

# The Bazaar.

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

No. 11.]

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[Vol. I.]

## Poetry.

### THE IDOL.

Whatever passes as a cloud between  
The mental eye of faith, and things unseen,  
Causing that brighter world to disappear,  
Or seem less lovely, and its hopes less dear:  
This is our god, our idol, though it bear  
Affection's impress, or devotion's air.  
*(From a Scrap-Book.)*

## SERMON BEFORE THE CHURCH MISSIONARY SOCIETY.

Preached in the year 1841.

BY THE REV. FRANCIS CLOSE, OF CHELTENHAM, I CORINTHIANS, i. 21.

After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

*(Continued.)*

II. Now, let us turn to modern times; and let us endeavour to institute a comparison between the work in which we are now occupied, and that of the Apostles of old. And we shall conduct our inquiry with reference to the same three particulars.

I. Upon the First point, I need say little, especially to a congregation like the present. I doubt not, I am addressing those who are well acquainted with the work in which they are engaged—I am speaking to many who have been before me in this blessed toil. There is here to-night many a humble Collector of the poor man's pence, who is in the habit of perusing every month the authorized publications of this Institution, whence he has learned the sad tale of the misery, and guilt, and woe, of the heathen world. You have discovered, Christian Brethren, that idolatry is everywhere and always the same. Whether you read it as portrayed in the Book of God, 3000 years ago; or as again depicted at the period of the opening of the New Covenant; or as described by travellers of all descriptions, in the present day; you find the same dark impress of Satan upon it; you discern the same fearful image and superscription. Idolatry is everywhere mendacious, cruel, and licentious; the dark places of the earth are still full of the habitations of cruelty. I need not, therefore, strive to harrow up your minds by dwelling upon the horrors of Heathenism. Regard it only, for one moment, in that affecting negative point of view which is presented in the text. The testimony borne respecting them is this—that they know not God—and, that they are lost. Oh, remember, this is the testimony of God whom they know not! They are immortal, without the knowledge of immortality; they are sinners, without a Saviour! They are, like ourselves, born to trouble, as the sparks fly upward—children of sadness and sorrow, and weakness and woe, born to weep and to die;—but they have none to point them to the consolations that are in Christ Jesus. They are our brethren in adversity, our brethren in affliction, our brethren in weakness and all human infirmities; but they are not brethren in Christ. Oh I think ye of this, and pity the poor Heathen! You find it sometimes difficult to hear the trials of life, amidst all the consolations of Christ with which you are favoured;—but what would you do without them? Your temptations, your trials, afflictions, and sorrows, are oftentimes like a cup filled to the brim: but you have kind Christian friends, and faithful Pastors, and the House of God, and the sacraments of His love;—and what would you be without them? We plead, then, with you, who abound in these mercies, in behalf of them that have none. The Heathen are perishing, without God, without Christ, and without hope in the world. Oh I tell them of your Saviour, that they may live!

This is one striking and affecting characteristic in all ancient and modern Heathenism—that there is no conception of a Benevolent Deity; or, if there be a vague, traditional legend of Him, it is such as they have in China; taught, doubtless, by Confucius, and originally derived in remote ages from Revelation. They have in China some idea of a Benevolent Deity; and they paint him in the old Chinese costume, as the father of a numerous and happy family, on whom he looks down benevolently;—and they have too, in that land of idols, some idea of a Cruel God, and they paint him in the costume of the Tartar dynasty, with all the emblems of terror and ferocity. But, strange to say! they never worship the Benevolent God; they offer Him no sacrifice, they do Him no homage; all their prayers and services are presented to the God of Cruelty and Oppression. And so it is in every part of the world: they pray to gods of whom they are afraid, and deprecate their wrath; but they have no idea of a God who loves them. They have gods many, and lords many—gods of lust, gods of crime, gods of ambition, gods of theft,—deifying every vice of humanity;—but no God of Love! How strange it is, that the poor Singhalese will dedicate a part of his corn-field to the devil, that the rest may not be blighted! and yet he cannot see reflected, in the wide-spread harvest, the God of love and benevolence. Idolatry is everywhere and always the same.

