

GOD'S WORKMANSHIP.

From Sermons preached by the Rev. Hugh McNeile, D. D., before the Pastoral Aid Society, on the 10th of May 1847, on Ephes. II, 10.

"We are workers together with God," said St. Paul, with especial reference to the ministry of the Church. And to the people, successfully addressed in that ministry, he said, "Ye are God's husbandry; ye are God's building;" and more generally inclusive of all real Christians, both pastor and people, he said, in the words of my text, "We are God's workmanship created in Christ Jesus." "The works of the Lord are great; sought out of all them that have pleasure therein. His work is honourable and glorious; and his praise endureth for ever."

God's workmanship is varied. Not to mention the inanimate and irrational departments of creation in all their teeming varieties, there are two distinct features, two distinct descriptions of God's workmanship, set before us in the Scriptures, with reference to the intelligent beings who have sprung from his hands—Angels and Men.

Angels are God's workmanship, each in matured perfection and individual distinctness from all the rest, not brought into existence by means of the others, but directly and immediately by the hand of God himself. "They neither marry, nor are given in marriage." Their numbers are not increased by births, nor diminished by deaths. This we learn from our Lord's reply to the Sadducees. They thought they had reduced the doctrine of the resurrection to an absurdity, by putting the case of a woman who had seven successive husbands, and they asked with a sneer of triumph, "Whose wife shall she be in the resurrection?" for the seven had her to wife." Jesus said, "Ye do err, not knowing the Scriptures nor the power of God, for in the resurrection they neither marry, nor are given in marriage, but are as the angels." When some of those angels sinned, and kept not their first estate, the disaster did not involve the rest.

Men are God's workmanship; but, with the exception of the first man, in a totally different sense from the angels. Men are productions, and not strictly speaking creations. They all proceed from one. They are branches from one root; unfoldings from one bud; not distinct individual creations from the hand of God, as the angels are. Had the tree grown, had branches been put forth from the parent root, before any disaster befel it, a disaster then befalling some of the branches needed not of necessity affect the others; but the disaster befalling the root before there was any branch—and such a disaster as affected the very nature of the production—this must needs affect all that should afterwards be produced from it. The principle of production under which man was created was such as that, had the parent root continued good, good would have been communicated to all that proceeded from it. But the parent root becoming evil, antecedent to any production, the same principle which would have been for good turned out to be evil; and everything produced from that root partook of the disaster which befel the root itself.

This is the fact—the first striking fact in man's history. I shall not now pause to philosophize on this fact, to endeavour to reconcile it to man's intellect, or to harmonise it with man's feelings. This is not done in the Scripture. It may, I believe, to a very large extent be done as far as analogy can do it; and as far as fair reasoning can go, objections may be conclusively silenced. But what then? The will is not carried; the affections are not won. We trust, through God, to work with his truth; and therefore, we proceed to declare his truth in the face of all the scepticism of man's heart. God has wrought with it, and he will work with it, and he will save his elect with it, and none can hinder.

"By one man sin entered into the world, and death by sin; and so—ye—death passed upon all men, for that all have sinned." Here is the history of that death which the apostle describes in connection with the new creation mentioned in my text. He connects the resurrection of Christ with the new creation of the Christian. God raised Christ from the dead and "you who were dead." But here "dead" is used in different senses. Christ had been literally dead. The Ephesian Christians had not. And so the apostle immediately explains the sense in which he uses the term "dead" as applicable to them. "Dead in trespasses and sins." Here he describes their past state of life, "wherein," he adds, "in time past ye walked according to the course of this world;" not in any unusual extremity or extent of evil, but according to the ordinary course of the world; as every man walks who is not created anew in Christ Jesus; under the prevailing power of the prince of darkness—that is, Satan, the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom," he adds, including himself, "the circumcision," with the heathen Ephesians, "among whom we all had our conversation in time past, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others," who are still so.

