

# The Bazaar.

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

VOLUME II.—No. 3.]

QUEBEC, THURSDAY, APRIL 17, 1845.

[WHOLE NUMBER 55.]

## RAPTURES IN HEAVEN.

Hark! What joyous notes  
Break upon my ravish'd ear?  
Sweetest music floats  
Downward from the starry sphere.

Say, ye sons of light,  
What glad theme your tongues inspires?  
What sublime delight  
Animates your golden lyres?

To imitate 'twould seem  
Some angelic voice replies:  
"Know'st thou not what theme  
Wakes the raptures of the skies?"

"For a soul forgiven,  
Saved by love divine from hell,  
Through the courts of heaven  
Shouts of holy triumph swell.

"Thou who askest, flee  
To the Lamb for sinners slain,  
And our harps for thee  
Shall in raptures speak again."

Written from memory—perhaps not quite verbally  
accurate—believed to be the Rev. J. N. Pearson's.  
The appropriate music is a well known  
Double Chant.

## THE INVISIBLE CHURCH.

It is an old saying of St. Augustine, quoted in our Homilies, and very common in our old writers, for the illustration of this precise point, that "sacraments do, for the most part, receive the names of the self-same things which they signify." In this application of terms, the Sacrament of Communion is called the Communion; the Sacrament of Regeneration is called the Regeneration. By analogous terms, the receiver of these sacramental signs and visible notes of a Christian, is called a Christian, whether he be a Christian inwardly or not; and the vast multitude, in the whole earth, united into one professing community, under the same signs, are called the Christian Church; though it is no uncharitableness to suppose that an immense proportion of them have not the Spirit of Christ, and so are none of his, and consequently are no more his Church, than a merely professing Christian is a true Christian, or than a merely external communicant is a real communicant of the body and blood of Christ. The visible or professed Church of God they all certainly are; because they are the company of the visible or professing people of God.

But the true Church of God, to which belong all the glorious titles and privileges, and promises of God, in Scripture, which is *the pillar and ground of the truth*, and against which the gates of hell cannot prevail, that company cannot be but in proportion as it consists (as our good Hooker says on this head) "of none but true Israelites, true sons of Abraham, true servants and saints of God."

Now we find no fault with this use of language. It is scriptural. Much less, when we speak thus of the visible form of the Church, do we mean to diminish aught from your deepest sense of the duty and importance of those several divinely appointed signs and forms by which the invisible Church, like angels of old when they appeared to man, puts on a body that she may stand confessed before the world, and by which the invisible God, as when He spoke to Moses out of the burning bush, gives sensible form to His presence among His people—"dwelling in them and walking in them," under the signs of sacraments, as He dwelt in the camp of Israel, under the sign of the cloud by day, and of fire by night.

The evil is, when through fault, not of the thing, or the language, but of men's want of spiritual discernment, the spiritual significance is lost in the relative misplacement of the sign; when the right outward use of church ordinances is confounded with union to Christ by faith, in the one communion and fellowship of the spiritual house of God; so that we get to feel a sort of security that in carrying on the former, with all regularity, we are necessarily attaining the latter; and thus the communicant becomes negligent of the great question, "am I a living stone of the House of God, built by faith upon Christ the Head of the corner?" and the minister becomes negligent of that great instrument, in the hand of the Spirit, of gathering the scattered stones of the fallen temple of the first creation, into the more glorious temple of the new creation, in Christ Jesus—the preaching of the Word of God.

• Homily on Common Prayer and Sacraments. "The thing itself in this sacrament (the Eucharist) that is the precious body of Christ broken, and his innocent blood shed, be absent; yet be the bread and the wine called the body broken and the blood-shedding according to the nature of a sacrament, to set forth the better the thing done and signified in the sacrament. There is done in the sacrament the memory and remembrance of Christ's death, which was done on the cross, where his precious body and blood was rent and torn, shed and poured out for our sins.

"With this agreeeth the mind of St. Augustine—*Ad Bonifacium*, Epist. xxiii.—*Si enim sacramenta quondam similitudinem earum rerum sacramenta sunt, non habent, omnino sacramenta non essent*—that is to say, "If sacraments had not some proportion and likeness of the things whereof they be sacraments, they were no sacraments at all." And thus rather of the similitude and signification of the thing which they represent and signify, they take the name, and not that which they be as they are named.

