

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 WANDERERS OF ISRAEL.

Too long hath David's royal race,
God's own peculiar line,
Wander'd oppressed from place to place,
With only blood their path to trace—
Gentile! that work was thine.

Ye warriors of departed days,
Your names shall rise again;
And the glad tones of joy and praise
Judea's sons again shall raise
O'er Ephraim's rocky plain.

Lords of a long forgotten time!
We see your day-star rise.
Forgetful of your fathers' crime,
We hail you chief in every clime
Beneath Jehovah's skies.

"Remember Israel;" poems by a Clergyman.

THE MEEK.

The inspired apostle puts meekness among the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness." If, then, you imagine that you have meekness, consider how you came by it,—by natural disposition, or by the word and grace of the Spirit of God. If by natural disposition, suspect whether you have the true meekness, which is the workmanship of God's own Spirit, and in the sight of God is an ornament of great price. True Christian meekness is not a natural disposition in fallen man, who has commonly more of the lion and the bear, than of the gentle lamb and the meek dove, in his temperament and constitution. We speak, indeed, of the meekness of a child; but even in childhood, which is the meekest period of life to man in his natural state, meekness is a very varying and uncertain characteristic. In many children it is scarcely seen at all; in others it is continually sullied by petulance, frowardness, and pride; and even in the meekness of children it is soon lost and disappears on their mixing with the world, like the bloom of fruit on being handled, unless, through God's grace, it be raised into the higher and nobler principle of true Christian meekness. We see, then, what is not true meekness: not a naturally easy disposition, not the natural meekness of childhood; but it is a gracious effect or fruit of the Spirit of God. That is our first stage or step in the argument. Still that, I am aware, does not fully explain what meekness is: and I wish, if God enable me, so to describe it, that every one present may know its true character, and whether that character is at all his own. All I have at present shown is, that it is a fruit of the Spirit, and that point I have proved from Scripture. Now, the Spirit works by the word of God. If I say that the Holy Spirit makes a man meek, or humble, or pure, who was not so before, I mean that he effects it by his grace upon the heart applying the word of God, and the doctrine of Jesus Christ. This is what we mean by the Spirit's operations; nothing wild, fanatical, or fanciful, but the plain sober truths of the written word of God brought home to the heart by the Holy Spirit: so that instead of lying as a dead letter in a man's Bible, they are brought into his soul, wrought into his temper, and made a principle of life. The Spirit, then, makes men meek by the word of God—that you understand:—but what is that doctrine of the word, which, when applied by the Holy Spirit, eminently tends to make men meek? Remember the two former Beatitudes: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted." When these and similar scriptural doctrines are practically understood, men begin to be truly meek. Pride, for instance, is opposed to meekness. But pride has been shaken to its very foundation in the man who has learned his spiritual poverty, and is mourning with godly sorrow for sin. If the root of pride be dug up, there is room for the seed of meekness. Malice and revenge also are opposed to meekness. No one thinks him meek, who cannot bear an injury, brook an affront, or forgive an insult; in fact, he would disdain to be thought meek. But when a man has learned to mourn for innumerable sins against God, and has begun to be comforted with the knowledge of his innumerable mercies toward sinners by Jesus Christ, then, in God's free forgiveness toward himself, he has learned the secret how to forgive an offending brother freely. Thus you see my present point, which brings us thus far in our account of meekness, that it is a fruit of the Spirit of God, working by his word upon the heart, and chiefly by means of the doctrines which lead men to become poor in spirit, and to mourn for sin.

The next point to which I would carry you is, that it has a reference to God, and also to man. Meekness has a reference to God. It produces docility of spirit towards God. The meek man feels ignorance, and is willing, yea, thankful, to be taught of God. Mary, sitting at the feet of Jesus to be taught of Him, is the picture of a meek disciple. Cornelius, declaring to the apostle Peter, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," is another. The prayer of Elihu in the book of Job, "That which I see not teach thou me," is the prayer of one of a meek and docile spirit.

