

# 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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[Vol. I.]

## THE KINGDOM OF CHRIST.

His dominion shall be from sea to sea, and from the flood unto the world's end.

PSALM LXXII. 8.  
O Word of truth, to cheer  
The waiting pilgrim's ear;  
A light to trusting faith for ever given:  
Stretching from sea to sea  
That kingdom yet shall be,  
Tinging the clouds of earth with rays from heaven;  
Lo! to each distant shore,  
With darkness brooding o'er,  
The message of eternal life is borne:  
O'er India's idol fane,  
Where darkness ever reigns,  
Soon shall be ushered in the glorious morn.

Tribes of the desert far,  
Behold, the Morning Star  
With beams of ever-living truth shall shine;  
And every mountain dull  
The chorus glad shall swell,  
And spread the tidings of that peace divine.

For he shall ever reign,  
And death and sin and pain;  
Shall cease; his promise ever sure will be.  
Hasten, O Lord, the hour  
When all shall own thy power,  
And humble waiting souls may thy salvation see.

Mrs. H. W. LICHTER.  
(From the Church of England Magazine.)

## THE CONVERSION OF THE JEWS.

Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, "O fools and slow of heart to believe all that the prophets have spoken." May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dulness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the Divine purposes affecting the ancient people? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea; the angels' food; the rock that followed them; the garments which waxed not old, and the feet that swelled not; the opening of the earth; the fire from heaven; the parting of the waters of Jordan; the walls of Jericho; the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that which announced to one "as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable?" What more mysterious than the way by which they were led out of Egypt on the exact day foretold 430 years before? What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? Once the wonder of the world—now not one stone left upon another; once the glory of all lands—now without a mark or token to tell the traveller of its site. Or what more marvellous than their own career as a people? Once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now "an astonishment, a proverb, and a byword among all the nations," whither the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man, yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them, without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came—that of them was the goolly fellowship of the prophets—that of them was the glorious company of the apostles. Would we could add, that of them, too, was the noble army of martyrs! And though subjected to whip and scourge, and scorn and contumely, their enemies, and they who have been the instruments of their punishment, have been themselves abused; Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history. "Blessed is he that blesseth thee, and cursed is he that curseth thee." Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? Truly we may say, all these things are wonderful, too wonderful for us to know; they are marvellous in our eyes; but we must add nevertheless, with all the cer-

tainty and assured belief of men who have seen with their eyes, and heard with their ears, and to whom their fathers have told it, This hath God wrought.

And lastly, be the time near, or be it distant, when shall be manifested that last and greatest of wonders, connected with this people, the time of their being grafted in again into the good olive-tree, what a motive is suggested by the certainty of the event, for a glad and cordial co-operation with the friends of the sons of Israel! What a motive for prayer, like that of the watchmen upon the walls, that never hold their peace day nor night, and give the Lord "no rest till he establish and make Jerusalem a praise in the earth." Be the time distant, or be it near. Be it distant, as some would construe it, so as practically to deny the coming future; or be it near, as we are told by one who has reverently watched the seasons, and discerned the signs of the times; be it that the hour is at hand, near at hand,—so near, that peradventure the time shall be fully come, the warfare of Jerusalem accomplished, and her iniquity pardoned, within the revolution of another century,—peradventure ere this generation pass away,—peradventure within the measure of the days of not the youngest of living men,—peradventure within half the space of time which intervened between our Lord's prediction and the destruction of the temple, or little more than the number added to the years of sick Hezekiah. That brief period to which I have last adverted, in the opinion of the latest and most learned of the students of the pages of prophecy, is the very time assigned for the fulfilment of the Psalmist's prediction—"Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time is come; for thy servants think upon her stones, and it pitieth them to see her in the dust." And though, in scrutinizing the secret things which belong to the Lord our God, it were presumptuous to dogmatize, and perilous to determine with chronological precision; though the spirit in which we approach them should be in the temper of him who said, in reference to these very studies, "I assert nothing positively; I only suggest;" yet are we encouraged by the direction of our Lord himself to mark the budding of the fig-tree; we are warned by his rebuke of Pharisees and Sadducees, not to neglect the discerning of the signs of the times.