It is of the very first importance that this great truth, painful and even distressing as the contempla-

tion of it is, should be fully and unreservedly received. So long as men hesitate here, they will never appreciate the gospel of the grace of God. Man, considered as a candidate for acceptance and communion with God, is not only frail but fallen—not only partially corrupted, and therefore requiring assistance and reformation, but utterly ruined beyond the reach of any remedy short of a new creation: degraded in every faculty or power of his noble constitution, in his intellect, his affections, his will; having no ability whatever to see, know, love, or receive the things of God; quick and intelligent in the things of the earth; alive to worldly interests and connections, and arrangements, but to heavenly things dead; as utterly unable to turn to God, to repent truly, to believe the Gospel, or do anything really and spiritually good, as an Ethiopian is unable to change the colour of his skin, or a leopard his spots; or as a dead and decayed corpse is unable to burst open its own grave.

This is the reason why the most plain and conclusive demonstrations of Christian duty, urged with a pathetic eloquence that arrests every eye and fires every heart for the time being, and moves every feeling, are yet practically abortive. The man is incapable of receiving a permanent impression from them. He only receives an impulse quick at starting, but presently dying away. There is no abiding life in it. And so the power of the world returns, for in that is the abiding life in the man. And this is one cause why all the earnest appeals, which are heard from so many hundreds and thousands of Christian pulpits, take so little effect on the population. The people may be moved to tears under them for the time being, but they go away; and, before the Sabbath is ended, the world has gained its ascendancy over the heart, because the movement for religion has been a passing impulse; the movement for the world is an abiding life.

Now I conceive, my brethren, that it is impossible, with full and frank consistency, to aid our Church either in a pastoral or pecuniary way, without being cordially willing that this truth should be set before the people in all its protruding plainness; for what do our true-hearted pastors teach? They teach that "original sin" does not stand merely "in the following of Adam." Our Church pronounces that a vain error of the Pelagians. But they teach that original sin "is the fault and corruption of the nature of every man, that is naturally engendered of the offspring of Adam;" and that in every man born into the world "it deserves God's wrath and damnation." They teach that "the condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength, and good works, unto faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us;" that is, going before us, beginning the work; for it is a creation, and the creator begins the creation,—the grace of God going before us, "that we may have a good will, and working with us when we have that good will." (Arts. ix. and x.)

Reverting, then, to the figure of a tree so frequently used in Scripture, we may say that all the branches that have sprung from the parent root are corrupt, and sentenced to be cut down. And it was among those branches, so corrupt and so sentenced, that God, who is rich in mercy, for the great love wherewith he loved us, "introduced a new branch—a branch of renown—a branch able to bear the stroke of that axe which would have felled the whole tree into the fire; a branch so near of kin to the old ones, that they can be grafted into it; and so vigorous in the power of a new nature, that it can effectually check, progressively expel, and eventually altogether overcome, the corruption that is in them.

This is Jesus Christ, "made of a woman, made under the law." He came among the ruined branches. He took part of one of them, "a rod from the stem of Jesse," made of the substance of a fallen woman. The work, the meritorious work, which forms the basis of this gracious procedure, is Christ's work. The work, in virtue of which it is a just thing in God to take up the broken branches, and new create them in Christ Jesus, is Christ's work. All that is legal in the great transaction of redemption, is finished by Jesus Christ. Every duty which man, as a creature, was called upon to perform, Christ performed it. Every penalty which man as a sinner was exposed to endure, Christ endured it. The transaction, as far as it is one of law, is with Christ alone. All the moral government of God, as the moral governor of the universe, required in this case, to uphold the interests of everlasting righteousness, to magnify that law, the moral law of the universe, was fully supplied by Jesus Christ. This he supplied as the head of a body, and the members of the body are "not under the law, but under grace." The legal principle is arrested in the head, and God is satisfied. The law is honoured. The law is magnified. The law is kept in the sight of all intelligent creatures; and God is well pleased. The members of Christ are thus freed from the law; that they may be restored to the law; freed from the law, as a covenant, a broken covenant, with all its curses, that they may be restored to the law as a rule, a pleasant rule, having in their new creation received the new principle of love, which is the fulfilling of the law.

