

# The BEREAN.

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

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## THE SLAVE MOTHER TO HER CHILD.

Thou smilest! oh what are thy dreams, my child?  
Art thou roaming in gladness the wood-paths wild?  
Art thou treading in freedom the heather bloom,  
And breathing the balm of its rich perfume?  
Art thou culling the flow'rs from dingle and dell,  
And watching the stream in its playful swell?

Sleep on! oh why wilt thou wake, my love?  
The bright stars are shining in beauty above,  
And the orange-scented winds from the sweet woods glide,  
And the moonbeam plays with the sparkling tide:  
Yet rest thee—the earth's but a gilded grave,  
A rose-wreath'd tomb for the weary slave.

Thou wilt but wake to a lot like mine—  
Thy brow must be bent to the scorner's shrine;  
Thy heart must be crushed, and its chords all snapt,  
And oppression's dark mantle be o'er thee wrapt,  
And thy worn frame to the earth be bowed,  
By the mid-day sun, and the tempest cloud.

But a day must come that will set thee free!  
The lash cannot follow o'er death's broad sea.  
Thou wilt sweetly sleep in thy lowly bed,  
With the roses of summer around thee spread,  
While thy soul on the beams of eternal day,  
Will soar in its freedom away, away.

AMERICAN PAPER.

## THE MINISTERIAL COMMISSION.

Christ is "the true light which lighteth every man that cometh into the world."—It is by preaching Christ, therefore,—in the full comprehension of the expression,—Christ in whom "all fulness dwells," who "washed us from our sins in his blood" and who "is made unto us wisdom and righteousness and sanctification and redemption,"—Christ the means of pardon, the source of illumination, the fountain of grace, the hope of glory,—that we execute our part as instruments to correct the mischiefs of disordered nature. We are in a special sense, "the salt of the earth," and this is the savour which we must retain in order to have any efficacy in remedying the tainted condition of the world. We are commissioned, as the foundation of all, to preach Christ crucified. Wonderful message!—Who, and what is this being, who was, "a very scorn of men and the outcast of the people," who closed a career of shame and suffering by the most shameful and the most suffering of deaths?—I need not direct your minds, my brethren, to those multiplied passages of the word of God, in which it is declared who and what he is—let us only indulge ourselves by resting for a moment upon the contemplation of one, in which the Prophet exultingly anticipates the then distant fulfilment of the yearning expectation of those "who looked for redemption in Israel:" "Unto us a son is born—unto us a child is given, and the Government shall be upon his shoulder—and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Without controversy, then, "great is the mystery of godliness.—God manifest in the flesh."—We are stewards, as the text instructs us, of the Mysteries of God. How then are we to show ourselves faithful in handling this prime mystery of the Gospel?—Is it by simply proposing it as a dogma which must be believed, because it is revealed in the Scriptures, and we can prove the Scriptures to be divine?—Is it by insisting upon it as part of a set of tenets which constitute the system of Religion to which we and our adherents are attached?—No—it cannot be believed so—at least, it cannot to any purpose. Men must be brought to feel their fallen state; made to discern the ruin and the ravages of sin which reach to themselves;—prompted to flee from the wrath to come which overhangs them, before they can duly enter into the very conception of such doctrines as that He who had glory with his Father before the world was, must for us be made man and for our salvation crucified. The whole system of the Gospel pre-supposes our separation by nature, from God and Hope.—What the Gospel offers, are remedies for those who are sick unto death—not bare speculative truths which are propounded to the adoption of the judgment.—Why should Heaven open to let down the Son of God upon the earth, and why should this mission from the throne of glory terminate in the rending agonies of a death of horror,—if there was nothing dreadful in sin, nothing extraordinary in our case, nothing hopeless and dismal in our prospects?—If all this is something real—and if we are concerned in it at all.—we are deeply, awfully concerned in it—it is the "one thing needful," to which all other concerns are as nothing—and for "the excellency of the knowledge" of which, all other things are to be "counted but as loss." Let us then, to whom is committed "the Ministry of Reconciliation," and who are to "reconcile men in Christ's stead to be reconciled to God,"—let us labour to convince our more unthinking hearers of their need of this salvation—to infuse into them those humbling views of themselves, to awaken within them that discernment of their danger, that solicitude for their perishing souls, which will bid them look to Him who was "lifted up" that he might "draw all men unto him." Well will they one day thank us, if we can trouble their gay and careless hearts—if we can lower their proud and self-satisfied tone of mind—if we can disturb them in their unreserved abandonment of soul to the world—and the good things of this present life—if we can convince them that they have a mortal plague to be healed, and can lead them to the physician that is able to save.—Warn them, then, my brethren,—pardon me if, in my earnestness, I overstep my limits and seem for a moment to be assuming the style of a charge—warn them, "as also ye do" to flee from the wrath to come. Point out to them "the Lamb of God which taketh away the sins of the world." It is thus that with the heart

