

# 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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## THE PASTOR'S RESPONSE, TO THE LINES CONTAINED IN OUR LAST.

Dear lambs! whom Jesus bids me feed,  
[John xxi. 15.]  
And through life's rugged path to lead,  
[Hab. xii. 13.]  
How sweet the chaplet you have given  
To grace a brow so bless'd of Heaven,  
Bless'd by the hands of faith and prayer,  
[Ordination Service.]  
When laid in holy office there.  
[1 Tim. iv. 14.]  
That chaplet is a wreath more bright  
Than royal diadem of light.  
The lambs of Christ their Shepherd own,  
[John x. 5.]  
His friendly crook, his voice, are known;  
Oh may that chaplet flourish fair  
Till every flower which blossoms there  
[1 Thess. ii. 19.]  
A gem becomes, by glory given,  
And every gem a soul in Heaven.  
Go forth, my lambs, o'er hill and dale,  
And pluck the sweetest flowers of morn.  
But let the perfume they exhale  
To every morning breeze, or gale.—  
The mute but breathing praise they sing,  
Ascend to Heaven, on Faith's bright wing;  
Lisp ye the homage they would pay  
To Him that ushers in the day.—  
Those mountains, where the Gospel-tread  
[Isaiah lii. 7.]  
Bedews the flowrets' fragrant bed;  
Those mountains, where a gushing stream  
[John iv. 11.]  
Both slakes your thirst and leaves you clean;  
[John xiii. 3.]  
There stop! nor pass, by step too bold,  
[Genesis iii. 4.]  
The bounds that mark Christ's peaceful fold;  
For there the world her snares has spread  
[1 John ii. 15.]  
For wandering sheep from Shepherd stray'd.

## THE UNION OF CHRIST'S PEOPLE IN PERFECTION YET TO COME.

..... "There is now in heaven a perfect unity in an orderly gradation of ranks, angels and archangels, cherubim and seraphim, principalities and powers, thrones and dominions, have each their glorious office, and yet with this order of degrees such a perfect unity and bliss, that a jarring note from one of their golden harps never interrupts the perfect harmony. Day and night they cease not to glorify God with one mind and one song, ever crying out, *Holy, holy, holy, is the Lord of Hosts.* When the foundations of the earth were laid, the morning stars sang together, and all the sons of God shouted for joy: God saw everything that he had made, and behold it was very good. But sin entered and marred this good creation; and for 6,000 years sin has been manifesting its exceeding sinfulness, and separating earth from heaven. But Jesus shall not fail, nor be discouraged, till he set judgment in the earth, and the saints shall wait for his law. It pleases the Father by him to reconcile all things unto himself, whether they be things in earth or things in heaven. His own prayer, *Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven,* is hastening to its accomplishment. As the still waters furnish a full reflection of the heavens above, so will the new earth, in all its variety and unity, beauty and harmony, be a full reflection of the new heavens.

This Divine union, is, however, only to be perfected in the heavenly glory. We may see this in the progress of the Book of Revelation.

Mr. McNeill well observes on this prayer of our Lord for the unity of his people:

"He prays not for those who shall believe upon him in any one country, or in any one age, but for all who shall believe on him in all countries and in all ages, so long as he is an object of faith, that is, until his coming again, when faith shall be changed into sight.

"The period contemplated in this prayer has not yet arrived, because the persons prayed for are not all, as yet, in existence. This is characteristic of Him who utters the prayer, of Him who sees the end from the beginning, whose truly catholic mind could not be localised or circumscribed by any temporary or any local interests in his Church, and whose soul cannot be satisfied in the result of its travail, until the last of the living stones that are to compose his temple, shall be set upon their appointed places, polished into the reflection of his image, and the head-stone brought out with the consecrating shouts of Grace, grace, unto it?"

