

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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Poetry.

For the Bazaar.

Look up and lift up your heads, for your redemption draweth nigh.—Luke 21, 28.

When troubles, like a sea prevail
Our shattered bark around,
When foes on every side assail
Nor help nor friend is found;
When sinks our heart with doubt and fear
And almost hope has flown,
A voice is heard, our souls to cheer,
God will preserve his own.

His mighty arm shall be our stay
Mid all the ills of life,
His gracious presence shall allay
The cares of grief and strife;
His glory our supreme delight,
His praise our best employ,
To tell His love and wondrous might
Shall be our dearest joy.

This, like a charm, shall soon dispel
The fears within our heart,
Shall every threatening foe repel
And bid all doubts depart;
And when, life's painful journey o'er
We yield our purring breath,
On angels' wings to Heaven we'll soar,
In triumph over Death.
Quebec, 12th July, 1844. G. S.

BENEFITS WHICH THE SUNDAY-SCHOOL TEACHER MAY DERIVE FROM TEACHING.

If Sunday-School Teaching were an employment which stood alone as a separate and independent class of duty, sanctioned by injunctions, and encouraged by results, completely peculiar to itself,—even then, it would be fairly questionable whether any adequate estimate of the benefits which it is calculated to confer upon the Teacher could be compressed within the appropriate limits of an Essay such as this.

But when the kind of employment here referred to, is viewed as forming only one division of a wider subject—that of Christian intercourse,—the benefits derivable from Teaching then become classified with the promised blessings of Christian communion, and acquire a diversity and a magnitude to which no justice could be rendered within the compass which propriety assigns to these remarks.

When it pleased the Creator to identify man's happiness with his obedience, there were wisdom and goodness in that particular provision in the moral government of God. And after the fact of that identity had been so clearly proved by sad experience, that man, in disobeying, became miserable, Divine wisdom and mercy were again combined in those general provisions for his spiritual discipline, which make the measure of his happiness commensurate with his adherence to the rule of duty.

If, then, it be true that Sunday-School Teaching is but one mode of Christian intercourse, and that Christian intercourse is a Christian duty, it follows that the benefits, i. e. the happiness, which the Teacher may derive from Teaching, are co-extensive with his observance of the obligation resting on him concerning interchange of sentiment upon the things of God;—"These words shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deu. vi. 6, 7.)

Nor is the letter of this precept less illustrated by the practice of speaking often one to another referred to under the old dispensation (Mal. iii. 16), than it is confirmed by the recorded experience of those under the new, whose hallowed converse was recognized and blessed with augmented measures of that grace of which Christian intercourse is an appointed means. The Sun of righteousness arose upon them with healing in His wings (Mal. iv. 2 with iii. 16) and their hearts were made to burn within them while a risen Saviour joined their communings, talked with them by the way, and opened their understandings to understand the Scriptures (Lu. xxiv.)

The Sunday-School Teacher's employment, then, considered as comprised within the range of a more extensive subject, presents itself to view enhanced by a class of sanctions and encouragements more diversified and more important than a narrower survey of it would disclose,—encouragements and sanctions which accommodate themselves with perhaps especial pliancy to the ever varying peculiarities of Sunday-School communion, and render that field of Christian intercourse at least as fruitful as any other in the benefits connected with that particular department of the Christian's duty.

Indeed, of this one, may it not be shown that it enjoys advantages to which few others present any parallel?—the advantage, for instance, paradoxical as it may seem, of being actually facilitated by difficulties, and promoted by the obstacles which require to be overcome! For, the Christian Teacher calculates upon them, prepares accordingly, and sharpening his weapons at the armoury of grace, acquires an energy and competency for the conflict, which remain to him as real benefits, whether success or failure be the issue of his work.

Again, unlike other spheres of Christian intercourse, where some measure of resemblance in taste, or of equality in attainments, is usually deemed essential to its continuance,—in this one no hindrances are presented, but the reverse; by disparity of years, or by inequality of worldly circumstances, or by difference of intellectual acquirements; whilst,

still more, as regards spiritual things, a perfect antagonism of condition and of sentiment between the parties, may happen to comport with the largest amount of benefit to the Teacher who prayerfully prosecutes his task. It is evident that every one of these may even strengthen the inducements, and heighten the enjoyments, which are connected with his work.