they will believe unto righteousness, and with the mouth make confession unto Salvation. It is thus that the Gospel will be unto them "good tidings of great joy." It is thus that they will appreciate the gracious language of the Almighty thro' his Prophet, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned."—It is thus that they will appropriate the blessed encouragements which fell from the lips of that Holy One himself—"Her sins, which are many, are forgiven; for she loved much."—"Come unto me, all ye that travail and are heavy laden, and I will give you rest."

The secret of our service and the surest augury of our success, is that our labour must be a labour of love.—Simon Peter, says the Saviour of sinners the repentant follower who had denied him, lovest thou me?—And as the proper consequence of this love, the charge which he enjoins is, Feed my sheep.—Look at what the gospel requires of its labourers—(alas! it is an humbling reference to make, for how deficient are the best of us in that devotedness which should appear in the service of such a Master!)—but look at what the gospel requires of us, and see whether nature is equal to it, without the animating principle of love. Far other indeed, it must be confessed, is our situation from that of our Master and his Apostles. We have, and they are sometimes not small, our anxieties, our difficulties, our trials, our mortifications, our fatigues;—our calls to renounce things dear to flesh and blood—our constant call to consecrate our whole man to the glory of God and the salvation of souls.—Yet through the goodness of our God, we enjoy, for the most part, not only the protection of law and security of our persons and property,—but a place of comfort which we can call our home; perhaps an affectionate family-circle in whose bosom we may repose after labour; a certain respect and consideration in the community; sufficiency of maintenance, a share, more or less, of the good things and even the elegancies of life: and regularly established means for the performance of our duties with decency and order.—But He,—who gave himself for us,—although "the foxes have holes and the birds of the air have nests" had not, "where to lay his head;" "he was esteemed stricken, smitten of God and afflicted"—and was to the last, "a man of sorrows and acquainted with grief." They also who first preached salvation through his death, were conformed,—and they rejoiced that they were counted worthy to suffer for his name,—to the example of a suffering Lord. For, not to speak of the manner in which they were often "tortured, not accepting deliverance,"—not to speak of their having "trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment,"—not to speak of their "being stoned, sawn asunder, slain with the sword,"—put to death in every variety of form which the cruelty of their persecutors could devise,—they were, as to their general condition, "despised, afflicted, tormented." "Even unto this present hour," says the Apostle, "we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat: we are made as the filth of the earth, and are the offscouring of all things, unto this day."

O for the spirit among ourselves which would assimilate us to these holy models, if we were to be tried in the same fiery trial!—O for the devotedness of heart, the constancy of love, the energy of Faith, the unrelaxing "respect unto the recompense of reward" which would freely sacrifice all in the cause of Christ; which would triumphantly surmount the shame of this world and brave the privations of poverty, the rage of persecution, the most terrific apparatus of death!—I hope, I trust, that, with all our deficiencies, there is a share of the same spirit extended to us, and that if trials were to come, we should rise (yet not we, as the Apostle says of himself, but the grace of God which is in us) in zeal and fruitfulness, in proportion to the call. What trials may come;—to what kind of proof we may be put,—it is impossible for us to say. The aspect of the times is pregnant with change; and change which in the anticipation of friends as well as foes may shake if not overturn our Ecclesiastical Establishment. No earthly power can overturn the Church properly so called. As a spiritual society, neither earth nor hell can prevail against us. But let us stand prepared in the panoply of God for all the changes and chances of human affairs. Let us feel that if called to it, we should know "how to be abased as well as how to abound." "Let our loins be girded about and our lights burning, and we ourselves like unto men that wait for their Lord."—From Sermon by the Archdeacon of Quebec, now Lord Bishop of Montreal, 9th of August 1832.

## ALLIANCE OF CHURCH AND STATE.

Being an Appendix to a Sermon by the Right Rev. D. Wilson, D. D., Lord Bishop of Calcutta.

In the Sermon it was enough for me to say that no alleged defects in the mode of this connection could in my opinion be a valid reason for quitting the communion of a Church, whilst all that which constitutes a Christian Church remained, agreeably to Christ's institution.