Thus it is that sinful men are created anew in Christ Jesus. The power of God is exerted here, and in this respect this new creation is like to the creation of the angels. In every instance it is from God; by his immediate energy. It is not by propagation from father to son. It is not by education in the schools or the churches. It is not by spontaneous volition in the man himself. "It is not of blood, nor of the will of the flesh, nor of the will of man, but of God." Whatever secondary causes may be employed—whatever instrumentally it may seem good to God to use—whatever efforts may be made by parents, and teachers, and pastors—whatever may be done by the ordinances and ministrations of the Church, and this includes a long and important list—still the turning-point, the actual passage from death unto life, is by the immediate personal agency of "the Author and giver of life" himself. Friends may remove the stone, untie the body-clothes, take away the napkin, but the body is dead because of sin, and the heart of the transaction is the response of life to the voice of the Son of God; who says, "Lazarus come forth!"

Yes, my brethren, nothing less than this can make a Christian; and the time is come upon us when nothing less than this will preserve men from infidelity. An hereditary faith that has never been examined—that will not bear examination, when the time comes to inquire into it—will stand no longer. You must have God in you, or you will fall and be amongst the many that have fallen and are now falling. The voice of power for this new creation is sent forth by the Word—the word of God. This is the instrumentality continually referred to as that by which God works—the "Sword of the Spirit." So St. Peter, when exhorting the brethren to good works, rests the weight of his appeal upon the fact that they had been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." And to leave no doubt upon any mind as to what Word he intended, he adds, "And this is that word which by the Gospel is preached unto you." The Apostle James also tells us that God of his own will hath begotten us by the word of truth, that we may be a kind of first fruits of his creatures. And the Lord himself, in explaining his marvellous discourse upon the sustenance of the spiritual life, says, "The words that I speak unto you, they are spirit and they are life."

To be continued.

LOVE, ESSENTIAL TO TRUE OBEDIENCE.

1. The affections of the soul move in view of certain objects, or in view of certain qualities believed to exist in those objects. The affections never move—in familiar words, the heart never loves—unless love be produced, by seeing, or by believing that we see, some lovely and excellent qualities in the object. When the soul believes those good qualities to be possessed by another, and especially, when they are exercised towards us, the affections, like a magnetised needle, tremble with life, and turn toward their object.

2. The affections are not subject to the will; neither our own will nor any other will can directly control them. I cannot will to love a being who does not appear to me lovely, and who does not exhibit the qualities adapted to move the affections; nor can I, by command, or by any other effort of will, cause another being to love me. The affections are not subject to command. You cannot force another to love, or respect, or even, from the heart, to obey. Such an attitude assumed to produce love would invariably produce disaffection rather than affection. No one (as a matter of fact) thinks the affections subject to the will, and, therefore, men never endeavour to obtain the affections of others solely by command, but by exhibiting such a character and conferring such favours as they know are adapted to move the heart. An effect could as easily exist without a cause as affection in the bosom of any human being, which was not produced by goodness or excellences seen, or believed to exist, in some other being.

3. The affections, although not governed by the will, do themselves greatly influence the will. All acts of will produced entirely by pure affection for another are disinterested. Cases of the affections influencing the will are common in the experience of every one. There is probably no one living who has not, at some period of his life, had affection for another, so that it gave more pleasure to please the object of his love than to please himself. Love for another always influences the will to act in such a way as will please the object loved. The individual loving acts in view of the desires of the loved object, and such acts are disinterested, not being done with any selfish end in view, but for the sake of another. So soon as the affections move towards an object, the will is proportionally influenced to please and benefit that object; or, if a superior being, to obey his will and secure his favour.