"So after this manner is the sacrament of Christ's body called Christ's body; and the sacrament of Christ's blood called his blood; and the sacrament of faith is called faith. As St. Augustine learnedly and godly saith in the same argument, 'Let the word come into the element, and thou hast made the sacrament.'"  
—*Bishop Hooper's Works*, (Parker Soc. Ed.) p. 515, 16.

The tendencies to this are stronger at some times than at others. Under some circumstances, we feel called to preach, with chief enlargement, upon the *visible institutions* of the Church; Under others, upon the *invisible structure* of the Church; and thus we have, at this time, confined our attention so much to its *only foundation, Christ; to its only material, sinners made alive in Christ*, through faith uniting them to him; to its *essential unity and communion*, as found in the vital relation of each to Christ, as the common life, and the joining together of all in Him, so as to be members one of another, in his one mystical body.

This church, whether great or small, is the only true host of God on earth, for true service in that great battle, which is yet to be fought, before Satan shall go into bonds for a thousand years—and which draweth nigh—perhaps is at the door. When Gideon went against the host of Midian, then encamped against Israel, his apparent force was two and thirty thousand. But it was only his *visible strength*. The number was diminished, by tests of divine appointment, until all that were not to be relied on when faith in God was to be all the strength, had departed. *Three hundred only remained*. But the Lord said: "By the three hundred men, I will deliver the Midianites into thine hand." All the strength of the original thirty and two thousand, for that fight of faith, was in those three hundred that remained. Such is the Church. Visibly, the host is a multitude without number, comprehending the whole professing people. Really, the whole strength for the battle with the rulers of the darkness of this world, is in the inner, the smaller, and apparently so much weaker, company of those who live by faith. Should a separation of these be made from all the rest, surely they would appear a very small band in comparison with the whole army; a little flock, and a great part of them consisting of the poor of this world, the unlearned, the simple, the widows, the fatherless, the men of no might, but nevertheless the praying, the believing, the wrestling, the hoping, the contrite ones, the people that have the hope of salvation for a helmet and the word of God for a sword. These, however, are the living ones, whether few or many, unto whom the word of the Lord has come, saying, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." These are that true body of Christ, which is indeed His "fulness—the fulness of Him that filleth all in all." This comparatively little flock is that Church, that "blessed company," "knit together in one communion and fellowship in the mystical body of Christ," (as our Prayer Book describes it,) unto which alone pertain the promises. " whatsoever we read in Scripture concerning the endless love and saving mercy which God showeth toward His Church, the only proper subject thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised: 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.'"

"Therefore is the strength of this Church great indeed. It prevaileth against Satan, it conquereth sin, it hath death in derision, neither principalities nor powers can throw it down; it leaeth the world captive, and bringeth every enemy that riseth up against it to confusion and shame, and all by Faith; for 'this is the victory that overcometh the world, even our Faith.'"

But when I speak of the Church of God as comparatively a little flock, it is only one section of it that we mean—that which is militant here on the earth. We must not forget that the Holy Catholic Church, the Communion of Saints, the General Assembly and Church of the First Born, whose names are written in heaven, has only one of its thousand generations here on earth. Here we have but the nursery of that great household of God, now sitting in heavenly places, in Christ Jesus. Generation upon generation, ever since the world began, has been flowing into that great congregation of white-robed, blood-washed, glorified spirits of just men made perfect. Oh! the multitude there that cannot be numbered, with which we have communion, as brethren together in Christ Jesus, our common portion and life. Glorious temple of the living God! It is growing still in breadth, and length, and height, and glory. "All the building fitly framed together" in Christ, "groweth into a holy temple in the Lord."—*Bishop McTear's Sermon on the Holy, Catholic Church.*

IMAGINATION.

There is certainly no power of the mind that requires more curious management and stern control; and the proper regulation of it cannot be too strongly impressed upon the young. The sound and proper exercise of it may be made to contribute to the cultivation of all that is virtuous and estimable in human character. It leads us, in particular, to place ourselves in the situation of others, to enter into their feelings and wants, and to participate in their distress. It thus tends to the cultivation of sympathy and the benevolent affections; and promotes all those feelings which exert so extensive an influence in the duties of friendship, and the harmonies of civil and social intercourse. We may even say that we exercise imagination, when we endeavour to act upon that high standard of morals, which requires us "to do to others as we would that they should do unto us." For in this mental act we must imagine ourselves in the situation of other men, and, in their character, judge of our own conduct