But the subject is extending beyond the limits which the present occasion must prescribe. From so much of it, however, as has been thus far only hinted at, it would appear that a volume rather than a single sheet would be required, to examine it in all its bearings, and to exhaust the topics of which it may be seen that it would prove the fruitful source. All, therefore, that can be attempted now, is briefly to advert to only two or three considerations which readily present themselves illustrative of the benefits which Sunday-School Teachers may derive from Teaching.

The first one that occurs is the motive which it furnishes for the study of the Holy Scriptures. Assuming that the Sacred Scriptures are at least the basis of all Sunday-School Instruction, and that the study of them is a Christian duty, the Teacher finds himself, in the discharge of it, supplied with a specific object which gives a practical bearing to his researches, at once inviting and impelling him to realize the presence of his children in the privacy of his preparations, and to make his preparations such as shall be suited both to their wants and to his own. The living principles of sympathy and affection, gaining access thus to the closet of the student, impart life and warmth to the theories of Scripture criticism, and remind him all the while that he is reading with a view to practical results; that he is collecting materials from the golden pages of revelation,—not for miserly purposes of individual aggrandisement, but to share them with those whose necessities had stimulated the pursuit.

The experience of every affectionate and faithful Teacher is appealed to with confidence for the truth of this. That experience, it is true, will also testify to certain questionable promptings to the study of the Bible too often mixed by fallen human nature with the better motives which Divine grace supplies. But these are not under consideration now. And it is affirmed that the Scripture Student who makes God's word his study with special reference to its future exposition and application to living ears and living hearts, enjoys a motive for his employment which is peculiarly his own;—one which is, in spirituals, what that pleasurable motive is in temporal, which sweetens a parent's labor and anxiety, if they but serve to minister to the worldly well-being of the offspring entrusted to his care. To know this inferior happiness, it is necessary to be an earthly parent. To appreciate the superior, it is no less necessary to be a Christian Teacher. But to proceed:

Another benefit derivable from Teaching, is the perspicuity and permanency given to mental impressions when those impressions come to be expressed.

The mind may often dream itself into a persuasion that it understands a given subject, and continue slumbering under the delusion, till, when some effort is put forth to give birth to thought by clothing it in the reality of language, the humbling discovery is made that the mind's ideas are erroneous, or indistinct, or ill-arranged; and that the given subject is, consequently, any thing but understood.

The Sunday-School Teacher is periodically compelled to give his mind to questions, concerning which, in order to explain them, it is of the utmost moment that correct conceptions should be formed; but as no safe judgment of their correctness can be formed until it be first accurately ascertained what they really are, it is useful to have them regularly brought to the test of verbal statement, that the mind may receive the valuable aid of language in discovering whether or not its own ideas are distinctly intelligible to itself. The Sunday-School Teacher brings them to this test whenever he appears before his scholars to speak to them of the things pertaining to the Kingdom of God. When this is in prospect, he strives to form distinct ideas of the truths which he will have to teach. But when it is in practice, the very utterance of them—on the simple principle of iteration,—deepens the impressions which study may have made upon the mind, and thus secures a perspicuity and permanency for the views and feelings of the Teacher, unattainable by the mere reflections of the student while remaining unexpressed. The truth of this is corroborated by the experience of every intelligent Teacher who has ever compared his own perceptions concerning any given portion of the Bible before explaining it, with what he finds them to be after having made them the theme of an hour's verbal intercourse with his class of children.