2. But let us next inquire, **WHETHER WE ARE USING THE SAME MEANS FOR THE EVANGELIZATION OF THE WORLD AS THE APOSTLES USED.**—And here I naturally confine my investigation to that particular Institution for which I plead, whose members I am more especially addressing. Deeply, indeed, is it to be regretted, that any defence of such an Institution should be necessary—an Institution, whose sound principles and admirable conduct ought to commend themselves to every pious Churchman's heart—a Society, which ought to be hailed by every Episcopalian, as

the harbinger of mercy to mankind! But we are fallen upon evil times, my Brethren; and happy will it be for us, if we are driven back to first principles, as laid down in Holy Scripture; and if we are led to look more deeply into those foundation-stones, on which—blessed be God!—the real Church of England is built and reared up!

I AFFIRM, THEN, THAT THE GREAT MISSIONARY INSTITUTION, FOR WHICH I PLEAD, IS ALIKE APOSTOLIC IN ITS PREACHING AND APOSTOLIC IN ITS DISCIPLINE.

With regard to the former point—that Apostolic Preaching which I have feebly endeavoured to describe—it is the glory and the boast of this Society, that from the first day when the little handful of godly men assembled in this city to unite their prayers and efforts in behalf of the poor Heathen, one and forty years ago, down to this very hour, every Missionary, every Ordained Pastor, every Catechist and Teacher of this Institution, has been instructed—and has, we believe, determined, with the Apostle—to know nothing among the Gentiles, but Christ, and Him crucified. It is the profession and the glory of this Institution, that it is an EVANGELICAL INSTITUTION—a GOSPEL-PREACHING INSTITUTION; and the proclamation of a faithful Gospel, even the foolishness of preaching the undadorned and simple Truth, has ever been one of its distinguishing characteristics. For this I have loved our Society, from my earliest youth. But, could I believe that she had left her first love, and forsaken her old principles, then I could cease to love her,—and I could leave her too! Could I believe, that, following baneful advice, this Institution adapted its preaching to degenerate times—could I believe, that its Committees, its Officers, its Catechists, and its Ministers, in any part of the world, had descended from the high vantage ground which they occupy, had deserted the Gospel principles about which they had rallied—could I believe, that they for a moment had corrupted the Gospel, had mingled water with wine and milk, had diluted it, had preached it with reserve, had hidden it under a mask, and disguised it either with the world's wisdom or with the folly of the schoolmen—then I would not only desert her, but would inscribe upon her, *Ichabod! thy glory is departed!* But it is not so, Beloved; it is not so. Blessed be God! we all perceive, and know, and read the spirit of deep-toned piety, the purity of Apostolic doctrine, the faithfulness of Scriptural instruction, which glow in all the reports of our Missionaries, and in all the records of the work which God has enabled them to accomplish. We therefore thank God, and take courage; and we do affirm, without fear of contradiction, that this Institution is still APOSTOLIC IN ITS PREACHING.

BUT WITH EQUAL CONFIDENCE WE WILL PROCEED TO AFFIRM, THAT IT IS APOSTOLIC IN ITS DISCIPLINE.—As far as I can read and understand the history of the first promulgation of Christianity, I find that the Apostles were sent by the Holy Ghost, and that others were sent by them;—there appears no trace in Scripture of any Self-appointed Teacher;—no man preached, except he was sent;—no person took upon himself the office of the sacred Ministry, except he received a commission from the hands of the Apostles, or from those who received it from them. These are the facts recorded in Scripture;—and here we leave them. On an occasion like this, and to an assembly constituted as the present, it would be superfluous and almost impertinent, to attempt to prove that the pure and reformed part of Christ's universal Church established in these realms—is a true Apostolic Church—Apostolic in her Ordinances, in her Discipline, and in her Episcopacy. I may assume this;—we all believe it. But it remains for me to prove, that this Institution is a faithful scion of the original stock; and to show, that the work which is carried on by this Institution is not only spiritual and Scriptural,—not only that there is a faithful declaration of Christ's Gospel,—but that it is delivered according to the doctrine and discipline of the Church of England.