• See Hooker on Eph. i. 23; b. 5, § 56.  
• Hooker, b. 3, § 1.  
• Hooker's 2d Sermon on Jude, § 15.

towards them. Thus a man, deficient in imagination, though he may be free from any thing unjust or dishonourable, is apt to be cold, contracted, and selfish; regardless of the feelings, and indifferent to the distresses of others. Farther, we may be said to exercise imagination, when we carry our views beyond present and sensible objects, and endeavour to feel the power of "things which are not seen," and the reality of scenes and times which are yet to come. On the other hand, imagination may be employed for calling into being evils which have no existence, or for exaggerating those which are real; for fostering malevolent feelings, and for imputing to those with whom we are connected, motives and intentions which have no foundation in truth. Finally, an ill-regulated imagination may be employed in occupying the mind with waking dreams and vain delusions, to the exclusion of all those high pursuits which ought to employ the faculties of a rational being.

There has been considerable difference of opinion in regard to the effects produced upon the mind by fictitious narrative. Without entering minutely upon the merits of this controversy, I think it may be contended, that two evils are likely to arise from much indulgence in works of fiction. The one is a tendency to give way to the wild play of the imagination, a practice most deleterious both to the intellectual and moral habits. The other is a disruption of the harmony which ought to exist between the moral emotions and the conduct,—a principle of extensive and important influence. In the healthy state of the moral feelings, for example, the emotion of sympathy, excited by a tale of sorrow, ought to be followed by some efforts for the relief of the sufferer. When such relations in real life are listened to from time to time without any such efforts, the emotion gradually becomes weakened, and that moral condition is produced which we call selfishness, or hardness of heart. Fictitious tales of sorrow appear to have a similar tendency:—the emotion is produced without the corresponding conduct; and when this habit has been much indulged, sentimentalism is produced, instead of the habit of active benevolence. If fictitious narratives be employed for depicting scenes of vice, another evil of the greatest magnitude is likely to result from them, even though the conduct exhibited should be shown to end in remorse and misery. For by the mere familiarity with vice, an injury is done to the youthful mind.

Imagination, therefore, is a mental power of extensive influence; and capable of being turned to important purposes in the cultivation of individual character. But to be so, it must be kept under the strict control both of reason and of virtue. If it be allowed to wander at discretion, through scenes of imagined wealth, ambition, frivolity, or pleasure, it tends to withdraw the mind from the important pursuits of life, to weaken the habit of attention, and to impair the judgment. It tends, in a most material manner, to prevent the due exercise of those nobler powers which are directed to the cultivation both of science and of virtue. The state of a mind, which has yielded itself to the influence of this delusive habit, cannot be more forcibly represented than in the words of an eloquent writer:—"The influence of this habit of dwelling on the beautiful fallacious forms of imagination, will accompany the mind into the most serious speculations, or rather musings, on the real world, and what is to be done in it, and expected; as the image which the eye acquires from looking at any dazzling object, still appears before it, wherever it turns. The vulgar materials that constitute the actual economy of the world, will rise up to its sight in fictitious forms, which it cannot disenchant into plain reality, nor will even suspect to be deceptive. It cannot go about with sober, rational inspection, and ascertain the nature and value of all things around it. Indeed such a mind is not disposed to examine, with any careful minuteness, the real condition of things. It is content with ignorance, because environed with something more delicious than such knowledge, in the paradise which imagination creates. In that paradise it walks delighted, till some imperious circumstance of real life call it thence, and gladly escapes thither again when the avocation is past. There, every thing is beautiful and noble, as could be desired to form the residence of an angel. If a tenth part of the felicities that have been enjoyed, the great actions that have been performed, the beneficent institutions that have been established, and the beautiful objects that have been seen in that happy region, could have been imported into this terrestrial place,—what a delightful thing it would have been to awake each morning to see such a world once more."

