

The Bazaar.

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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LAYS OF A PILGRIM.

BY MRS. H. W. HICKEY.

"Watchman, what of the night?"—Is. xxi. 11.
There is a voice around thy towers,
O church of the Most High!
And watchmen, through the long night-hours,
In fear and sorrow cry.
"What of the night?" Does darkness still
On truth's fair forehead dwell?
Or vain opinion, human will,
Her mighty impulse quell?
Night still abides, with signs of doubt and change,
And fickle, wandering hearts the sanctuary range.

"What of the night?" Let not the foe man hear
Dread sounds of discord from thy inmost cell.
A war-cry from the enemy is near,
Their gathering hosts in the far distance swell;
With bland, insidious smile, does error gain
Entrance within thy courts, in ceremonial vain.

But not for this—O, not for more than this!—
Shall truth, invincible, her glory quail:
Sure guide to peace and joy and heavenly bliss,
No power of earth against her shall prevail.
Let but her faithful watchmen round her stay,
On her, when night is past, shall be eternal day.
Church of England Magazine.

INFLUENCE OF THE LITURGY.

From Dr. Stone's work on "The Church Universal." The author's observations refer to the Liturgy of the Pr. Ep. Church in the United States, which, with a few alterations, chiefly designed to obviate repetition, is the same as that of the Church of England. He has described a Clergyman who, in a time of moment in the Church, has imbibed Exon of one kind or another, and endeavours to his congregation who have so far confided in his guidance of their devotions.

What now is the position in which he finds himself, as one who may wish to change the faith of the Church into a conformity with his newly adopted views?

If he be a dishonest man, or a man of unscrupulous conscience, who thinks it right to effect what he deems a good end, by means which others would regard as questionable morally, he cannot take advantage of the devoutly responding spirit of his worshipping congregation. He cannot make his people drink at the stream of his errors through the conduits of their Amen-saying mind. Though he himself be steeped in heresy, yet that to which they say "Amen," is full of the richness and life of God's Truth. If he attempt to disseminate his errors, he can do it no where but in the Pulpit, or from the Pulpit, or by Convocations; and the moment he makes this attempt, he must pour his doctrine into the ear of his people's CAUCAL INTELLIGENCE. In this enterprise, he has not before him a confiding, appropriating body of worshipping minds, but a congregation, who feel that the reason and understanding, which he addresses, are their own; who have a right to judge him by his acknowledged and sworn standards; and who, in their jealous love for those standards, will not be slow either to see or to arraign the adventurous delinquent.—Before such a judge, adding by such standards, the discrepancy between the Pulpit, the Press, or the lip of Colloquy, on the one side, and the loud, distinct, and incessant utterances of the press on the other, is at once detected; and if that discrepancy be on fundamental points, he is at once removed from his post of influence in the Church. Examples of the operation of this principle have not been wanting even within the limits of our brief history as an independent Ecclesiastical Organization; and if our Church should ever fall to cut off such errors, it will be, not because she wants means to detect them, but because she will have proved unfaithful to her Master and to her work; an unfaithfulness for which she will deserve the chastening which she has allowed to befall her.

If we take, what it is a happiness to know, is a more frequent case; if we suppose the minister in question, to be, though an earnest, yet an honest man, strong in his convictions, but with a good conscience in his bosom; then, as his convictions become settled, (if they settle in the direction of the rationalist extreme,) he cannot continue the use of our Liturgy. It embodies, and is based on truths, or, as he will consider them, errors, which will make his head ache every time he utters them on his knees, against his new convictions and amid his people's hearty "Amen's." What shall he do? A hypocrite he cannot be, for he is an honest man and has a conscience, whose fair answer is of more value to him than thousands of wealth, or pinnacles of honour; and a wound upon which he more dreads than he does obscurity, and poverty, and rags. There is but one thing which he can do. He must retire from his ministry; a resistless voice within commands the movement: he obeys; and thus, so far as his influence can directly reach her faith,—THE CHURCH IS SAFE. Examples of the operation of this principle are familiar to all who are familiar with our ecclesiastical history.