But it may be well to see how the argument stands: First; As to the bearing of Scripture history and of matters of fact.

1. A prince or government is the parent of the people. As a father, then, is bound to

provide for the religious instruction of his children, to repress open vice, and advance their spiritual and moral well-being; so is a prince.

2. Accordingly, Abraham received a commendation for acting thus towards his children and household, which were a tribe or little state.

3. Job declares it to be the acknowledged sentiment of men that idolatry was "an iniquity to be punished by the Judge."

4. The Almighty set an example of the strictest union of Church and State, and of an ample national religious establishment, in the case of the Jews.

5. The several Kings of Israel and Judah are commended in proportion as they restored pure religion, and repressed idolatry, and were zealous for the glory of God amongst the people, by supporting the national establishment—as David, Asa, Jehoshaphat, Josiah.

6. King Solomon was the leader of religion in Israel, made the prayer at the dedication of the temple, and evidently thought it no invasion of the sacerdotal office to take the first part in acts of national piety.

7. When God was about to turn the captivity of his people, he raised up public men, as Ezra, Nehemiah, Daniel, to join the civil and ecclesiastical functions, and induce the heathen monarchs to countenance and maintain the true religion.

8. The prophets treat not only the Jewish people, but all the neighbouring heathen nations, in the aggregate, as communities amenable to God and represented by their princes.

9. They also foretold that "Kings should be nursing fathers, and Queens nursing mothers to the Church" under the Gospel dispensation.

10. Our blessed Lord not only conformed to the divine law of the Jews, but also to all the pious human institutions of his country; the worship of the synagogues, for example; though he condemned openly the real abuses introduced by the Scribes and Pharisees.

11. The inspired Apostles did the same.

12. The first Christian Roman Emperor established the pure religion, and discountenanced idolatry, with the approbation of the whole Church of Christ, as a duty clearly deducible from the example of all pious princes under the Old Testament.

13. The Church of Scotland is an established religion.

14. All the Reformed foreign Churches, whether Lutheran or Calvinistic, are Establishments aided by the state.

15. There is no example up to the present hour of any Christian country omitting to provide for the profession of Christianity amongst the people. The United States of America is no valid exception; as religious education is provided for, the Sabbaths guarded by law, profaneness repressed, the army and navy furnished with chaplains, and a public establishment of religion, to a certain extent, retained in many States.

16. Many learned and pious Divines in England and Scotland, though differing from the Church of England in many points, have espoused the principle and duty of an established religion. "All the old non-conformists," Bishop Stillingfleet says, "thought themselves bound to communicate with the Church of England, and looked upon separation from it as a sin, notwithstanding the corruptions supposed by them to be in it."

Dr. Chalmers thus defends both his own Church and the Church of England: "Let our ecclesiastical malcontents ascribe what corruptions they will to the Establishments of England and Scotland, we hold them to be the destined instruments both for propagating and for augmenting the Christianity of our land, and shall never cease to regret the overthrow of this mighty apparatus as a catastrophe of deadliest import to the religious character of our nation."

17. It ought to be added that there is no example of any heathen government without a national religion which, however corrupt and idolatrous, still had some hold on the fears and forebodings of man, and responded in some imperfect manner to the interior voice of conscience, and laid the basis of obedience in a reference to a future judgment.

Such is the stream of evidence as to the bearings of Scripture history, of matters of fact and opinions of the greatest names.

Secondly; As to the reasons for National Establishments.

1. The corruption of nature is such that no sufficient care would be taken by unconnected individuals without a plan, without adequate funds, and without the protection of the State, for the propagation and support of Christianity.

2. The out-places and the more crowded population of large cities would especially be neglected, even in the most wealthy nations, as uniform experience has proved.

3. Needful support being precarious, a learned and pious and respectable clergy would not be trained.

4. Schools and Universities would fade, a learned preparation for the Church being less insisted on.

5. Vice, profaneness, desecration of the Sabbath, &c., which abound now, would be much increased the moment Christianity ceased to be part and parcel of the law of the land.

6. The grand doctrines and facts of the Advent, Epiphany, Incarnation, Death, Sacrifice, resurrection of Christ—of the gifts of the Holy Ghost—and of the Mystery of the Holy Trinity would be less firmly incorporated with the first feelings of the common people, if there were no creeds, and no religious national services to keep them full before the conscience of men.