4. All happy obedience must arise from affection. Affectionate obedience blesses the spirit which yields it, if the conscience approve the object loved and obeyed; while, on the contrary, no happiness can be experienced from obedience to any being that we do not love. To obey eternally either God, or a parent, from no other than interested motives, would be sin. The devil might be obeyed for the same reasons. Love must, therefore, constitute an essential element in all proper obedience to God.—*Philosophy of Salvation.*

OBEDIENCE IN CHILDREN.

The doctrine of an eminent writer (of a generation now nearly gone), that a child should be reasoned into obedience, had, in its day, more of a misleading efficacy than might have been thought possible; and many a parent was induced to believe that a child should be taught to give its obedience, not because it was obedience, but because the thing ordered was reasonable; the little casuists and controversialists being expected to see the reason of things as readily in real life, as in the dialogues between "Tutor and Charles." The common sense of mankind has now made an end of this doctrine, and it is known now, as it was before the transit of that eminent person, that obedience—prompt, implicit, unreasoning, and almost unconscious—is the first thing to be taught to a child, and that he can have no peace for his soul without it. The notion of setting up the reason to be the pivot of humanity, from the cradle forwards, belongs to a generation of fallacies which have returned to the dust from which they came; but it included one error in theories of education which will be found to belong to many that are still extant: the error of assuming that the parent is to be perfect. Under the reasoning regimen, what was to happen when the parent's reasons were bad? And in like manner, with respect to many less, unnatural systems which are recommended as if they were of universal applicability, the question may be asked: "Will most parents be competent to give effect to them? And bearing in mind the not inconsiderable number of mankind who labour under imperfections of the understanding or other disqualifying defects, I believe we shall find that a few strong instincts, and a few plain rules, are all that can be appealed to for general guidance in the management of children. That first and foremost rule, of exacting

We state the facts in the case, of which every man is conscious in his own experience, without regard to the theories of sects in religion or philosophy.

obedience, is so far from being subject to the condition of showing reasons, that I believe a parent with a strong will, although it be a perverse one, will train a child better than a parent of a reasonable mind, tainted by infirmity of purpose. For as "obedience is better than sacrifice, and to hearken than the fat of rams," so an authority which is absolute by virtue of its own inherent strength, is better than one which is shaken by a reference to ends and purposes, and by reasonable doubts as to whether they are the best and most useful. Nor will the parent's perversity, unless it be unkind or ill tempered, occasion the child half so much uneasiness in the one case, as the child will suffer from those perversities of its own which will spring up in the other. For habits of instant and mechanical obedience are those that give rest to the child, and spare its health and temper; whilst a recusant or dawdling obedience will keep it distracted in propensity, bringing a perpetual pressure on its nerves and consequently on its mental and bodily strength. To enforce this kind of obedience our most efficacious instrument is a clear and determinate manner; because, with children at least, this is the most significant expression of an authoritative will. But it is an instrument which those only can employ who are authoritative by temperament; for an assumed manner, or one which is not true to the temperament, will be of no avail. Those parents who are not gifted with this temperament and this manner, must needs, if they do their duty, have recourse to punishments; of which, in the case of most children, those are best which are sharp and soon over. And let not the parents think that by a just and necessary amount of punishment they run any risk of impairing the child's affections. The risk is far greater of impairing them by indulgence. A spoiled child never loves its mother; never at least with the same measure of love as if it were unspoilt. And there is in human nature an essential though somewhat mysterious connexion of love with fear, which, though chiefly recognised in the relations between man and God, is also discernible in the relations between man and man, and especially in those between parent and child. A spoiled child is never generous. And selfishness is induced in a child not only by too much indulgence, but even by too much attention. It will be most for a child's happiness and well-being, both present and to come, that he should feel himself, in respect to comforts and enjoyments, the most insignificant person in the house. In that case he will have his own resources, which will be more available to him than any which perpetual attention can minister; he will be subject to fewer discontents; and his affections will be more cultivated by the occasional tokens of kindness which a contented child will naturally receive in sufficient abundance, than they would be by continual endeavours to make him happy.—*Taylor's Notes on Ephes.*

The child's obedience, to be genuine, must be founded on love—see the preceding article—and the parent's strictness, or even severity in punishing, is not inconsistent with love, consequently will not necessarily impair the child's affections; whereas weak indulgence is very frequently only the effect of a parent's love of ease, or selfishness of some other kind, and therefore is much more likely to destroy affection in the child towards his parent than severity.