But, be it when it may, the hour cometh. "It shall come, that I will gather all nations and tongues; and they shall come, and see my glory." How blessed the change! How gracious the promise! How illustrative of the ground of sympathy, and motive for exertion, and theme for prayer! They, whom the Scripture calls the outcasts, ready to perish, the lost sheep of the house of Israel, they shall declare the glory of the Lord among the Gentiles. It shall come, this day of glory. And while the Spirit and the bride say, Come, let the heart of Jew and Gentile, joined, like the sticks of Judah and Ephraim, in unity of faith and love, respond in common—"Even so, Lord Jesus, come quickly."—From the Lord Bishop of Winchester's Sermon before the London Society for Promoting Christianity amongst the Jews, 1844.

## LAY EXHORTATION.

We proceed to the question of lay-exhortation, which, if we might judge from what has frequently been published, is viewed by some as one of the greatest and most dangerous evils which prevail in our country. That what I have to say on this head, will be satisfactory to those who are so exceedingly opposed to these meetings, or will by many of them be read, there is little reason to expect. But the satisfaction of far the greater part of pious Christians, and we believe, to all who are willing to be so convinced, it may easily be made to appear that laymen have a right to converse with and exhort each other on the subject of religion.

The word *preach* or *preaching* is of such extensive and comprehensive meaning, that in respect to the present question, no definition would be satisfactory to all; and we may as well hope to silence an echo with strength of voice, as to convince men by disputes on the subject. But we appeal to the honest principles and common sense of mankind. If a parent teach his children the doctrines of Christ, and the duties of a Christian; if the master of a school explain the Catechism; if a man, with serious concern, speak to a company of people, on whatever occasion assembled, on the importance of attending to the concerns of their souls; or should he exhort a number of Christians to be zealous and faithful, all this may in some sense be called preaching; as may also reading the Scriptures in public. In the apostles' days it was said, "Moses of old time hath in every city those that preach him, being read in the synagogues every Sabbath day." But in none of these cases would there be any usurpation of the clerical office. They who speak in prayer meetings are conscious to themselves that they have no such intention: they have no reason to believe that they violate any law

• Is. liii. 6, 7.

† The Rev. E. B. Elliot. See his "Hours Apocalyptic," the most important prophetic work of this century, and as remarkable for elaborate research and wide range of illustration, as for the absence of all dogmatical spirit in its conclusions.

‡ Ps. cii. 13, 14. See "Hours Apocalyptic," vol. iii., p. 1432.

§ *Nihil affirno, sed propono.* Medo's answer to Dr. Wisner's "First Letter." Ep. xiv. Book iv., p. 701.

|| Luke xxi. 29-31. ¶ Matt. xvi. 3.

•• Ezek. xxxvii. 19.

of God or man; and they had every reason to hope and trust, that, notwithstanding all the evils which the arts of Satan, of man have introduced, the Messiah, generally speaking, blessed the meetings instrumental of much good. Others, we know, think very differently. We have reason to fear even some, who neither exhort others to pray for their children to be religious, nor teach their families: such are generally opposed to Prayer Meetings.