If, however, his convictions have settled,—not in the direction of the rationalist, but—in that of the ritualist extreme, he is met with an opposite, though a scarcely less operative, characteristic in our Liturgy; its blank vacancy of all that can minister to the longings of that peculiar taste, which accompanies the adoption of Romish dogmas and observances, as uniformly as a shadow follows its substance. In continuing the use of our Liturgy, he finds not a penance for the post-baptismal transgressor, nor a missal for the worshipper of transubstantiated elements; not a trace of the confessional, nor a line about human merits; not a prayer for the dead, nor a mass for patients under purgatorial discipline; not a single prayer to the virgin, nor an invocation to a solitary saint; not a note of wonder at the miracles of the church, nor even a viaticum for the distressed Christian "in extremis"; not a prayer to celibacy, nor a laud to virginity; not a shrine for a consecrated relic, nor a receptacle for an anointed picture; not a single ceremony designed for pomp, nor a solitary contrivance for inspiring awe; but all plain and decent in pos-

ture, all simple and beautiful in order, all sound and scriptural in utterance, all rational as well as fervent in devotion; nor can he introduce into the forms, which he uses, any thing to awaken in others the longings, which are consuming himself; not a word of truth can he leave out, nor a syllable of error bring in, while conducting the worship of the church; nothing can he do towards the end, at which he aims, but introduce a few poor changes of posture and of costume, which, by their very meagreness, fail to satisfy himself, while, by their dim pointing towards somewhat more startlingly significant, they displease most others, and betray the secret errors, which would beguile them from their faith. His position, in truth, becomes one of serious embarrassment. The cravings of his secret appetite are left, unfulfilled, in painful hunger; and the steps of his half-timid movements are watched by a thousand reproving looks; till, even if he succeed in screening his errors from ecclesiastical censure, his conscience as an honest man, and his feelings as a self-respecting man, compel him to abandon a ministry, to which he can no longer be comfortably loyal; and thus, to deliver the church, which he serves, from the teaching and from the influence of his inconsistent example.

It was the pressure of that negative character of our Liturgy, now noticed, which stimulated the efforts of some in the English Church to restore to credit, and thereby bring back into use, the whole discarded, and for ages unused, Romish breviary. The ritual spirit felt, amid what seemed to be the ceremonial poverty of the Anglican forms, a painful sense of want, not easily to be endured. It, therefore, sought elsewhere its necessary food: first, by endeavouring to bring that food to itself in the English Church; and finally, when that proved impossible, by going after it to the Church of Rome. But, even this ritual spirit, so far as it finds entrance, must be in a most finishing condition amid the more severely simple forms, in which the worship of our American Episcopal Church is set forth. These forms are, indeed, rich to those who love the majesty, and beautiful to those who admire the plainness of heavenly truth; but they must be poor to those, who long for the splendid ornament, and common to those who sigh for the imposing pomps, of a long discarded superstition. It can be no wonder if such should be incessantly studying change. Our Liturgy cannot satisfy their cravings; nor can they ever use it in diffusing their peculiar tastes through the church.

THE PRIMITIVE BISHOP.

From the above work.