And here let me observe, THAT THIS SOCIETY DOES NOT ASSUME TO REPRESENT THE CHURCH;—nor can ANY SOCIETY assume this, without presumption. We are, alas! in such a situation in the Church of England, that we cannot move as a Church; we have no Synod; we have no Convocation; we have no General Assembly. And it was this very destitution that gave birth to the venerable Society for Promoting Christian Knowledge, and that for Propagating the Gospel in Foreign Parts;—these are voluntary, independent Institutions; conducted by members of the Church of England—by the Bishops, Priests, Deacons, and Laymen,—but only in their individual capacity. For if every member of the Church of England, Clerical and Lay should join these Societies, they would still be but voluntary Charitable Associations, and would fail to represent the Church of England—in fact, a church society is a contradiction in terms;—a voluntary Association of Church members cannot be *“the Church.”* The utmost, therefore, that we can hope to do, under these circumstances, is, to be careful that our voluntary Institutions for any spiritual object should be conducted by Christian men, members of our Church, and, as far as possible, in strict accordance with her doctrines and her discipline. This character we claim for the Church Missionary Society, in common with the elder existing Institutions.

How shall I establish this claim? Brethren, the time would fail me to adduce the abundant evidence. Whether I look abroad or at home, I see the marks of APOSTOLICITY in every act of this Institution. I see it in close affinity with our beloved Church;—I see it strict in its discipline, pure in its Liturgical Services, humbly having and cheerfully submitting to Episcopal authority, wherever it is to be found. I find this Institution, moreover, translating

our beautiful Liturgy, into languages unknown before, nor ever previously reduced to writing; teaching at once the Negro and the wild Indian, the poor Hindoo and the savage New Zealander, to draw near to the Throne of Grace, in the very words, in the same pure and simple and Scriptural forms, in which we here at home are permitted to approach our Heavenly Father. Our Missionaries, too, are everywhere proved to be the docile, humble children of their spiritual fathers, wherever the Episcopate is established. But it may be replied, that all this, and much more of a similar kind, may be true, and yet the important link may be wanting to connect your Missionaries with the Apostolic Church. Well aware of this, we scruple not to confess our faith, that **THE CHURCH ALONE CAN SEND OUT MISSIONARIES;**—and we repel the accusation, that this Institution sends them forth! Our Ordained Missionaries are not commissioned by a Committee, or by Managers, whether Lay or Clerical;—they are sent forth by **THE BISHOPS OF THE ANGLICAN CHURCH.** Our Missionaries are ordained by the justly-respected Lord Bishop of this Diocese, upon a MISSIONARY TITLE FOR ORDERS; or they receive Holy Orders at the hands of Colonial Bishops;—and thus the exact position in which we are placed is fully recognised. The Society is but as the Patron of perpetual Advowsons in distant lands, nominating the Incumbents; as the Parent of a Youth, presenting him to the Bishop; as the College, in which he is educated, claiming Holy Orders; and while the Society, standing in the position of the Patron, the Parent, or the University, determines, as they all do, the special location of the Minister, it is the mission of the Bishop by which he is sent forth; and under the license of the Bishop he is placed, wherever he is found in his work. How idle it is, to tell us that our Missionaries are not Episcopally sent forth; or that our Society is wanting in a true Church character!