It is, we know, an easy thing to say, and to persist in saying, that they speak in meetings usurp the ministerial office; nor, as was said, can we hope to give a definition of preaching as will satisfy our brethren. We plead, and we are sure that we have the authority of God's word in plead for mutual forbearance: that in such questions of expediency, each may, without being censured, or uncharitably judged, *being guided in his own mind*, follow what he conscientiously believes to be most conducive to the glory of God, the prosperity of the Church, and the salvation of himself and his fellow-men. But this plea, we have learned from painful experience, is unavailing. We therefore appeal to the common sense of all who will give us a patient, candid hearing, whether it be not generally understood, by Christians and by other men, that what constitutes the manner and the character of a clergyman and his performing those offices which are distinctive of an authorized minister of Christ? Such is evidently the understanding of our Church, when she forbids laymen in performing Divine Service in the congregation, to go into a pulpit, and to wear a clerical dress. And this is not because the pulpit is more sacred than the desk; for if there be any difference, it is less so; but because the pulpit is assigned particularly for preaching; and for bidding laymen to preach from it, reminds the people that they are not commissioned to preach, and teaches them to make due distinction between candidates and ordained ministers. And the canon, which contains this prohibition, and which has been but a few years in operation, has had an evident and salutary effect. And yet this precaution notwithstanding, it is a fact that our candidates who officiate as such in parishes, are sometimes treated and spoken of as ministers of Christ. But like we have never known in consequence of laymen speaking in these meetings. Suppose (what is a case too common that a clergyman in orders delivers before a congregation, a sermon written by another person; still it is allowed to be preaching, because he adopts it as his own, and utters it in his own name. But if he were to deliver the same discourse and before the same congregation; and though he read it better and with more good effect upon the hearers, yet it is not understood to be preaching, nor usurping the clerical office. And why not? Evidently because he has not and does not pretend to have authority to preach; and he disclaims all pretensions to the clerical character. And they who speak in the Prayer Meetings, are still farther, if farther can be, from making any such pretensions: they disclaim all such pretensions. Were the meetings held in a Church, or a public consecrated place, scarce one of them would be willing to open his lips. We might, were it necessary, show that what laymen speak in these meetings would not, even from the lips of a clergyman, be meant by him, nor be received by those who should be present, as preaching; but rather as serious advice, religious conversation, or at most, as exhortation. And there are, we hope, but very few Christians who believe this to be exclusively the duty of the clergy. Low indeed will be the state of religion, where they only exhort to godliness. It would be sufficient to observe, that the meetings are not, by those who attend them, considered as occasions for preaching or for public worship; but on the contrary as private or more retired meetings for social prayer and mutual edification. And this being their view and intention, such in the sight of God the meetings truly are, whatever their opponents may persist in saying to the contrary. If we were accustomed to judge ourselves more and our neighbors less, we should better promote the good of the Church, and our own and others' salvation.

It may be further said in behalf of those who attend these meetings, that they are always desirous that a minister in orders should meet with them, and should lead and direct in all their exercises. In such case more attend the meetings, and express and doubtless feel more satisfaction. No Christians manifest more love and respect for their ministers than they, nor more willingness to be guided in all things by their counsel. The best friends and supporters of the clergy are not they who talk most, and write most of the power and prerogatives and Divine authority of the priesthood; but rather they whose actions show respect—who conscientiously attend upon all their ministrations—receive meekly the will of God from their mouth, and love them because they are the ministers of Christ.—The Right Rev. A. V. Griswold, Bishop of the Eastern Diocese.

[The following, being the 11th Canon of the Pr. Ep. Church in the United States, will throw light upon some of the remarks in the above article; it has to be added that laymen who are not candidates for orders, very commonly perform the service of the Church in the absence of a Clergyman and in some Dioceses under license from the Bishop, conforming to the instructions contained in this Canon.—Ed.]

No Candidate for Holy Orders shall take upon himself to perform the service of the Church, but by a license from the Bishop, or there be no Bishop, the Clerical Members of the Standing Committee of the Diocese, in which such Can-

didate may wish to perform the service. And such Candidate shall submit to all the regulations which the Bishop or said Clerical Members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to Clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or said Clerical Members, as to the sermons or homilies to be read; nor shall any Lay reader deliver sermons of his own composition; nor except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a Clergyman is present in the congregation.

## THE MORAL, SELF-COMPLACENT MAN.

Often have I seen those, who entertained the most self-complacent views of their own character, led to change their minds altogether in relation to themselves. A striking instance of this now occurs to me: I was thrown into the society of an individual, who evidently possessed strong and masculine powers of intellect, and passed in the world for a person of great intelligence, and high moral worth. It was very obvious, however, after a brief acquaintance, that this man was proud of his own moral excellences. He gloried in his own righteousness. Indeed, he distinctly said to me: "I love religion, because it sustains morality. I have ever sought to do my duty; and I have, thank God, a conscience void of offence. If I thought I could perform my duty any better by becoming a professor of religion, I should be very willing to become one." This was his view of the matter. It was abundantly evident that he had no idea of his own sinfulness, or his need of a Saviour. But observe: this man attended upon a preached gospel. The Spirit of the living God was there present; only a few weeks elapsed after this conversation before the truth broke in upon his mind. With all his supposed righteousness, he now saw himself a condemned sinner, in the hands of an angry God. So changed were his views in relation to himself—so utterly sinful did he now appear in his own eyes, that he could scarcely be persuaded that even the infinite mercy of God could reach his case—that there could be any salvation for one who was so vile and hell-deserving as he was.