Meekness toward God is further evinced by deep submission of spirit to his word. When that word plainly accuses us of sin, declares the heart to be deceitful above all things, and desperately wicked, and detects the excuses wherewith we are prone to

flatter and justify ourselves, the person of meek spirit bears the Divine rebuke with humility, acknowledges its justice, and trembles at God's word. When that word is preached, while some hearts object against the doctrine, and resolve not to yield, the heart, which God's grace has imbued with meekness, is displeased only with itself and its corruptions, gently yields to the authority of truth, and receives with meekness the engrafted word. When Christ is set forth as the end of the law for righteousness to every one that believeth, as the only, but all-sufficient foundation of trust and hope to a sinner, while some despise, and others object, the meek soul hears with gladness, casts her meek and weeping eye of faith upon the Lamb of God, and is well content, yea, right joyful to be saved entirely by his finished work. The gospel is a message of good tidings only to the meek. "The Spirit of the Lord God," said the Saviour, "is upon me; because the Lord hath anointed me to preach good tidings unto the meek."¹

I add only a third characteristic of meekness in its reference to God, namely, a cheerful resignation to the divine will. These characteristics are, in fact, all closely connected with each other: but it may be useful to view them apart. Besides the word of God, which meekness receives with docility and true submission, we have also to do with his providence. This appoints our lot in life, our circumstances, trials, afflictions, days of prosperity and adversity, health and strength, sickness and infirmity. The meek man here, also, never quarrels with the divine appointment. Is he of lowly birth? It cannot grieve him who is born of God, made partaker of the divine nature, (I use the language of Scripture,) begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead. Is he poor in this world? He is satisfied that it should be so, and willing in this, or in any thing, to be conformed to his Lord; while poor in things temporal, he is rich in things spiritual. How can he be discontentedly poor, who has the Saviour, the Spirit, the Father his; heaven, salvation, and an eternal weight of glory his, by promise from the faithful God? Let things be rightly estimated, and persons rightly called, and he is the rich man; and they are the truly poor, who, whether rich or poor here, have their all here, with no hope toward God, no treasure in heaven, nothing but the poor pleasures of time and sense here, for a brief season, and then extreme poverty and wretchedness for ever.

But trials and afflictions come to the meek man, even as to others. It is a divine and noble sight to see him suffering. There I think I behold him—he has received afflictive news; he has lost a dear friend, or beloved relative; he is visited with sudden calamity, or seized with a painful sickness. No murmur escapes his lips, no hard thought of God arises in his mind, he bows before the stroke, he turns to the hand which smites, also to heal him. He is like Aaron, when he suddenly lost his sons, Nadab and Abihu: "And Aaron held his peace."² Or like David, "I was dumb, I opened not my mouth; because thou didst it."³ He cries with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."⁴ Contrast with this the proud spirit of him who is not meek. It is painful even to approach him in his troubles. He murmurs, rebels, rages, blasphemes: he accuses God of injustice, and man of unkindness; he refuses to humble himself under the mighty hand of God: he seems to bend his stubborn knee in prayer; he turns sullenly away from all the consolations of the gospel. You ask, why?—the answer is, *the man is not meek.*

Meekness, then, in its reference to God, produces docility, submission of soul to his word, and cheerful resignation to his providential will. Have I been describing your character towards God? Think upon that question for a moment. And now let us proceed to view meekness in its reference to man. Here meekness bears injuries, forgives them, and requites them with good. Almost every one meets with some injuries from mankind in the course of life. Were this the time and place to hear it, probably every one present could relate some long account of real or fancied injuries, which he has at one time or other received. Now, injuries are things to be expected. If the scriptural account of the world be true, that all men are naturally corrupt, selfish, and ambitious, they will injure each other when it suits their convenience or pleasure. Though this does not justify, yet it accounts for the prevalence of injuries. While man is what he is, injuries must and will abound; and the man is simple, who expects to pass through life without experiencing an injury. The meek Christian, taught, as we saw, by the word and Spirit of God, is thus prepared for injuries; and this is a great thing toward bearing them with meekness. They seldom take him much by surprise. If he has to do with a proud and haughty man, he is not surprised at being treated with pride and haughtiness. From a selfish, over-reaching man, he is prepared for mean and dishonourable actions. He does not go to a bramble, and expect to gather grapes, nor look for figs on a thorn-bush. You see how Scripture principles prepare the meek man for injuries. Thus he meets them without surprise; and then he bears them with patience. Of course it is not pleasant to him, or to any man, to be injured; neither is he to court injuries; nor is it denied that there are times and ways in which he should

vindicate his character, and maintain his right. Yet he bears injuries with patience, for he remembers what greater injuries God has borne with patience from him. He thinks with himself, This man has injured me, it is true; but perhaps he knows me not; if he knew my character, and my thoughts toward him, it may be he would love me. I once injured God, but at that time I knew him not, I did it in ignorance of his true character, I understood not his thoughts of love toward me; if God bore patiently with me, should not I bear patiently with an offending brother?