To the same purpose are the words of another writer of the highest authority:—"To indulge the power of fiction, and send imagination out upon the wing, is often the sport of those who delight too much in silent speculation.—He who has nothing external that can divert him, must find pleasure in his own thoughts, and must conceive himself what he is not, for who is pleased with what he is? He then expatiates in boundless futurity, and culls from all imaginable conditions, that which for the present moment he should most desire; amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, and riots in delights which nature and fortune, with all their bounty, cannot bestow. In time, some par-

• Foster's Essays.

ticular train of ideas fixes the attention; all other intellectual gratifications are rejected; the mind, in weariness or leisure, recurs constantly to the favourite conception, and feasts on the luscious falsehood whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed; she grows first imperious, and in time despotic. Then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish."—*Dr. Abercrombie on the Intellectual Powers.*

## IDOLATRY TOTTERING.

I met with a remarkable article in a Bengalee newspaper last year; the bigoted editor gives, as may be expected, a garbled and distorted representation of mission work, but at the same time, his uneasiness and anxiety relating to the continued existence of Hindooism cannot be mistaken: he says, "At present, the priests of the Christian religion are making great efforts in every possible way to proselytise the people. Their mode is, to attend every fair and festival, for the purpose of distributing Christian tracts among the crowds there assembled, and to wander about from place to place, preaching in the open air. By these means they, in some quarters, make converts of the dust and dirt of the people, and in some places, even persons of the middle ranks, and the better classes of society,—but many, especially of the poor, who are suffering from want of food, have fallen into the net spread for them by these gentlemen. The missionaries having thus succeeded in collecting a number of people to their party, have become bold, and now some of them having made certain garbled extracts from numerous Shasters, supporting the perpetual religion of the Hindoos, are publishing these extracts, with their own refutation of them, and sending them to respectable persons, with the hope of effecting their object. But this is only a piece of overweening presumption on their part; they ought therefore to cease from their vain attempt."

The fact is, these Brahmins see the impending storm approaching, and use every effort to turn its course. "The missionaries," say they, "have baptized but a small number, yet they turn the heads of the people, and poison the minds of our youth by their teaching." "You missionaries must succeed," said a tradesman to me in the bazaar of Burdwan, one day, "because you are so indefatigable in preaching." "We," said another, "are too old to change our religion, but our minds are so much influenced by our Shasters, that we shall join your ranks likewise." This sort of conversions is certainly not the one we desire and aim at; nevertheless, expressions like these clearly show the deep impression which the labours of missionaries have produced among the bulk of the people. I one day asked a respectable Hindoo at Burdwan, why he withdrew his son from our English school? "Because," he replied, "as soon as the boys know how to read and write, they are Christians in heart." I rejoined, "What a poor thing must your religion be, which cannot stand the least examination; and what a powerful principle of truth must Christianity contain, laying hold as it does of the affections, and approving itself to the intellect of people as soon as they are made acquainted with it?" "For this very reason," replied the Father, "I will take good care to keep my boy away from Christian influence."

One of the most gratifying facts, which shows that a day of gracious visitation for India is at hand, is the increasing number of pious Europeans in that country. They are found among all ranks, in the civil and military services, and among commercial men. A European in India, possessed but of the common feelings of benevolence, must perceive at once how needful and desirable the spread of Christian truth and principle is, among such an idolatrous people. In many stations, Europeans are so situated, as to be deprived of the ministry of the Gospel; they therefore appreciate it the more highly when they come to a place where missionaries are located. I have always been in the habit, besides preaching in Bengalee, of performing Divine service in English on Sunday. Your countrymen, in return, afford us their liberal assistance in the support of our schools; and a Christian family will always make a beneficial and favourable impression upon the heathen who come in contact with them. When a spirit of true piety prevails in a house, when family prayer is performed, the Hindoos in the neighbourhood regard such people with great respect and reverence. Many a devoted-Englishman does the work of a missionary, as far as his influence among the natives extends. I knew the excellent lady of an officer in the artillery, who was in the habit of reading the Hindoostanee Bible, and praying with her Hindoo servants daily; and several of them were converted. I know military officers, who spend the greater part of his income for the mission cause; he has thousands of books and tracts prepared and printed at his own expense, and distributed. I knew others, who each supported a missionary; and even those individuals who make no profession of religion, gladly contribute their share for building and keeping up schools and chapels,—thus powerfully aiding us in the good work. The Hindoos imitate the good example; for when officers of Government support schools, and attend public examinations of them; the Rajahs and Zemindars will attend likewise; if but from the inferior motive of pleasing the former, and ingratiating themselves into their favour, nevertheless, by these means they acquire a taste for literature and Christian truth. In 1833, I requested

• Johnson's Rasselas.

the Rajah of Burdwan for some assistance in building an English school in that town. To my surprise, he presented me with two bank-notes, amounting to fifteen hundred rupees, (one hundred and fifty pounds sterling.) The same wealthy individual once attended an examination of our female orphan and infant schools, and was most agreeably surprised in hearing the little children sing and repeat portions of Bible history from the prints suspended round the school-room; for he, with many of his deluded countrymen, had the idea that females are unfit for, and incapable of, intellectual and moral improvement.