How well it will be, dear friends, to make this discovery as to our real character, before it is for ever too late to be benefited by the discovery! This is not always the case. Some men die as stupid and as ignorant of their awful sinfulness in the sight of God, as they have lived. Oh, what a tremendous scene opens upon them in eternity! Others lie stretched on a dying bed, and their truth flashes in upon them in a moment.

A few years since, a case of this kind was related to me by a friend, under whose own eye it happened: One who had lived so as to gain the general esteem of his neighbours, and who had reached a good old age, was at length laid on the bed of death. The thought of going into the unveiled presence of God, to be tried for his soul, awoke him from his spiritual slumbers. He sent for his pastor, and upon his arrival, said to him: "Why have you not plainly told me of my guilt, and laid before me my danger?" The pastor replied: "I have repeatedly in the pulpit, yea, constantly proclaimed the guilt and danger of all unconverted men." "But," said this awakened and dying sinner, "I always thought that you were speaking to others. Now I feel that I am the man: and now it is too late! Oh, what a load of guilt is now on my soul. Three score years and ten have I lived, and neglected God all the time! I used to think I was ready and prepared to meet him: but I did not then see the exceeding wickedness of my heart, and now it is too late. Oh, if I could live only one week—only one week—how would I work to save my soul. But I cannot do it—I cannot do it—I am lost. For I feel that even now I am dying!" It was indeed so! The ghastly hue of death set upon his countenance, and though his pastor sought to direct him to Christ, no comfort dawned upon this aged sinner. In the midst of his distracting fears and bitter anguish, the string of life broke asunder, and his soul was hurried away to the judgment bar to hear the sentence that sealed its everlasting doom.

I will only add, will it not be better to see and feel our malady, while we still dwell in Immanuel's land, and while a voice is still coming upon our ear, saying, "there is balm in Gilead, and a physician there," rather than wait and make the discovery just as the iron gates of despair are closing upon us for ever? One thing is certain, that he who does not see and deplore his guilt here, will see and deplore it through the wasteful ages of eternity.

My dying hearer, then came to the light. See that you are polluted. Neither deny, nor attempt to conceal your exceeding sinfulness; but come to the fountain of Immanuel's blood, and wash and be clean.—Rev. J. A. Clark.

## THE FEMALE SEX IN INDIA.

A marked and invidious distinction between male and female children is perceived at a ceremony which follows shortly the birth of a child. On the sixth night after this occurrence, the eventful night when Vidhatra is supposed to mark upon their forehead in indelible, though unseen characters, its pre-ordained fortunes, the goddess *Shashthi*, the tutelary guardian of infants, is worshipped. Offerings and adorations are paid to her in order to render her propitious to the child lately born, and thereby to insure its life and health. The peculiar way, however, in which the prayers to be offered upon this occasion were composed, indicates the disregard

which the Hindu ritualists harboured for the sex, and the studios care with which they intended the supplications to be used solely for the benefit of male children. To this exclusive enactment is owing the custom which now prevails, of dispensing with this ceremony when a daughter is born, and of performing it with special attention, and at a considerable expense, upon the birth of a male child. This difference in parental anxiety for the life and health respectively of sons and daughters, is not an improper criterion for estimating the value that is set upon them severally.

The same spirit pervades the Hindu Institutes with reference to the subject of education. Provision has been religiously made for the mental development of boys, whose guardians are solemnly enjoined to introduce them into the study of literature at the age of five. This introduction is to be accompanied with invocations to *Saraswati*, the Hindu Minerva, and to be conducted throughout as a holy sacrament. The position in which the tutor and the pupil are respectively to be seated, and the direction in which their faces are to be turned, have all been religiously regulated. The mode in which the work of tuition is to be prosecuted, and the occasions when there must be vacation, and even the kind of letters that a good scribe ought to attempt, have been prescribed as subjects of faith, and are received as matters of revelation.