"The unity for which he prays is a future unity. This is proved by the reason just now assigned—many of the persons included in this prayer are born in the flesh, and not yet born again of God; some have fallen asleep in the faith; their spirits, absent from the body, are present with the Lord, and their bodies are mouldering in the dust. The prayer includes them all. Their unity, that is, their visible unity, is clearly, under existing circumstances, impossible; a unity they have certainly, but it is only in the mind and purpose of Him who calls things that are not, as though they were, and in no other sense.

"When all these shall be ready; when all who shall believe on Him have believed on Him, then—but not possibly till then—shall the perfected unity anticipated in this prayer be manifested to the world! Then they shall be all one in Christ! Every one of them shall then have the mind in Him which was in Christ Jesus; and the body of every one of them shall be changed and fashioned after the similitude of Christ's own body! This is what St. Paul calls 'the manifestation of the sons of God;' for which he says, 'the whole creation is waiting, groaning, and travailling in pain;' until now, 'and even we ourselves,' he adds, 'who have the first fruits of the Spirit,' do 'groan within ourselves, waiting for the adoption, to wit, the redemption of the body.'—*New-Edinburgh-Bazaar.*  
Selected by an absent Friend.

## THE APOSTOLICAL COMMISSION.

Man is a sinner—God is the Sovereign Creator, Benefactor, Judge whom he has offended.—Here the Minister begins. Idolatry is the highest of all provocations against this one glorious Majesty of heaven.—This is the next step. False modes of worship, impostures, superstitions, ceremonies substituted for obedience, are insults upon his infinitely pure and holy nature.—This is another point. Ignorance, contempt of God, scepticism, irreligion, profaneness, impurity, vanity, self-conceit in professed Christians, yet more displease and affront the God whom such men have the means of knowing. This embraces a fourth class of topics, and closes the first part of the message.

Man must repent and turn to God, or perish—this is the command which immediately follows. There is but one way of salvation—one God and Father of all—one Saviour and Mediator—one great light bursting forth across the universal darkness of nature. There is no trifling with truth. The Bible is an authoritative revelation of God's will to man. "God hath commanded all men every where to repent." Thus the Minister lays a foundation for a decisive obedience to the Gospel.

Men are next encouraged to repent by the immense love of God in the gift of His Son as a sacrifice for sin, and the mighty operations of His Spirit, preventing them and co-operating with them in their turning to Him. Here is the great motive which the Minister has to propose. When the sinner, illuminated by the doctrine of salvation and the grace of the Spirit, begins indeed to relent, to consider his ways, examine the truth set before him, and read the holy word of revelation; when he discovers the one glorious Creator of all things and turns to Him, casting away his idols and his vanities, his lusts and his habits, that he may serve and obey the one living and true God, then the Minister rejoices that his end is accomplished. And not less so, when he sees nominal Christians begin sincerely and from their hearts to study and obey that Gospel which before they neither understood nor loved.

Persons unaccustomed to examine the subject thoroughly have often very confused ideas about priesthood [Cohenship]; they profess utterly to disclaim it, while in fact they are zealously maintaining it. But the essential point in the notion of a priest [Cohen] is this, that he is a person made necessary to our intercourse with God, without being necessary or beneficial to us morally. His interference makes the worshipper neither a wiser man nor a holier than he would have been without it; and yet it is held to be indispensable. This unreasonable, unmoral, unspiritual necessity is the essence of the idea of priesthood, [Cohenship].

Priesthood [Cohenship], then, is properly mediation, taking this last word in its etymological rather than in its common meaning. When the act on the worshipper's part is already complete, whether the worship be actual or spiritual, the presence or interference of a priest [Cohen] is made a necessary medium through which alone the act can be presented to God. For instance, suppose that the worshipper has a right belief concerning God, and knows what he desires to ask of God, the act of prayer on his part is complete; but if it be said that his prayer must be offered to God by another, and that otherwise God will not accept it, then here is the exact notion of priesthood [Cohenship]. It ceases to be priesthood [Cohenship], and becomes teaching or assistance, if the act on the worshipper's part cannot be morally or reasonably complete without the aid of another. He who knows not what to pray for, cannot by himself complete the act of prayer, but requires to be taught in order to do it. This teaching however, is not priesthood [Cohenship], because the necessity for its interposition is reasonable, moral, and spiritual.