To such captious cavillers we are ready to reply;—Are they Episcopalian? so are we. Are they Apostolical? so are we. Are they lovers of order, and Church authority? so are we;—and so were we—it may be added—before ANCIENT NOVELTIES were revived! Whatever they are, as Churchmen, so are we. Nay, like the Apostle, we may say—*“We are more.”* Who ORIGINATED EPISCOPACY in India?—Buchanan, and others, who were the Founders of the Church Missionary Society. Who conveyed the first Bishop to New Zealand?—the Church Missionary Society! And if, in that interesting colony, there soon be placed a Bishop, it will be through the request, and at the expense of the same Institution! By these, and many other substantial evidences, we have proved our attachment to that pure original form of Church government which we hold most dear; which we cherish in our warmest affections; and for which we will contend, as strongly and as ardently as any of our accusers. That such has been the uniform practice of the Society, will become apparent to all who will lay aside prejudice and ecclesiastical sectarianism, and calmly and honestly examine the facts. It is often forgotten, that when this Society was first instituted, there was hardly a Bishop in any one part of the world where it commenced its labours: it was therefore impossible, in those foreign and barbarous lands, to observe Church Order. But as soon as the Episcopate was introduced, the Society was always ready and forward to accommodate its arrangements to that holy discipline. And therefore it is futile and childish, and vain, to attempt to impute schismatical principles to such a Society as this;—it is more; it is UNCHRISTIAN, HYPOCRITICAL, and FALSE! And if I be not mistaken in the shadows of coming events, we shall ere long see who are Churchmen, and who are not;—who are narrow sectaries, and who are not. We have every reason to believe, that, ere long, the Fathers, the revered Fathers of our Church at home, will take us to their protection, and cherish us with their favour; as all the COLONIAL BISHOPS, without exception, have already done, whenever we HAVE A MISSIONARY! It is delightful to look forward to this opening prospect;—and I am sure that there is no pious Churchman among you who will not rejoice in such an event; not one, who will not rejoice to lay aside differences, stripes, and dissensions, and to proceed in the calm, dignified, and faithful course of the Church of England, in carrying out those blessed results, which are opening before us in the heathen world.

I might enlarge upon this point, so interesting at this crisis; but time forbids. I will only further remind you, that among the earliest Bishops of the Indian Church are numbered some of the oldest and best friends of this Society: to name only two,—the sainted Corrie, now in glory; and our faithful Father and Brother, Bishop Wilson, now at the head of the vast Diocese of Calcutta. Under these credentials at home and abroad, we may now pursue the calm and even tenour of our way, undisturbed by the cavils and unmovable by the scoffs of the careless world; and nothing daunted by the accusations of those who call themselves *“the Church.”* believing and knowing what I now lastly proceed to show—**THAT THE BLESSING OF GOD RESTS UPON OUR LABOURS.**

*(To be continued.)*

## AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF HEREFORD, (R. MUSGRAVE, D. D.)

Much of the comparative leisure which it is your lot to enjoy should be devoted to professional study; and in addition to the sacred writings themselves, you will not fail to bestow some care on those of the earliest ages of the Christian Church. To entertain no respect for the authority of past ages savours of vanity and self-estimation. But antiquity must not be