A third advantage which the spiritually-minded Teacher derives from his employment, is, that, whilst furnishing matter for prayer, it also multiplies his inducements to it, and thus sweetly constrains him into a frequency of intercourse with God, from which he may justly expect to reap the happiest results. The mere mention of this subject now, is virtually to postpone it, since of itself it would afford abundant scope for an entire essay. The briefest possible allusion to it, therefore, is all that can be attempted here. Prayer is the offspring of necessity, and every thing which discloses to the Christian his wants, or which tends to deepen the conviction of his helplessness, supplies a lawful stimulus to prayer; and this stimulus is heightened when familiar converse with others discovers to him that they are as needy and as powerless as he. But these are precisely the discoveries which the Sunday-School Teacher makes in the discharge of his peculiar duties. He early feels

his need of gifts and graces to qualify him for his work. This drives him to prayer for a supply. And when receiving it, even according to the measure of the gift of Christ, he soon experiences his insufficiency to bestow one gift, or to impart one grace, or to generate one serious thought in the minds of his children. This again impels him to a throne of grace for them. And thus, kept humble under a sense of their wants and his own, the continuance of his intercourse with his scholars, becomes accessory to his frequent intercourse with God, and this three-fold reciprocity of communion, like the tributaries of some deep and peaceful river, swells the enjoyment of the spiritually-minded Teacher sufficiently to teach him that it is a blessing to possess so productive a stimulus to prayer.

Such are three only of the numerous benefits derivable from Teaching. Others of equal and of more importance remain to be enumerated and described, which time forbids alluding to on this occasion. But if the writer of this imperfect Essay should have happily succeeded in nothing but in moving others who are better qualified to undertake the task, it will at least in some degree compensate the Teachers for patiently listening to a production which will, in that case, at least possess the merit of having, by its very faults, stimulated abler hands to make amends for its defects, by doing better justice to a subject so practically interesting and encouraging as that of "The benefits which the Sunday-School Teacher may derive from Teaching."

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF MONTREAL,
(G. J. MOUNTAIN, D. D.)

I have thought it necessary, in the present conjuncture and aspect of ecclesiastical affairs, and with an especial reference, as I have stated, to the work which we have here in hand, to state my views explicitly upon this point, although I have done so upon various occasions before, and did so in my primary Charge; but I feel myself placed under an equal necessity, on the other hand, of offering some cautions to you, my brethren, respecting a dangerously overstrained exhibition of the very principles for which I have been contending. Upon all subjects whatever, in which any zeal and eagerness of opinion are enlisted, there is always, through the infirmity of nature, the danger of running to extremes; and we certainly prejudice the cause which we have in hand, if we either suffer ourselves to become engrossed by any favoured topic which is not a leading theme of the Gospel of Grace; or push onward, and still onward, the principles to which we are deservedly attached, forgetful that there is a line, which, when we have passed, we have passed out of the region of truth and safety.

Upon these two points, therefore, I shall proceed to lay before you a few passing remarks.

First, with respect to our suffering our minds to be absorbed by the quarrel (a righteous quarrel though it be, if conducted in a Christian Spirit) for our Church Establishment and the illustrious names with which it is associated; for our Episcopacy; for our Liturgy; for all the venerable forms, usages, and ordinances, which distinguish us from the disciples of dissent. Nothing is so easy where we are thrown by circumstances into the attitude of defence, or find it a matter of necessity to arouse our followers against attack,—as to slide unconsciously into a contentious spirit, and too largely to surrender our energies to the maintenance of points which, however high may be their claims to our regard, as constituting the fences and outworks of the Faith, are not to be confounded, in importance, with the everlasting Citadel of Refuge. That Citadel is CHRIST himself. Do not mistake me, my brethren. God forbid that I should impute to any of you the desertion of the Cross in your preaching, or other pastoral labours. I speak as looking to our Church at large, in foreign America, as well as in England and her Colonies; and I do see a danger in the point of which I am treating; for I see examples of excellent men who have been carried away into a passion, if I may so express it, for the Church and Church-ordinances, which detracts something from their devotion to the Church's Lord,—or into a fondness for the circumstantialities of Religion,—(how I value these in their place is known to all who have any remembrance of what I have publicly maintained,)—which actually interferes with their zeal for its exalted and spiritual truths: Without neglect either of Church principles and rules, or of plain practical points of Christian duty, which should be sedulously insisted upon, the grand and prominent object of the Christian Ministry, in every department of service and every detail of labour, must be TO DRAW SINNERS TO GOD THROUGH CHRIST: to make them really understand that through Him they have access by one Spirit to the Father: the constant plea which we urge, the

ever-returning theme of our persuasion, the leading note of our song, from first to last, must be the *Lamb of God that taketh away the sins of the world*: He, who will still form the subject of our song in Heaven, for having washed us from our sins in His own blood, and made us kings and priests unto God. It is in directly magnifying Him, that we best magnify and advocate the Church in which we serve.