A priest [Cohen], therefore, as he does not make the worshipper more fit to worship in himself, implies necessarily that man cannot approach God. The necessity for his mediation arises out of this: man cannot approach God, but he may approach to some other being, and this other being may approach God. Thus this intermediate being stands to man in the place of God, and man's direct relations towards God himself are declared to be an impossibility.

We have arrived at a great and divine truth; the very foundation stone, indeed, of Christianity. We cannot come to God directly; we require one to be to us in the place of God. But one in the place of God and not God, is as it were a falsehood; it is the mother falsehood from which all idolatry is derived. The mystery of Christianity has met this necessity of our nature, and at the same time has avoided the evil of the falsehood. We have one who is to us in the place of God, but who is also God truly;—we have one whom we may approach, although we cannot approach God, for he is also truly man.

It has been well said, that no error is mere error; something there is of truth ever mixed with it. So the error of human priesthoods [Cohenships] does indeed but express a great truth, that man cannot come to God without a mediator. But this truth is to man, when left to his own devices, either useless or mischievous. He attempts to act upon it by devising for himself a human mediator, and he falls at once into superstition and idolatry.

Again, the human mediator, as I have said before, does nothing to bring us in ourselves really nearer to God. His interference at all, implies that we are separated from God; this separation is a moral thing, arising out of our unlikeness to God. But the human mediator does nothing to restore to us God's likeness. It is strictly true; therefore, that his interposition has no moral value; it makes us

ability of man to any thing spiritually good, the operations of grace as the source of all holiness, our duty and responsibility as accountable creatures, justification by faith only, supreme love to God, and universal obedience as the fruit of faith and evidence of a justified state; and a holy, humble, retired walk with God, in prayer, and communion; whilst we ascribe unreservedly to his grace and most merciful will the first rise and all the application of salvation.—*The Right Rev. D. Wilson, D. D., Lord Bishop of Calcutta.*

## THE MISCHIEF OF HUMAN COHENSHIP IN THE CHRISTIAN CHURCH.

[The Editor has thought it right to accompany the word "Priest" in the following article by its proper Hebrew original *Cohen*, (Greek *ιερευς*) the word "Priesthood" by *Cohenship*. He does so in order to remind the reader that the author's objections do not touch the order of Presbyter (Priest) or the benefit of a Presbyterate (Priesthood) in the Christian Church. What the author condemns is the revival of the Old Testament office of Cohens—translated Priests in our Bible, but meaning quite a different office from that of Presbyters—when that typical office has been suspended by the fulfilment, namely, the offering made by Christ, and when Cohenship cannot be introduced again without dishonour to the High Priest (Cohen) of our profession who has offered a sacrifice full, perfect, and sufficient, for the sins of the whole world. There is no place left now for a typical sacrifice; and any claim set up by any order of men, that they are set apart for the purpose of being Cohens (Priests according to the Old Testament meaning) in the Christian Church, is presumption on their part, fraught with mischief to the Church.]

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neither better nor holier; it therefore shows the falsehood of its own claim; for while professing to bring us to God, it leaves us as far from Him as ever.

But the true Mediator does not so; while he reconciles God to man, he also reconciles man to God. He works by his Spirit upon our own nature, and weeds out from it the seeds as it were of our alienation from God. Thus he does bring us near to God, for he makes us like God. And he is our one and only Priest [Cohen], our one and only Mediator.

Some there are who profess to join cordially in this doctrine, and ask who disputes it. So little do they understand the very tenets which they uphold. For they themselves dispute and deny it, inasmuch as they maintain that the sacraments are necessary to salvation, and that they can only be effectually administered by a man appointed after a certain form. And they set up again the human mediator, which is idolatry, and they show the falsehood of his claim, because they make a man like ourselves necessary to bring us near to God, and this man, who is to complete Christ's work, and reconcile to God those whom Christ had left alienated, cannot touch the slightest part of the soul or mind of any one. If we were separated from God, he cannot bring us to Him; for we remain in ourselves, when his ministrations is over, just the same as we were before.