In his true character, then, as humble and holy, tabernacle and Christ-like, a teaching Bishop comes in contact with all classes in the Church, the old and the young, the clergy and the people, under the most favourable circumstances; not merely as a good man in the ministry, but as such a man, clothed with the authority, and surrounded by the reverence, which attach themselves to his ancient and peculiar office; the recognised and venerated teacher, not of a few, but of the whole flock committed to his care; the grave and honoured expounder of the doctrine of Christ to the more or less widely spread clergy and people of his charge. It is true, even a Bishop may teach error, and exemplify wickedness; and so, with even greater facility, may any other ministry. This, therefore, unfavourably affects not our view. Take two preachers of the Gospel,—equally learned and able, equally holy and exemplary; in all essential respects alike, save that the one is a Bishop, and the other merely an influential minister among non-Episcopals; it will, I apprehend, be impossible so to extend and diversify the Christian labours and influence of the latter, as to render them equal in power and efficiency to the spiritual welfare of the flock of Christ, with the similarly extended labours, and the peculiarly diversified influence of the former. He has not the same point of advantage, from which to act. He carries not with him, in the peculiar genius of his office, the same silent, but living and deep-felt power for good. This comparison is not intended to depreciate the blessed power of the able and holy man of God, in the office of such a minister; but to show that it is simply impossible to clothe him with all the means for good, which invest the equally holy and able man of God in the office of a Bishop. In his doctrine and in his teaching, in his example and in his active measures for the extension of true religion, there is a peculiarity of influence about such a Bishop, to which no other minister of Christ can attain. It is, of course, a peculiarity which grows, not out of the man, but out of his office, and out of the adaptedness in which that office meets certain great and permanent susceptibilities in our common nature. Say what we will, we cannot take out of our nature the salutary feelings of deference and respect, with which it stands in the presence of just and fitting, and rightly constituted superiority of official rank; a superiority of rank, not so high as to inspire awe, and a painful sense of distance; nor yet depressed so nearly to the common grade, or to the idea of a mere gift from the people, as to breed familiarity, or generate contempt. In spite of theories, our nature dreads the monotony of an unbroken level. A beautiful and harmonious ascent of being and of orders marks all God's works in heaven and on earth; and it is impossible to extinguish the feelings, which spontaneously spring up in the manifested presence of this divine constitution of things. A pure Gospel, and the religion which it embodies, spread to the best advantage from such a Bishop as I have described. He has the best opportunities for impressing the holy character of Christ and His Gospel upon wide masses of men, and upon all the living institutes and permanencies of the Church. The point of influence, from which he acts, gives him the best means of "driving away from the Church all erroneous and strange doctrines, contrary to God's Word." He is not so far off from his clergy and people but that he can see and measure error and

its evils with his own eyes, and remove them by such means as are wisest and best; nor yet, so nearly on an equality with them in conceded authority and influence as to strip his discipline of its just power for effect. He is, I venture to affirm, the happiest instrumentality for religious good, which the Church has ever known, or the world ever felt. He concentrates confidence, veneration, love; he awakens respect, reverence, obedience; he promotes harmony, zeal, action; and he does all with a peculiarity of success to which, as I venture to suppose, no one, under other forms of the ministry, can attain; to which no one in the lower orders of an Episcopally constituted ministry itself can attain; which springs from the fact that there are lower orders in this ministry; and which, in truth, is partly but the power of those lower orders working upwards, and becoming manifest in the results of this benignly effective Presidency.

The main objection to this view will, I suppose, be found in the allegation, that the office of a Bishop has too much power, too strong attractions for the mere worldly heart in its love of authority and of official consideration; and that, therefore, Bishops are more liable to become worldly in spirit and corrupt in doctrine, and consequently baleful in their influence on the cause of spiritual religion, than a ministry constituted on the basis of official parity. If the Episcopal office were indeed and intrinsically identified with the pomp and circumstance, the wealth and political power which, in some countries, have been associated with it, there would be weight in the objection. But such is not the case. These corrupting influences belong not to the office itself, so much as to the circumstances with which worldly influence has surrounded the office. The love of power is innate, in-educable, and, unless under the control of divine grace, inordinate. To the human heart office is nothing, but as it is a means for acquiring, or an instrument for exercising, the power which it loves. And even as such a means, or instrument, it is, perhaps, of less importance than many suppose. The main source of power lies within a man; and when the spring is deep and copious, if it do not fail, it will soon force a channel for itself. When the love of power is strong, if it do not fail, it will easily make, an office, into which it may vault and ride on high among the people. And when human ambition makes an office for itself, it is somewhat apt to make it higher than God, in his wisdom, has seen fit to ordain. So far, then, as the theory of the Episcopal office is concerned, it may, perhaps, be said that there is no due gradation in the ministry is established and conceded, the ambitions which lie deep in our nature, and the consequent difficulty of maintaining simple equality among masses of men of varying abilities and susceptibilities, will be more likely to engender stripes after superiority of place and power, than where such a gradation in the ministry is established and conceded, and where the very fixedness of institutions tends, so far as anything can tend, to generate a spirit of quiet submission and contentment of mind under the reign of lawful and acknowledged order.