Next, with regard to the danger of passing the limits of truth: I do confess that I have latterly seen with dismay the manifestations of a tendency in certain quarters towards errors, against which, so long as God shall permit the Church of Rome to stand, I trust that we shall never cease, although in all charity of spirit, to protest, if we have breath to do it, and in this sense to call ourselves *Protestants*: manifestations of so unequivocal a character, that although the leaders of the party in which they have appeared are men, upon many grounds amply entitled to respect,* and their more violent and bitter opponents are, upon many grounds, no less open to reprehension:—I have been almost prompted to cry out in my spirit, *Quo, quo, scelesti ruitis!*—what is the point to which you are blindly rushing on?—is it possible, is it really possible, that you are making even seeming advances to return to the arms of Rome as your Mother? That such a tendency is manifested, may be considered as sufficiently evinced by the fact that the Romanists in this country and elsewhere not only exult in the anticipations which they build, generally, upon the character of the movement in question,—(for this they might possibly have been led to do by such a mere idle cry of Popery as is often raised to serve some passing purpose),—but, more than this, support their anticipations by large and frequent extracts from the writings and correspondence, or notices of the proceedings of men belonging to the party here in view.†—*Charge to the Clergy of the Diocese of Quebec, 1842.*

THE APOSTOLICAL SUCCESSION.

True, the question whether the Apostolical Succession is essential, manifestly affects the state of others rather than our own; yet I venture to call it a practical question, because it is intimately blended with our duty towards others—and towards how many millions of our brethren at home and abroad?—Doubtless if we have good grounds for believing that Foreign Churches, or our Dissenting brethren, are in imminent peril, we are bound to lift up our voices, and loudly and earnestly proclaim their danger. But if we rather suspect than know the danger, if we only repeat the opinions of others, and have no settled belief of our own upon the subject, then let us consider carefully whether it falls within our province to condemn our brethren, upon grounds which we have not ourselves ascertained. But this by the way; for, awful and mysterious as it will be, if indeed so many millions of men, so many National Churches, are without a Ministry, and without Sacraments, still we are surrounded with awful mysteries, and their condition, however perilous, will not disprove the truth of the most rigid doctrine of the Apostolical Succession. Nor again will the doctrine be disproved, by its being utterly powerless to produce its supposed effect. If no one can be secure that he receives the Eucharist, except at the hands of a Priest Episcopally ordained, and the commission must have been transmitted without any defect in the chain, from the Apostles themselves to this individual Presbyter, who is there after all in any Church of Christ who can attain to this security? It is no act of Christian faith to believe a point of ecclesiastical history which cannot be proved. How many are there in England who have heard the traditionary rumour of an objection to the Succession of the Bishops in this Reformed Church, who know not, and cannot know, any thing of

* I cannot see, however, even with reference to the leaders themselves, that any consciousness of inferiority to these writers, on our own part, either disqualifies, or should withhold us from making a stand against what we are satisfied, upon clear grounds, which we can clearly state, to be of hurtful tendency in their writings.

† It may be proper to attach some qualification to this remark: for it is by no means intended to say, generally, that, in the exhibition of any quotation or the colour given to any circumstance which can be turned to the advantage of the Romish system by its defenders, it is to be taken for granted that their inferences or representations will be sustained by an examination of the context in the one case, or a reference to the details of fact in the other.