The same principle leads him to forget and forgive injuries. This is an essential part of Christian meekness; and a most difficult part it is, if we may judge by example and experience. Christians, when a man has injured you, do you find it an easy thing to forgive him, to blot out the injury, to go and pray to God for that very individual? This is not the temper of the world. If you injure a proud, worldly-minded man, do not expect forgiveness on any easy terms. He will return your injury with double vengeance the first opportunity; he will sometimes be ready to send you, if he can, to ruin and imprisonment; he will spoil, if he can, your character, alienate your friends, poison your comfort. Not unfrequently, on account of a slight affront, or a trivial provocation, he will send you a challenge; and if you are weak or wicked enough to accept it, he will take away your life, or you shall take away his, to prove to all the world that you are both men of honour—but not men of Christian meekness. Jesus Christ never taught men this; His doctrine was very different: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The prayer which he taught says, "Forgive us our trespasses, as we forgive them that trespass against us." I wonder how it is that unforgetting men do not tremble when they repeat that prayer. Forgive us as—in the same manner as—we forgive them:—and in what manner do they forgive? They must have satisfaction first. Thus prayer cries for vengeance on themselves. "Exact satisfaction for my offences against thee, O God, even as I desire to exact satisfaction from him who offends me." Such is the prayer of the unforgetting! But the meek Christian means what he says, when he uses that petition in his Lord's prayer: "Forgive us our trespasses against thee, in the same free and gracious manner as we, for thy sake, and after the pattern of thy mercies, forgive them that trespass against us." And while pleading this, he thinks of the free love of God to sinners by Jesus Christ, of his long-suffering and forgiving mercies, of his promise to blot out as a cloud their transgressions, of his Saviour's death as a proof of his Father's love, and lo! while he thinks, the tear of gratitude, called forth by the recollection of God's forgiving love towards himself, has fallen, and blotted out the memorial and the thought of a brother's injuries against him. He can still love him, speak kindly to him, and return good for evil. And this is noble and divine. To return good for good is natural; to return evil for evil is heathenish; to render evil for good is monstrous; but to return good for evil is Christian, noble, divine. By revenge, you may possibly overcome your foe; by forgiveness, you overcome yourself, you melt your foe, you resemble God, you glorify Christ, you adorn his gospel, you exhibit that meek forgiving spirit, which one of the Fathers called, *the indelible character of a gracious soul.*—Rev. John Hambleton, M. A., Islington.

THE MAYNOOTH QUESTION.

It is said that the fever which now rages in the land will pass away with the measure; when Maynooth is endowed, Protestants will see their error and acquiesce in those arrangements. But those who so think have miscalculated the energy of the principle by which we are actuated. If we were banded in this opposition under the influence of a blind hostility to the Romish Church; if we wished the penal code, which we abhor, to be restored, and were prepared to legislate in its spirit, then it might be expected that this fever would subside, because it would be based on bigotry, and calm reflection would lead us to be ashamed of it when passion had passed away. But I am one of those who never grudged one civil privilege to Roman Catholics. There is no claim to civil equality which they have urged that I have ever argued against. I have never resisted such claims or refused them what their sense of justice induced them to claim as a right; and therefore, as I believe those who are opposed to their Church are like myself free from passion, willing to examine their claims, and to do everything for them which justice requires, and besides wishing them every temporal and spiritual prosperity, I am convinced that we feel that in this opposition a principle is involved which cannot die, and that in what we are doing now we cannot change. We have examined and weighed the circumstances. We recognise their claims to civil rights, and we love them as fellow-countrymen, but we cannot change that principle which has brought together 900,000 persons to oppose the endowment of the Roman Catholic Church. That principle must live, and I would ask those whose conduct has originated this movement,—nay, I would solemnly entreat them to pause, and let not that which might be resolution degenerate into obstinacy, or from a false