lifted out of its place—it must ever be subordinate to Scripture; nor must every claim to it be too easily credited, nor our veneration extended too far. If we except the inspired pages of the New Testament, very scanty are the genuine remains of the first century of the Christian era—and they may soon be read. But in perusing them, and some of the best of the more voluminous authors of the three following centuries, your labour will be profitably recompensed. You must read them, however, warily, as Cardinal Bellarmine speaks, and with caution, exercising your own judgment on their interpretation of Scripture, and not be led away by their fondness for allegory, nor by their fanciful habit of spiritualizing everything. You need not pin your faith upon their writings as if they were the work of inspired men: for it does not appear either that they possessed or claimed any miraculous powers, or extraordinary spiritual gifts; or that they were aided any farther than by those ordinary operations of the Spirit of God which are vouchsafed, to us in our day as well as in theirs, to every sincere and devout enquirer after Divine truth. They were doubtless influenced by their own education and habits of life, by their situation, by the learning, philosophy, and circumstances of their times. Even when orthodox, they were not always precise enough in their language, nor sufficiently guarded. In disputing with heretics, they were often hasty and wrong. They frequently contradict themselves, or each other, and when supposed to express the sentiments of the Church at large are but delivering their own. Yet with all these and other abatements, their testimony has been of the utmost importance in deciding on some high points of controversy which from time to time have arisen. As witnesses to facts, to the events of ecclesiastical history, to the form of church government, to ritual injunctions, to ceremonial observances, to the practice of their respective localities, and to the canonicity of the Scriptures, they are invaluable. But we do them as well as ourselves, grievous wrong, if we carry our admiration so far as to imagine that we ought to receive their statements of doctrine as of Divine and apostolical authority, and therefore almost, or every whit as binding on our belief and conscience as the Scriptures themselves; for, except in so far as the same doctrines can be proved from Scripture, no testimony of any number of these early writers can be binding upon us. To the testimony of Scripture, and to that alone, they were themselves in the constant habit of appealing for decision of controversy during several of the first centuries; little dreaming of the use that after ages would make of their incidental notices, and of the unreasonable claims that would be set up in their behalf. Read these authors, and you will soon discover into what egregious errors many of them fell—a thing not much to be wondered at, seeing that very many of them had been but newly converted from heathenism, and were endowed with no greater spiritual help than any of you may attain, if with lowliness of mind, and sincerity of heart and purpose, you apply to the fountain of all spiritual light and energy; or take as many of these writers as have come down to our times, and you will find that there is scarcely any one traditive interpretation of Scripture—or any one article of belief essentially necessary to salvation, in which they afford a unanimous and consistent testimony, except where the same can be ascertained without their aid from the inspired Word of God; nor, except in some essential, and among ourselves undisputed points, is there that harmony and agreement which will justify any rational man in considering their authority in such matters supreme, or their judgment decisively binding on our consciences; so that in estimating the value of their testimony, the noted rule of Vincentius Lirinensis, *“quod semper, ubique, et ab omnibus”* may be safely adopted; for if honestly inquired into and authenticated, it will not greatly encumber your minds by multiplying articles of belief.

In the impossibility of determining whether any single doctrine of apostolical origin or authority be exclusively contained in the writings of the earlier fathers, we need not be under any alarm as to the sufficiency of a foundation for our faith to rest on. For this we can have recourse to genuine and primitive antiquity, acknowledged to be such on all hands, in the apostolic writings themselves, which unquestionably contain the substance and the essence of the tradition and oral teaching of the apostles, in all things necessary to salvation. That these writings are sufficient to that end, we have the highest possible assurances—for that “if the Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them.” Hence we conclude as to the supreme importance of these Scriptures to man's present guidance and future felicity, and the obligation that lies upon us to set them forth to the people in all plainness, and without the least reserve. If, in the midst of heathenism, the apostle “shunned not to declare the whole counsel of God”—if, in the perverse synagogue at Antioch, he unveiled the grand mystery of the Atonement and justification through the blood of Christ—if the youthful Timothy, through early “knowledge of the Holy Scriptures, could be made wise unto salvation”—if these same Scriptures are so “profitable for instruction in righteousness,” that even “the man of God” he who has to minister in sacred things, much more the ordinary Christian, may be thereby “perfected, thoroughly furnished unto all good works”—in a Christian land, where these Scriptures, “which were written for our learning, that we, through patience and comfort of the same, might have

hope,” are in every one's hand, and their essential and holy principles are by the Church commanded to be taught to every child of her communion, how shall it be endured that any part should be kept back? When even the great and awful mysteries of our religion are not only not concealed from, but ordered to be taught to our infant catechumens, as under the old dispensation the law was taught to the children, you will not feel justified in setting at naught this example, and the authority of the Church, whose parental care has thus provided spiritual food and nourishment for the lambs of the flock. When the sublime doctrines of religion are to be inculcated on the young and inexperienced, it would be the highest pitch of absurdity to think of concealing them from those of maturer age. This would be a practical denial of the use and value of the Scriptures, more in accordance with the usage and sentiments of another church, which long ago we have disowned and rejected, partly on this very account, because she forbade, as she still forbids, the free circulation of the Word of Life.—Charge to the Clergy of the Diocese of Hereford.