The best illustration, both of the theory and of the working of the true Episcopacy may, perhaps, be gathered from the earliest ages of the Church. What, then, was a Bishop designed to be? What was he in the pristine days of his office? I answer, the most conspicuous follower of Christ, as well in poverty and sufferings as in the abounding of his toils for the souls of men; the very front mark in the Christian army to the arrow of the destroyer and the sword of the persecutor. "Nolo Episcopatu," I desire not to be a Bishop," was the utterance, not of a counterfeiter or a false modesty, but of a human heart, speaking out of its deepest sensibilities, and meaning that, "if the Master would mercifully excuse his servant, he would prefer labouring in less observed and less perilous posts of duty." The Episcopal office was not sought by the worldly or the ambitious then; it could not be urged on any but those who were constrained, by love for Christ and for the souls of men, to "count all things but loss," and to be counted as but the "offscouring of all things." Then, the influence of the office was not corrupting but purifying. It drew, into that front ministry, none but the choicest of the fine gold; and it drew that gold thither but to refine it still more perfectly, as in a furnace of fire. Those days will never return; but the time may come—God send it soon—when the office of a Bishop shall have nothing—in our country [the United States] it now has little indeed—to attract the hearty, but superior opportunities of doing good in the salvation of men, amid more abundant toils, privations and hardships, endured from love to the dear Saviour of our souls, and to those for whom He so freely shed His own precious blood. The idea, wherever it prevails, that the dignity of this office must be maintained by surrounding it with the adventitious array of wealth and titles, seems like an imputation on the lowly Jesus, and to be born of a mere earthly conception of the dignity in view; as if the works of Christ and the office of His chief ambassador did not shine brightest and most heavenly when seen, like the stars, at night; surrounded, if need be, by the darkness of poverty, and of a wicked world's frown! True Bishops need not court either poverty or persecution; neither should they ignobly shun them; and, least of all should they covet equality with the great of this world in the external circumstances of wealth and power. Their influence will be most extended and most benign, when, in character and labours, they are most like Christ; and when they partake most largely in the spirit of him who "rejoiced in his sufferings for the brethren, and in filling up what was behind of the afflictions of Christ, for His body's sake, which is the Church." (Col. i. 24.)

THE GREEK CHURCH.

Note to Jewell's Apology, by the Rev. W. R. Whitingham—now Bishop of Maryland.

The agreement or disagreement of the Greek and other Oriental Churches with that of Rome, has

I am willing that this should be applied to the causes which set in the Church Arch-bishops, Patriarchs, and Popes. These, as I have shown [in a former portion of the work] are not naturally developed Episcopacy; they are man's aspirations, vaulting above primitive Order; and, had that Order been presbyterial, the leap upwards would have been quite as possible, and but little higher.

been a question fruitful in wordy controversy, on which much labour has been spent in vain both by Romanists and Protestants. As early as the beginning of the fifteenth century an attempt was made to heal the Churches of the East and West. A Council, purporting to be General, was called for this purpose by Pope Eugenius IV., and held first at Ferrara, and afterwards at Florence, with much pomp and solemnity; the Emperor and the Patriarch of Constantinople, with a great number of the Greek Clergy, being present. A pretended union was agreed upon, but dissolved by the clamorous dissent of the whole Eastern Church, almost as soon as the Council had dispersed.

The Reformers made several attempts to procure the sanction of the Greek Church for their formularies of belief; but always without success.

In the seventeenth century, it became an object with the Church of Rome, continuing at the independence and discipline of the Oriental Churches, to obtain their sanction for the controverted articles of its faith and practice. Several eminently learned writers were employed to prove, both to those Churches themselves, and to the world, that, properly understood, their opinions harmonized entirely with the dogmas of Rome. Intuitions of the most disagreeable character were carried on in Constantinople and the East, to silence the remonstrances against what many of the Greeks, notwithstanding the prevailing ignorance and superstition, still perceived to be essential corruptions of Christianity, and to procure expressions of conformity on those points with the Romish tenets. The mediation of the civil powers was even resorted to, and the French ambassador at Constantinople undertook the singular task of procuring theological opinions favourable to his master's faith, from the Greek divines. On the other hand, the envoys of England and Holland were not backward in endeavouring to secure testimonials of an opposite character; and for some time the Turks might witness, if they thought the subject worth attention, a sort of scuffle between the rival sects of Western Christians for the suffrages of their Eastern brethren.

It would require a volume, rather than a brief note, to give the historical details of this controversy relative to the opinions of the Greek Church. The question itself has already fruitlessly occupied many volumes.