The real existence, however, of that bias in favour of Romanism which is charged upon the party here in question, may be ascertained by those who have no access to the mass of their publications, without having a recourse to the vaults of the Church of Rome. It appears very decidedly in the copious extracts which are given from those publications in the recent charge of the Lord Bishop of Down and Connor and Dromore.

its refutation. And what if, many centuries hence, the tradition of the objection should outlive the historical evidence by which it is disproved? The very circumstance, indeed, that the security of Christians in the efficacy of the Christian Sacraments must needs be continually diminished as time advances, is no inconsiderable presumption against the doctrine, that a strict Apostolical Succession is essential.

But with us a much stronger presumption against it, although still only a presumption, ought to be the silence of the Church of England. Declaring, in the clearest terms, what she judged right for herself, she carefully abstains from asserting that the Apostolical Order which she preserved is essential to the being of a Church.

That her services of Consecration and Ordination are complete, and not ungodly; that all her Ministers Ordained accordingly are rightly Ordered and Consecrated,—she maintains modestly, but without reserve.* That none but those who are thus Ordered, or who have formerly had Episcopal Consecration or Ordination, shall be accounted lawful Ministers in the Church of England, she explicitly declares. She is distinct and precise as to the method to be pursued, both "that these Orders may be continued, and that they may be reverently used and esteemed in the Church of England."† And all this definite and unreserved declaration of what she accounted right for herself, renders the contrast so much the more marked, when the statements concerning "the Church," and concerning "Ministering in the Congregation," and "the unworthiness of Ministers," are so framed and cautiously guarded, that, excluding indeed the ministry of self-appointed Teachers, (which would be destructive of all order, and overthrow the very nature of a Christian Society,) they apply to any Church, and the Ministry of any Church,—may might even apply to Congregations of Separatists, who had conscientious grounds for their separation.‡ And this we are wont to ascribe perhaps to the great charity and moderation of the Church of England. Yet would it really deserve these excellent names, had the great and good men to whom we owe her Articles and her Polity, been indeed convinced that her Orders were essential to Christianity, and Episcopacy necessary to the very efficacy of the blessed Sacraments? Rather let us say, that they did not declare this doctrine, because they did not believe it to be true; or, at the least, they could not declare this doctrine, because they had no Scriptural warrant for asserting its truth. "Christ's Gospel is not a Ceremonial Law;" that was a position clearly before the minds of our Reformers.§ But even had the Gospel been a Law of Ceremonies, or so far as it has any Ritual Ceremonial, or any other Positive Institution, still, before we may assert that any Positive Institution is essential, we must have some clear warrant of Revelation for our assertion.

This appears to be the true reason why the necessity of any Apostolical Succession cannot be maintained. If it be admitted that the whole doctrine of the Succession relates not to an eternal truth, but to a Positive Institution, in its own nature alterable, nothing less than the clearly declared will of its Founder can make it unalterable and essential. But we look in vain to Holy Writ for any clear warrant for this doctrine. "As my Father hath sent me, even so send I you." "Lo, I am with you always, even unto the end of the world."|| Were the doctrine clearly warranted by the inspired Scriptures, would Divines rely upon texts like these to prove it? As if, because our Lord undoubtedly sent forth His Apostles as the Father had sent Him, therefore He gave them a commission altogether like His own, and a similar transmission, and no other, of the same authority must be continued for ever;—or as if, because it is justly argued that the abiding presence of Christ is not promised only to His Apostles, but to the Church through them, therefore it is promised only through those who should succeed in one, and one only way to a portion of the Apostolic office.—Until some authority from Holy Writ shall be produced, far more express and clear, not merely to prove the use or the need of a Christian Ministry, (which is not the present question) but declaring that an Episcopal Succession is essential to a true Christian Ministry, and a Ministry essential to the efficacy of the Blessed Sacraments, it is not for us; I apprehend; to be more peremptory in our assertions than the Scriptures themselves; nor must we

* Art. xxxvii. † Preface to Ordination Service. ‡ Arts. xix., xxiii., xxvi. § Preface to the Liturgy (1548). || Of Ceremonies, why some be abolished and some retained. ¶ Mathew xxviii. 19, 20.—John xx. 21.