## THE CITY OF GOD.

From the German of Dr. Krummacher, author of “Elijah the Tishbite.” PSALM xlvi. 3—5.

*(Continued.)*

Hear what the sweet Singer says in our Psalm: “Though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof; [ye] there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.” Oh! what words of comfort! Are they not like a golden rainbow in the clouds, and like a float to the net, to keep it above water? They are sufficient at once to overcome all faint-heartedness, and to put to flight a whole host of timid thoughts. It is not the word of man, but the word of God, delivered by the mouth of man; and hence the power with which it is endowed. “Yet?” Oh, a precious Yet! This Yet of our God, is more than those mountains and hills, which it, in fact, renders unnecessary. If we have this Yet in the hand of faith, what should alarm and make us uneasy? With this Yet we deprive the storms and the fiery waves of their terrors. With this Yet, we may stand with confidence on our walls; and, however gloomy the prospect, however the thunder-clouds may lower and the deep roar, we proclaim this Yet of our Lord: and though the storm were ever so great and awful, so that voices should call to us on all sides, “You are all fools, to hope where no hope is,” we will not be confounded: our watchword is “Yet, Yet,” and we answer, “What is impossible must become possible, sooner than that the city of God shall not be glad with its streams.” He has spoken the word. Amen.

And now, consider what unheard-of things are here promised to the congregation of God. Not only that they shall abide in the hour of temptation, and be preserved from despondency and back-sliding: they shall even be glad with their streams, and blossom more fair than in times of peace. There are but few rejoicing Christians, yet we learn that it is no sin to be joyful in God. He who has no occasion to mourn, may lift up his head, and need not bow it down like a bulrush. We have cause and reason enough to be glad in the Lord, and to pass through life with a joyful spirit. For what do we yet want, who are in Christ, and in Him have all that heart can desire; who go clothed in the purple of our King, and in his robe are glorious before the eyes of God; who know that our names are written in the book of life, and that our souls are in hands from which nothing and nobody can pluck them away; who have the assurance that He always loves us, and that He will preserve our treasure till the last day; who are certain that all our enemies already lie vanquished under our feet, and that one day, adorned with the crown of victory of our Surety, we shall cast anchor on the golden coast of the promised Land? Nay, if we could, we might sit from morning till evening at the harp, and none could justly reproach us for being so glad. If we could, our whole life might be a dance, like that of David before the Ark of the Covenant; and we might be drunk with the wine of the house of God, and, as the Prophet says, “make a noise as through wine, and be filled like bowls, and as the corners of the altar.” We would say nothing against it; He would have pleasure in it. But the eye of our faith is so dim, and the hand of our confidence takes such loose hold; we look more to ourselves than to Christ, and will not seek in Him alone, but would also find something in ourselves; and hence it comes, that with all our riches, we are so poor in joy, and that our treasure, which we have through grace, is like a talent buried in the earth, from which we do not even get the interest; and our life is miserable, like that of a poor beggar, though we are told “All is yours.”

This wretched life, however, shall one day cease in the city of God on earth; and, wonderful! just at the moment when it should seem to be only beginning in earnest—namely, when the sea around foams and rages in the height of its fury, and the mountains shake with the swelling thereof. But thus, too, it often fares with the individual Christian. When fierce temptations assail him, so that all his supports give way, and all the mountains and hills of his own power and will, and of his own righteousness, are overthrown, so that he must wholly lean on Christ, and be content with his grace; then, and not before, he becomes glad. And so it has fared with the Church of God on earth up to this very day. Never has she blossomed more fair,

\* The German version has the word “yet” expressed, which is not in the English Bible.