The truth is, the Greek Church is little less corrupt than that of Rome. Its corruptions in some points are identical with those of the latter; in many similar; in many altogether different; and in some directly at variance. Transubstantiation has never been defined as the belief of the Greek Church, as a body; but it has been asserted in some of the confessions procured from distinguished members of that Church, and it is obscurely held perhaps by a majority of its members. The Papal supremacy, as might easily be anticipated, has never been allowed by the Greek Church, although at intervals the fraud and violence of Rome has extorted admissions, which have invariably been retracted and fiercely disavowed by the body of the Church. Purgatory is not an acknowledged doctrine of the Greek Church; yet it is held by many of its members. The Romish corruptions of the administration of the Eucharist are not, it is true, in practice among the Greeks, but it is because others, scarcely less enormous, have prevailed, and are adhered to with the most superstitious veneration. Indulgences, and all their attendant train of enormities, with masses for the dead, are wholly unknown to the Greek Church. But, on the other hand, the monastic system, image worship, and the intercession of the saints, are even more rife among them than among the Romanists. As for titles, their chief Patriarch, it is true, does not arrogate to himself the universal bishopric, or vicarage of Christ on earth; but for high-sounding epithets of reverence and honour—for disgusting obsequiousness in the lower orders of the clergy, and unchristian assumptions of proud superiority by their dignitaries, they are, if any thing, worse than Rome itself.

It is hard to strike the balance between accounts so charged with evil on either side. It is certainly unsafe to appeal to either party in evidence against the other. For centuries, the East and the West have been diverging from primitive truth and order, by widely differing roads: the point of departure lies almost equally remote from both.

ON MAKING A WILL.

Let men consider that, although they may deceive themselves, yet they cannot deceive God; that they must be judged not according to what a hardened and corrupt conscience whispered here, but according to what it will tell them when the time for such deceit is over, and sin appears to them as it is. And as the risk of what they are doing is great, inasmuch as their will must outlive all possibility of their repentance, and if it be a sin it must stand as such forever, it were well if they used beforehand the precautions of Christian wisdom.—And as there is a God of this world who blinds our eyes, and as there is a deceived conscience which sometimes will not let us see that we have a lie in our right hand, were it not wise to seek that aid and that light which have been given us, that we should not walk in darkness? that we should make our wills in the first instance, and review them from time to time afterwards, with earnest prayer to God that an act so solemn may be done under the influence of His Spirit, and in the name of the Lord Jesus? It was once the custom that every will should begin with the words, "In the name of God," and the testator commonly stated that he committed his soul to God through Christ, before he proceeded to say a word of his worldly affairs.—No doubt the use of these expressions outlived the true sense of their reality: they may be found, it is but too likely, standing in the front of a will so little Christian-like, that they are no better than blasphemy. But what is our state when we leave off the very expression of good feelings, because we will keep our real feelings at such utter variance with what is good? But whether the words are used or no, certain it is that every will not conceived in their spirit is an act of sin. To look forward deliberately to what is to happen after our death, without any thought of what death is, and into whose presence it brings us, cannot but be great ungodliness; that mind can hold but little communion with God at other times, which is not led to think upon him then. A truly Christian will, as it is a solemn

act, and the exercise of a great privilege, so it is full of happy thoughts and of blessing. The best and holiest human affections are mingled with the thoughts of death and eternity. What there is of good and precious in this world, stands out the brighter when we are steadily observing how much of it is passing away. Together with the pleasure of exercising for the last time our tender care for those whom God has given to us, must raise also our thankfulness to Him, for having enabled us to provide for them, and our prayers that he will continue to abide with them when we are gone. Nor is it unpertinent to the Christian parent, of Christian children, to glance in thought from this, his latest act of communion with them in this mortal state, to his first meeting with them again in the kingdom of Christ, when no more care will be needed either for himself or for them, for both will be joined in everlasting love and blessedness, one with each other in God and in Christ.—Dr. Arnold.

JACQUES LE FEVRE.

(Also called Faber Stapulensis, from his native place Estaples.)