This dogma, then, of human priesthood [Cohenship] in Christ's church, appointed to administer his sacraments, and thereby to mediate between God and man, from no reasonable and moral necessity, is a thing quite distinct from any exaggerated notions of the activity of government: it is not the excess of a beneficent truth, but it is, from first to last, considering that it is addressed to Christians, who have their Divine Priest [Cohen] and Mediator already, a mere error; and an error not merely speculative, but fraught with all manner of mischief, idolatrous and demoralizing, destructive of Christ's Church; injurious to Christ and to his Spirit; the worst and earliest form of Antichrist.—*Rev. Thomas Arnold, D. D.*

## LETTER FROM ROME.

Since I have been in Roman Catholic countries, I have often been led to say to myself, "These Roman Catholics are the most religious people in the world;" that is, they are the most religious people in the world in their way. Every city in a Roman Catholic country abounds in churches, many of which are costly and magnificent beyond description, and seem to say that those who built them were willing to lavish their wealth in erecting temples to the honour of God. Every town and village and hamlet is supplied with its place of worship, and every highway is lined with crosses, which remind the passing traveller of what the Saviour has done for his soul, and with little chapels, in which if he pleases, he may stop and say his prayers. We meet a priest at the corner of every street. The church door is ever open, and the church bell is ever ringing, not only on the sabbath, but also on every other day of the week. The priest is ever at the altar, and the people are ever kneeling around him. Often have I said to myself, as I have witnessed these things, "The zeal of these poor Catholics ought to put to shame the indifference and coldness of the disciples of a purer faith."

But where are the fruits of this religion? Alas! they are not to be found, unless poverty and ignorance, vice and misery, are its fruits. For wherever the Roman Catholic religion prevails, there, without, I believe, a solitary exception, the people are poor and ignorant, vicious and wretched. Does this religion make its professors holy in heart and in life? No—far from it. Nobody in this country thinks of trusting Roman Catholics. They will not trust each other. Truth and honesty are very rare among them. Then, if you visit the pope's prisons, you will find that they are ever full, crowded and overflowing. And if you travel in the highway, many a stone that has been erected by the side of it tells you, by the inscription upon it, that there some poor unfortunate traveller was assassinated, and seems to warn you that you may meet with a similar fate.

But what sort of a religion is this, which produces no fruits, or only such as are bad? What does it consist in? It seems to me to consist in the observance of certain forms and ceremonies, which have little or nothing to do with the heart or the life. You enter a Roman Catholic church. There you see the priests and the people. What are they doing? Are the priests preaching the gospel, and are the people hearing it? No. I might almost say that preaching is scarcely known among the Romanists. They hear but very little preaching, and much of what they do hear is of but little, if any value. The moment you go into one of their places of worship, you see the altar, the high altar, and many inferior altars, rich and glittering with marbles and gold and precious stones. But where is the pulpit? You must look a long time before you can find it, and perhaps after the most diligent search, you will not be able to dis-

\* We should prefer this sentence to run thus: "they maintain that the sacraments, which are generally necessary to salvation, can only be effectually administered by a man appointed after a certain form." That the sacraments should be administered, and that the form of Absolution and the apostolical Benediction should be pronounced (as the practice of our Church is) only by Presbyters, are appointments of value for the maintenance of good government in the Church; but when they are insisted upon on the ground of Presbyters being the Cohens (Priests) of the Christian Church there is a presumption in our view on the sole Cohenship of our Lord Jesus.