7. The doctrines of ministers and teachers

of youth, would be perpetually changing and declining till Deism, or what is termed Unitarianism, a species of Deism, would probably, through the corruption of man, prevail.

8. There would be no standard of public doctrine and no subscriptions to articles of faith, to which the false opinions of individual ministers might be recalled by due spiritual authority.

9. When general decays of real piety spread (which would probably soon be the case,) there would be no principle of resuscitation within the nation—nothing left to fall back upon, and for the faithful few to appeal to.

10. Public humiliations and thanksgivings, which are called for by Almighty God from every Christian people, would be less duly celebrated.

11. The appeal to an oath, which is now "the end of all strife" and on which all distributive justice and all the safety of property depend, would be rendered insecure.

12. The loyalty, tranquillity, and peaceableness of a people, founded on the fear of God, and nourished by the constant national prayers offered for the King and his government, would be less binding on the conscience.

13. There would be no national profession of Christianity, no national acknowledgment of God, no visible national body of Christ, no recognised authorities in the Church to receive the oaths of princes, nobles, and parliaments on their inauguration.

14. The principle of self-preservation which induces all States to avoid what would displease a superior neighbouring power, which had sufficient strength to destroy it, would be violated as it respects that infinitely powerful and glorious Sovereign by "whom kings reign and princes decree justice."

15. England having had a national Establishment from the date of its conversion to Christianity, and possessing it now in a reformed mode, though with confessed attendant defects, would hazard much more the anger of the Almighty in dissolving the tie, than if such a connexion had not previously existed, and the question of national Establishments was untouched.

16. A moment of great political excitement is the most dangerous moment for rash innovations in matters of religion.

17. In the propagation of Christianity in heathen lands, there would be no liturgy, no creeds, no ecclesiastical polity, no discipline, no authorized religion to give permanence and security to the young and imperfect habits of the new converts.

18. The ties of gratitude, loyalty, and union of interests could not be formed as Christianity spread—the diffusion of which would probably be the dissolving, not the drawing closer, the connexion with the parent State.

19. The decent and lawful veneration for ancient usages and prescribed forms would be destroyed—which in infant Churches would set every thing afloat and leave them to go in endless search of new discoveries in discipline and church order.

Thirdly; As to objections to Church Establishments. "I speak as unto wise men, judge ye what I say."—There is no end of objections. In the corrupt state of man, and the imperfection of all he does, objections may be easily multiplied. If men of learning and experience weigh the whole question, they will see it beset with difficulties. All we need to contend for is that the preponderance is in favour of Establishments, and yet more decidedly against dissolving them rashly when already long settled. It may be sufficient to notice a few.

1. The objection that Christ's "kingdom is not of this world" is as applicable to the use of any external means, however discreet, towards a spiritual end—the payment of a minister's support—the building of a church or chapel—as to a religious Establishment. A fence round a garden, says a good writer, may as well be objected to.

2. The objection that a government may mistake what is true religion, does not alter the general duty. A father is bound to instruct his children, and it is no proof to the contrary that many fathers have instructed their children amiss.

3. The objection that Mohammedanism, Hindooism, Popery, might be established, is answered by the preceding remark. Guilt is upon the heads of those who, placed in trust, seek not for the true religion in its purity. The objection is the same as one that should be drawn against all civil government because many governments have mistaken what is justice, truth, equity, in punishments, rewards, &c. &c.

4. The objection that many princes under the pretext of maintaining religion, have persecuted those who refused to follow it, proceeds on a misunderstanding of the question before us, which is, not whether an exclusive religious form of worship should be imposed on a nation, with penalties on those who withhold obedience—but merely whether a connexion ought to exist between the Church and State, on some convenient footing, and limited by reasonable conditions, sufficient to discharge a prince's duty to God as the parent of his people in offering means of religious instruction to all under his government: but by no means to the extent of compelling obedience—on the contrary, a full liberty is supposed to be granted to those who may differ from the majority in the plan of worship and discipline—and no restraint imposed but on open immorality, blasphemy, and profaneness.

The balance of arguments, therefore, is strongly in favour of Church Establishments, as best suited to such a creature as man and in such a state of moral disorder as we confessedly find him. It is, we contend, the duty, under those circumstances, of the su-

preme power to consult the highest and most obvious good of the community, by making Christianity the basis of civil government, by taking care that proper places and persons be provided for the instruction of the people and the worship of God, by seeing that a due maintenance be allotted to the Clergy, and by such other acts as may evince a reverence for religion and a desire to honour in the administration of affairs, the authority of that Revelation, the evidences of which are so clear and abundant.