So much is at the present day being done by Christians in India for the spread of Christianity, and so considerable is the number of active men devoted to this great cause, that some are inclined to believe, that if missionaries were forthwith expelled from India, the work would be carried on nevertheless, and would advance by the aid of private individuals, and the congregations which have been gathered.—*Rev. F. J. Weitbrecht's Lectures.*

## ORNAMENTED BOOKS.

The writer of a recent article in the Edinburgh Review remarks, that "amidst crosses, crucifixes, triangles, anchors, doves, fishes, and garlands, Theology promises, like Algebra, to be entirely a science of symbols; but unlike Algebra, to have nothing to do with demonstration." The manner in which many religious books have of late been printed in this country (United States) is full of the same promise for Theology here, as in Great Britain. Saints leaning upon gigantic crosses, with halos around their heads, Gothic arches overhanging the beginning of chapters, and angels at the close of them; and crosses erect or prostrate, and Gothic tracery and solemn service at cathedral altars;—all these aids to enforce truth are now fully established among us. It recalls to our mind a curious scene in the life of Queen Elizabeth, related by Strype in his Annals of her Reign. The Queen has been generally supposed not to have been unfriendly to Rome. The incident occurred while she yet retained in her chapel the crucifix which caused so much grief to her good Bishops, and so animated the hopes of the Romish party. The manner in which she chided the unhappy Dean is very characteristic of a sovereign who is said sometimes to have boxed the ears of her grave and submissive counsellors. We can hardly account for her zeal against the pictures while she retained the crucifix, except by supposing that the crucifix was the chief cause of it in this instance; we extract the incident, that the terror of her name may deter publishers from so overcharging their books with symbols and ornaments, as to make them the chief object of interest and instruction.—*Christian Witness.*

The aforesaid Dean (Sampson, Dean of Christ Church) so often noted before for his frequent preaching before the queen, and in other great and honourable assemblies, preached on the Feast of Circumcision, being New Year's day, at St. Paul's whither the Queen resorted. Here a remarkable passage happened, as is recorded in a great man's memoirs who lived in those times. The Dean having gotten, from a foreigner, several fine cuts and pictures, representing the stories and passions of the saints and martyrs, placed them against the Epistles and Gospels, at their festivals, in a Common Prayer-Book. And this book he had caused to be richly bound, and laid on a cushion in a place where she commonly sat, intending it for a New Year's gift for her majesty, and thinking to have pleased her fancy therewith. But it had not that effect, but the contrary. For she considered how this varied with her late open injunctions and proclamations against the superstitious use of images in churches, and for the taking away of all such relics of popery. When she came to her place, she opened her place and perused it, and saw the pictures, but frowned and blushed; and then she shut it, (of which several took notice,) and calling the verger bade him bring the old book, wherein she was formerly wont to read. After sermon, whereas she was wont to get immediately on horseback, or into her chariot, she went straight into her vestry, and applying herself to the Dean, thus she spoke to him:

"Q. Mr. Dean, how came it to pass that a new service book was placed there on my cushion?"  
"D. May it please your majesty, I caused it to be placed there. Then said the queen:  
"Q. Wherefore did ye so?"  
"D. To present your majesty with a New Year's gift."  
"Q. You could never present me with a worse."  
"D. Why so, madam?"  
"Q. You know I have an aversion to idolatry, to images and pictures of this kind."  
"D. Wherein is the idolatry, may it please your majesty?"

• We have just heard the gratifying news that a wealthy Brahmin, in the city of Benares, has lately given up his son into the hands of one of our missionaries, with these remarkable words: "I feel convinced, Sir, after reading your holy Shasters, that they contain the true religion. I have not the power to come up to the purity of its precepts, but here is my son, take him as your child, feed him at your table, and bring him up a Christian." At the same time he made over the sum of ten thousand rupees (£1000) into the hands of the missionary, to defray the expense of his son's education. This event is a new era in the history of our North Indian missions; the effect of it will be incalculable upon the minds of the Hindoos at Benares; a greater blow has never been inflicted upon that stronghold of idolatry.