cover it. And if you do find it, you will probably discover that it is one of the very least conspicuous objects in the place. There is the altar, candles are blazing around it; but where is the pulpit, around which should shine the light of God's eternal truth? It is not to be found, or if found, it is discovered in a corner. But to return to our question. What are the priests and the people doing in the sanctuary? Are they praying and singing the praises of God? Possibly they are professing to do it; but we have much reason to fear that they are ignorant of the nature of that worship which God requires of his rational creatures. But perhaps they are neither praying nor singing? What, then, are they doing? Oh, they are walking and marching, bowing and kneeling, kissing and crossing, burning long candles and short candles, great candles and small candles, white candles and red candles, and filling the house with the smoke of incense. And when they have done these things, their consciences seem to be satisfied. They have done all that can be required of them as good Catholics, and they suppose that they may then go out into the world and live as they please. As I have witnessed the vain shows and idle ceremonies which may be seen every day in Roman Catholic churches, I have often exclaimed, "Oh, the mummeries and mockeries of Catholicism! How poor a substitute they are for the preaching of the word, and that simple and spiritual worship which the gospel requires! And how astonishing it is that anybody should ever suppose that such a system of worship as this is taught in the New Testament!"

Now, do you wish to know how, notwithstanding all the errors and absurdities of Catholicism, Roman Catholics are made, and so made as not to be easily unmade? I will show you. Do you see that mother? She has a child in her arms. She enters her church. She goes along to the vessel which contains the holy water, dips her finger in the sacred element, makes the sign of the cross, and then teaches her child to do the same. She goes along a little farther, to an image of the Saviour, or of the Virgin, or of some saint, embraces and kisses it, and then teaches the little one to imitate her example. When the child becomes a little older, it is placed under the instruction of teachers and priests; and thus, from its earliest infancy until it arrives at years of maturity, the principles of Catholicism are instilled into its mind, and it is taught to become familiar with its forms and ceremonies.

My sheet is full, and I must close. Excuse the liberty I have taken in communicating to you those few thoughts, and believe me to be,

Yours affectionately,  
Christian Examiner. A. P.

## PASTORAL FIDELITY.

From Memoir of the late Bishop Moore of Virginia; relating to the time of his ministry on Staten Island.

On one occasion he was invited to meet a company of highly esteemed friends at dinner. Just as he was getting into his gig, a messenger arrived from a distant part of the island, requesting him to visit a very poor communicant, who was dangerously ill. Obedient to the call of duty, he relinquished his proposed pleasure, but still with some reluctance, wishing that the call of duty had not been made, and almost inclined to delay it until to-morrow. When arrived at the humble cottage, he was unusually successful in imparting the consolations of religion, and in quieting the fears and animating the hopes of his humble friend. As he knelt on the dirt-floor, the grace of God warmed his affections, and with unwonted fervour he poured forth his supplications for the dying Christian before the throne of their common Father and God. As he returned home late in the evening, with his own faith strengthened and his Christian graces enlivened, he wept at the thought of the reluctance with which he had gone to so delightful a duty, and was humbled under a sense of his ingratitude to that merciful God, who had thus by his very kindness rebuked him. That night his sick friend died, full of peace and hope. The Bishop continued to his death to look back to that evening, spent in the dying Christian's chamber, as perhaps the happiest of his life; and he learned from the occurrence a lesson which he did not forget: never under any circumstances to postpone duty to pleasure.

## DUTIES OF MASTERS TO THEIR SERVANTS.

As the master is to make temporal provision for their bodies, so much more is he to provide for their spiritual welfare, and the good of their souls; inasmuch as their souls are incomparably to be preferred before their bodies. Every master is to be both a priest and a prophet within his own family, as well as a king; he is to instruct them in the will and laws of God, to inform their ignorance, resolve their doubts, excite and quicken them to the service of God, to rectify their errors and mistakes, to pray with them and for them, to direct them in the way that leads to heaven and happiness, and, above all, to walk before them in it by his holy and pious example. But how few are there that do conscientiously perform this duty. Do not the most think it enough if they provide necessaries and conveniences for the body, the dull, outward, and earthly part of man? And, indeed, it were enough if they had only beasts to look after. But remember, thy servants, and those who belong to thy charge, have precious and immortal souls, capable of eternal glory and happiness, but liable to eternal misery and torments: and God hath intrusted thee with these souls of theirs, and will require them at thy hands. What a heavy and tremendous doom will pass