This learned individual was born about the year 1435, and died in the year 1537, having attained the advanced age of a hundred and one years. He taught the mathematics with much reputation at Paris, until theological disputes with the Faculty of the Sorbonne forced him to leave that city. Subsequently, he returned, and filled the honourable station of preceptor to the third son of the King, Francis I. His opinions becoming daily more suspected, he finally retired for peace and safety to Nerac, where the advocates of reformation were protected by the Queen of Navarre. Here he resided to the close of his life. His principal works are Commentaries on the Psalms, the Gospels, the Epistles of Paul, and the Catholic Epistles—an edition of the Psalter in Hebrew, with four versions in parallel columns—and a French translation of the Bible. The following are the circumstances of his death.

Queen Margaret sent him word that she would dine with him at his cottage at Nerac. She brought with her some learned persons, in whose society she took great delight, and a pleasing and edifying conversation was sustained; but in the midst of the repast the aged man burst into tears. "O Jacques," said her majesty, "you ought to be in good spirits to-day, now I am come to dine with you." "Madam," was his reply, "I am a hundred and one years of age; as to immortal acts, I bless God I have been graciously preserved from them; but—there is one thing, my queen, one thing that lies on my conscience—which yet, I trust, may be forgiven me!—Come, come," she rejoined, "tell me what it is." "Madam, how shall I stand before the bar of God! I, who have preached the holy Gospel of his Son to so many who have followed my doctrine, and who have met a thousand tortures, and death itself, with constancy—while I, their teacher, fed—fed from persecution—and have lived to this advanced age—though it ought to have been my earnest desire to fear death in no shape—and privately withdrew myself, and basely deserted the post allotted to me by my God!"

When the queen and her friends had comforted the weeping patriarch by assurances of the divine forgiveness of unfaithfulness, both from reason and example, he added, "Then nothing remains for me now, but to depart hence to God, if it be his pleasure, as soon as I have made my will; nor ought I to delay, for I think God has called me. I appoint you, Madam, my heir; all my books I bequeath to your chaplain, M. Gerard; my clothes, and what ever else I have, I leave to the poor; the rest I commend to God." "Why, Jacques," said Margaret, smiling, "what shall I get by being your heir?" "The office, Madam, of distributing to the poor." "Be it so!" replied the amiable princess; "and here I solemnly declare, that this inheritance is more pleasing to me, than if my brother, the king of France, had nominated me to all his possessions." The old man's countenance brightened, he said, "Now, O Queen, I require some rest; may you all be happy together! meanwhile, farewell." He lay down on a couch, and fell into a gentle dose. After a little time one of the party went to wake him, but his spirit had departed.—Middleton's Lives of the Reformers.

THE SEARCH FOR PEACE.

When an Englishman, in conversing with a Hindoo devotee, who was lying on a bed of spikes, seemed to doubt the reality of his faith, and to question the sincerity of his devotion; the poor man merely pointed to the spikes, and smiled at the incredulity of one whose eyes could witness so clear an evidence that there was no deception. The spectator might well have pitied the absurdity of such a belief, the folly of such a religion; but he had no ground for questioning its reality.

An old lady, who was in the habit of keeping a strict account of her own conduct, acknowledged to a clergyman of her acquaintance, that she never looked over her diary without finding a long catalogue of such proceedings as she could not but lament; that she never balanced her account, without finding the balance greatly on the debtor side. I do not wonder at it, said the clergyman; but when you find it so, what do you do? Oh, said the lady, I read a certain number of sermons.

It is obvious, from the answer of this old lady, that reading sermons was to her an operation of the same character as the lying on spikes was to the poor Hindoo. It does not seem likely that she anticipated that any great spiritual good would be produced on her own mind by the contents of what she read; but she thought it right to read sermons, and knew that the doing so was an act of self-denial to her; and she denied herself, and did it, because in some other point she had given way to her own wishes, and had done wrong. The Hindoo expected to be exalted in a future state, by the sufferings which he had voluntarily imposed on himself in this—the lady intended to punish herself by doing that which she disliked; she hoped to gain a sort of pardon by her self-inflicted severity. The principle which influenced these persons is, not very different. It may, however, be questioned whether we can be sure that what this lady did was unchristian, merely

*The author's note refers to the case of King's Chapel, Boston, for which see our number for November 19th, pages 133 and 134.