But in these detailed rules concerning initiation into learning, no precepts are found imposing any obligation upon parents to instruct their female children. The silence with which the Hindu writers pass over this important question, while they are so minute in their provisions for the intellectual cultivation of boys, is expressive of their neglect of the sex, and of their ignorance of the vast influence which women exercise over the happiness and well-being of society. They did not seem to understand that a nation could never rise high in the scale of civilisation, while illiterate mothers and wives obstructed its growth by perpetuating the moral degradation of the rising and the present generations.

The Shasters have gone further than neglecting, by mere passive silence, the interests of women, who are strictly prohibited to read or hear the Vedas. This privilege is restricted to the first three castes; but neither the servile class, nor women (the wives of the first three orders not excepted), are at liberty to read, chant, or even to repeat these sacred compositions. Shasters of inferior sanctity, such as the Puranas, the Smritis, &c. may be heard by the proscribed creatures just alluded to; but the holy sentences which are not to be desecrated by either passing their unholy lips, or entering into their profane ears.

And as pronunciation; grammar, versification, arithmetic, and mixed mathematics, were included in the number of the Vedangas, or members of the Vedas, an almost impassable barrier was opposed to the education of the Shudras and the women. No language could be studied without its grammar being understood; and no education would be of much worth, from which arithmetic, &c. were carefully excluded. The Indian sages have sapped the very foundation of female education by placing grammar upon a basis that was inaccessible to the sex; and have otherwise guarded against their intellectual advancement by forbidding the ordinary branches of knowledge to them. The effects produced by these ignoble prohibitions are female ignorance, and female misery. The key whereby the treasures of learning might be unlocked was denied to this devoted class, and a seal was set upon some of its most useful and important parts, which they dared not break.

It would, however, be unjust to the Shasters not to acknowledge that the prohibitions extended no further than to the authorized grammars and scientific works in the Sanscrit language; and therefore the proscribed classes were not excluded from the enjoyment of other sources and kinds of instruction. They were at liberty to learn the *Prakrita*, which then stood in the same relation to Sanscrit as Bengalee now does; and they might even study this sacred dialect itself, if they could dispense with the authorized grammars. But as uneducated females were not the most suitable persons for mastering a language in spite of difficulty and obstacle, this indulgence has been productive of hardly any solid benefits.

To exonerate the Shasters still more from much direct influence in obstructing female education, we must mention the existence of several examples, recorded therein, of women that had successfully pursued the study of literature. Of these, the first place is undoubtedly due to *Lilavati*, the daughter of *Udayanacharya*, whose name has been rendered immortal in two works, one on *Jyotish*, and the other on *Nyaya*, both designated after her. Tradition attributes to her, erudition and learning of an extraordinary kind, and she is said to have been appealed to as judge in a philosophical controversy held between the famous *Shanaraacharya* and

\* The tutor sitting with his face towards the east, is to instruct the pupil having his face turned towards the west.—*Brihaspati*.

† He is a good scribe whose letters meet at the top, are full, and well arranged in the line.—*Matsyapurana*.

‡ The Vedas are not even to be heard either by the servile class, women, or degraded Brahmans.—*Shri Bhagavat*.

§ Women have no business with the texts of the Vedas.—*Mnu* is 18.

¶ Pronunciation, description of sacred rites, grammar, versification, pure and mixed mathematics, and glossarial explanation of obscure terms, are the six members of the Vedas.—*Amra*.

• Luke xxiv. 25. † Heb. xi. 12.  
• Exod. xii. 10, 11. ‡ Jer. xxv. 11, 12.  
• xxix. 10; compared with Ezra i. 11.  
• Deut. xxviii. 37. † John viii. 33.  
• Numb. xxiv. 9. †† Jer. xvi. 28.  
• Is. xxvii. 7.