SLAVERY.

Judged by a Member of the United States Congress, [Mr. Palfrey of Massachusetts, January 26, 1848.]

Liberty of speech and liberty of the press, what are they worth in nearly half of the States of this Union, if one would exercise them in relation to the great moral, social, and political question of the time? Or that subject, within those borders, who does not know that a man is not to speak or print his mind, except in peril of life and limb? Nor does personal liberty, in certain circumstances, fare better. By the Constitution of Massachusetts, established in 1780, people of colour are citizens of that commonwealth as much as whites. And by the Federal Constitution which went into operation in 1789, all "citizens of each State are entitled to all privileges and immunities of citizens in the several States." By the Constitution of Massachusetts, I say, freedom is universal within her limits, and citizenship has nothing to do with colour. There was never an act of emancipation in that commonwealth. Emancipation took place by force of the organic law. Three years after its adoption, a coloured man prosecuted a white for assault and battery. The fact was admitted, but justified on the ground that the black was a slave, and the assault was the lawful chastisement of the master. The court held, that under a clause of the Bill of Rights declaring that "all men are born free and equal, and have certain natural, essential, and inalienable rights, among which may be reckoned the right of enjoying and defending their lives and liberties," (language almost copied from that written by a Virginian pen in the Declaration of Independence,) no such relations as those of master and slave could subsist in Massachusetts. The master was convicted and fined, and slavery took its last leave of her jurisdiction.

The coloured citizen of Massachusetts goes on his lawful occasions to a Southern State, with just as good a constitutional right to tread its soil in security and at will, as the heir of its own longest and proudest lineage. But not only is he forbidden by a pseudo-legislation of the place to land there in freedom, he is not permitted even to remain in freedom on board the ship that has conveyed him. He is forced on shore to a prison; and when he is discharged and departs, it is on the payment of a ransom, called the expense of his detention. If he comes the second time, he is scourged. If a third, he is sold into perpetual slavery. So decrees the so-called law. Massachusetts was unsober to have her unoffending citizens treated thus. She remonstrated, but to no purpose, except to draw down fresh insult. She could not, nor did she desire, to escape the responsibility of adopting all means in her power for their protection. She sent one of her most respected citizens, a man of admirable wisdom, discretion, dignity, and purity of character, simply to try the question of the validity of those provisions which South Carolina persisted in affirming to be law, though one of her own eminent sons, who had had cognizance of it on the supreme tribunal of the nation, had said—"On the

constitutionality of the law, it is not too much to say, that it will not bear argument."

A new political aspect of the Slave Question was now disclosed. The Slave Question had closed the doors of the Federal Courts, to which it belonged to extend the security the Federal Constitution had assured. The Massachusetts lawyer could not reach the bench before which he would have pleaded for the liberty and rights of Massachusetts freemen. Nor only so;—the Slave Question had yet further aspects for himself. He was expelled, and sent home with indignity if it were possible for indignity to reach such a man. And laws, so called, were forthwith enacted, making it highly penal henceforward to seek legal redress in that region, under such circumstances, for the extremest outrages offered to a New England Freeman.

Mr. Chairman, we have no present remedy. We cannot raise a regiment, nor fit out a ship, for the maintenance of the rights of those to whom the State owes protection, as much as they owe allegiance to the State. We are disarmed by those compromises of the Constitution, which Massachusetts respects. I shudder while I refer to such expedients; but in other times they would have been resorted to. It may be well to say hereafter, that these dismal transactions are not merely to be deplored. It is such extravagances that attract attention, arouse indolence, and excite to action. It is a method of Providence, to provide for the ultimate overthrow of great evils, by the practical development of their enormity. The excess of an abuse conducts it to its fate. I said to Mr. Hoar, when I welcomed him back, that I could not wholly regret the annoyances he had endured, for they seemed to belong to that blackest darkness that just precedes the day. I believe it was so; and that while the pen of History was recording that shameful chapter, the pen of Destiny was writing the certain and not distant downfall of the oppressive and insolent institution.