## CHRIST THE JOY OF HIS PEOPLE.

The covenant engagements of Jesus, his very name, his incarnation, his blood, his promises, his work, and intercession, all seem to say to us, "Rejoice evermore." They have introduced grand, solid ground for joy; and heartfelt pleasure is connected with faith and love. This is a transport that is better experienced than described; for when God lifts up the light of his countenance upon a soul, that soul has more joy than the men of the world have, when their corn and wine and oil increase; strangers intermeddle not with this joy, they know nothing of it; it entirely surpasses their understanding. Saints themselves cannot tell it half; they have not language to express it, they cannot convey proper views of it to others; for it is unspeakable, being excited by a participation of God's unspeakable gift; it is full of glory.

There is a rejoicing in iniquity, an evil and a scandalous triumph; but the joy now alluded to makes the subject of it appear truly honourable in the eyes of angels, good men, and God; it is a pleasure that maketh not ashamed, that leaves no sting behind, for it is substantial; whilst "the joy of the hypocrite is but for a moment, and the laughter of fools is like the crackling of thorns under a pot." This holy sensation, increasing more and more, is the beginning, the pledge, the presage of eternal happiness; it is glory begun below; it is a kind of first fruits of the new life, which we shall pluck from heavenly trees in the kingdom of glory above. The saints can tell something of the happiness of the world of spirits, by the bliss which a discovery of Divine love causes in their souls, even in the midst of their greatest calamities. Such was the rapture which Peter, James, and John felt, when in the mount of transfiguration, with the Son of God! and far greater will be the rapture of the glorified spirits round the throne of God and of the Lamb for ever.

"That moment, how bright, those forms how fair!  
"Tis good to dwell for ever there;  
Come death, dear envoy of my God,  
And bear me to that blest abode."

Oh! let us never forget that Christ Jesus is the proper, the appointed, the only object of religious joy. Whatever the Christian rejoices in, must have some connection with Him. Are the promises the matter of his rejoicing? These are all made by Him, and all ratified, "are all yea and amen in Christ Jesus, to the glory of God by us." Is it any spiritual blessing? It comes to us only through His mediation. Oh! then, Christians, joy in God, by whom you "have now received the atonement;" "rejoice, and be exceeding glad, for great is your reward in heaven!" "rejoice in hope of the glory of God;" let your heavenly inheritance be the matter of your triumph, "though now for a season, if need be, you are in heaviness through many temptations." While the rich man glories in his riches, and the mighty man in his might, do you rather rejoice that your names are written in heaven. Declare his works with rejoicings; go to God your exceeding joy; with joy draw water out of the wells of salvation; shout for joy all ye that are upright in heart; joy in God, the God of your salvation; finally, my brethren, rejoice in the Lord always, and again I say rejoice.—Rev. Thomas Spencer.

## WHAT THEY HAVE BEEN MEDDLING WITH.

From the London Christian Observer, quoted by the Boston Ep. Observer.

The Tractarians write as though we had greatly degenerated as churchmen, even since the era of the Reformation; they taunt the rulers of the Church with having truckled for nearly three centuries to popular Puritanism; so that Tractarianism, they say, found us practically a nation of steeplehouse dissenters. They cry shame upon the bishops for not endeavouring to elevate the Church to its Catholic standard; and their lordships have somewhat inclined to acknowledge the justice of the charge.

But if it can be shown that the contrary is the case—that the Church was never so practically altitudinarian as it has been in modern days—that instead of succumbing to "popular Puritanism," it has obtained numerous victories over it—though, alas! with great loss to itself—and that in the end it had attained almost all that Laud himself demanded; if all this, and much more, can be demonstrated by facts, then it will be evident, that in making reasonable concessions to the anti-ceremonial spirit of the nation, as described by Dr. Phillpotts, we are not finding "in the lowest depth a lower deep," but only abating somewhat of stiffness which we can afford to relinquish, rather than allow the Church to perish under the weight of its ornaments. It is difficult to specify; where a grand total consists of numerous small particulars; but if the Hookers, Jewells, Halls, or even Lauds, of former days, had attended divine service at our cathedrals, or even at our parish churches, before the Tracts for the Times had aroused jealousies; they would have been surprised to see how thoroughly we had surmounted many of the difficulties and prejudices with which they had contended. "Do the people quietly allow," they