THE KROOMEN, NATIVE TRIBE IN WESTERN AFRICA.

Kroomen, and Fishmen, who generally go by the former appellation, are natives of Cape Palmas and the adjoining coast, having distinct dialects exceedingly harsh and disagreeable. They are employed as supernumeraries on board men-of-war prize-slavers, and on boating expeditions, in loading teak-wood ships and palm oil vessels, and are likewise sought for by coasters and other trading vessels, from their acquaintance with the prevailing trade and customs of the people on the coast. At Sierra Leone they are engaged variously, as ostlers, servants, and cooks; and, although awkward in the discharge of the duties of a particular station, they are at least willing and anxious to give satisfaction. A knowledge of the mechanical trades commonly practised in the colony might be supposed invaluable to the Krooman, but seemingly he prefers the meanness of drudgery, and will even serve the better class of liberated Africans as a hewer of wood and drawer of water. The ordinary wages are from \$3 to \$4 per month, headmen \$5, paid in merchandise. Yet, as many have to be hired, the expense of feeding, superadded to what they pilfer, renders their services burdensome.

Individual Kroomen may be selected, in point of symmetry, as forming some of the most perfect specimens of the human race, remarkable for their well-knit, muscular bodies, rather than for exceeding the average standard. Their general character discloses a kindly disposition and an equal temperament, but when dissatisfied they become disorderly and turbulent, and will desert a ship or factory in a body, perhaps in the night, regardless of consequences. Inevitable thieves, when serious burglaries occur, the haunts of the Kroomen are resorted to, and the quality and variety of articles exposed on those occasions puzzle one to imagine by what species of ingenuity they could have contrived to gather so heterogeneous a mass. As if altogether devoid of perception of right and wrong, a Krooman in extenuation will expostulate upon the harshness of being rigorously dealt with for a venial offence. He was only "helping himself," and will not fail to remind you that white men do not scruple sometimes to sail away with a ship, or some other irregularity of our countrymen, whereof he may either have heard or been an eye-witness.

The headmen bring up batches of young fellows whom in terms of agreement they are bound to initiate into what they call white men's fashion, and in return for this somewhat troublesome office the chief enjoys certain privileges, amongst others that of receiving the boy's wages for a limited term. Their stay in the colony is regulated a good deal by circumstances, much depending upon their success and a vessel offering whereby a passage can be secured; but the average duration I believe to extend over a period of five years.

Most of the European settlements are visited by coasters, which furnish opportunities of conveyance for Kroomen to perform the voyage from their native settlements; but if, in default of these, they resort to their canoes (some 35 feet long by about 24 inches in width), they will paddle many hundred miles, relying upon the uncertain hospitality of strangers, gratuitous, or in exchange for the fish which they may happen to take by the way. The voyage to Sierra Leone occupies about three weeks, and the canoes are repeatedly upset or lost on the passage; but injured from infancy to fatigues, the return of these accidents, attended with loss of life, does not deter others from following. Often swamped in boarding a ship, the men will buffet the sea with one hand, and surge the canoes backwards, and leap in again with the agility of flying-fish. The heavy rollers, so formidable to ships at anchor on some parts of the coast, are met by these tiny vessels with an appearance of impunity; the swell comes in a moving mountain, the little canoe, Nautilus like, borne on its crest to be washed high and dry, and the men, shaking themselves, skip out and haul the vessel still further on the beach.

To avoid the chilling effects of a heavy shower the Fishmen take to the water; or will bound from off the deck of a ship without concern for the sharks, possibly alongside. A drove of wild-birds crossing a river, or the attack of an alligator affords an exciting kind of pastime to those who engage in it, and Kroomen while relishing the one will also