shame determine not to draw back from this first step, which they well know cannot be the last. I doubt not that it is said that these efforts of ours are mischievous, that we are exciting collisions between the two nations fearful to contemplate, and that we are enemies to the tranquillity of our country. If that be so, the fault is theirs, and not ours; on them rests the responsibility of a collision, of the magnitude of which I am not insensible. I still hope that the Irish people, when they consider that we only ask that which if they were in our places they would ask, and that we only do what they would do were they placed in like circumstances, that we only declare that we will not be parties to the endowment of doctrines we know to be false and mischievous;—I trust, I say, that when they consider this, the good sense of their leaders will induce them to see that we are not their enemies, and others are not their friends. If I am mistaken, and eight millions of people are to be stirred up in enmity against those eighteen millions who are banded together for Protestantism, who will be the authors of the collision? Are we the authors of it who have ever maintained those doctrines, and must ever maintain them, whoever be in power, who cling to what we know to be truth, and only ask not to be forced to endow what we know to be error, but are nevertheless ready to grant to Roman Catholics every civil privilege which they may claim, who desire only that we still, in a Protestant country, may be uninvolved in forwarding error, and may have unfettered the great truths essential to our welfare? I hope it is not presumptuous in me (without wishing to show disrespect to those whose office and talents I respect, and in whose desire for the good of their country, I believe, and whose opportunities of political knowledge are greater than my own), without menace, yet in all solemnity, to declare, that while my mind is saddened by the shadows of the coming events into which we are passing, that, let what may be the consequences which may result to the Church, the nation, and the Government, from this wide-spread and effectual agitation, though the earth quake and the heavens grow black, and every heart be faint, and every thought reel with the conflict, in that conflict we mean to persevere, in the promotion of the truth we must hold fast, and in the maintenance of the cause of God, committed to us, we must continue, till the victory of God's word over all who would dishonour it; and when we lie on the pillow of death, we shall have the inestimable consolation of feeling, that, by the blessing of God, and prayer to him for wisdom, humility, moderation, and resolution, we have had the happiness of fulfilling our duty.—Speech by the Hon. and Rev. Baptist Noel.

MOTHER-TONGUE.

I have found, that by taking up a sound principle, and holding fast to it, we are best prepared to meet and endure and overcome all opposition. The principle of this Society, I was going to say, is Protestantism. But I would be reminded, at this season, that it is coeval with the first origin of Christianity, that it was the first principle that was sanctioned and recommended on the pouring out of the Spirit of God at that holy season, the commemoration of which we have just passed through. It was then sanctioned, that to all should be preached the Gospel,—to every nation under heaven. In vain have I ever looked for any reason or any scriptural ground for excepting my poor countrymen, the Irish people, from the privilege which that principle involves. Is it not written, that "the redeemed of the Lord shall be numbered from every kindred, and tribe, and nation, and people?" And are you to exclude my poor countrymen from the knowledge of the way of redemption because their only fault is, that they speak and understand only the language of their fathers, the language in which they were born, the language which is indigenous to their country? Politicians may strive to abolish the language, but they will only show, as they have ever shown, their weakness and not their strength. They must not say to the people, "Cease to speak your own language." It is useless to do so, they will speak it. Let politicians go to the Welsh and dictate to them,—will the Welsh forget their ancient British tongue? The Highlander of Scotland, too, with his bad taste, as some may call it, will continue to speak Gaelic. In vain will they attempt to stop the mouth of the poor, ignorant, Irish-speaking peasant. He will speak Irish to his children, who are to take his place after him, eye, and even to his pig. Therefore if we have anything of real value to communicate to the Irish, should we not communicate it in the readiest way, in the language of their affections, yes, and of their understandings too? We Irish are called blunderers. I conceive the English to be guilty of a most egregious blunder in attempting to tell good things to the Irish in a language they do not understand. We are at least free from that blunder of not speaking to the Irish in the Irish tongue. Now, my friends, we are at this time engaged in a contest between light and darkness. At the beginning of the creation God said, "Let there be light, and there was light." But still darkness was not wholly destroyed; it had its sphere. So it is still. There ever will be those who "love darkness rather than light, because their deeds are evil." And I conceive the honour of the Irish Society to be, that it is acting upon the principle on which the grace of God proceeds in its operation, it is acting in an antagonistic direction to the principles of the world, checking the Spirit of the world, and fulfilling the duty that St. Paul speaks of to the Philippians, "Among whom shine ye as lights in the world," or rather, which is perhaps a better

translation, as light-houses to give light, "holding forth the word of life." That is the characteristic principle of the Irish Society. It disregards every political motive; its object is to be as a light-house in the midst of poor dark Ireland, "holding forth the word of life." I said that when I first advocated the Society, I did it on principle. I hold that principle still—"the word of God in every language and in every tongue." But now we are enabled to call on you to support this Society on the ground of the success which God has given it. And that fact does not stand merely on our assertion; though I hope that what we have asserted at different times will be found to be consistent with truth. We may have been deceived ourselves; and we may have reckoned on results in which we were disappointed as well as you. But the success of the Society is confirmed by public documents. An Act of Parliament, passed of late years, directs respecting all parishes in Ireland which have not had for a certain time the services of the Church performed in them, the ecclesiastical funds of that parish shall be suspended, and paid into the hands of the Ecclesiastical Commissioners. The parish of Brosna, in Limerick, was in that situation for many years. For many years there was no Protestant resident there; and upon the death of the Incumbent the living would have been suspended. But, through the reading of the Irish Scriptures, there has been raised up in that parish a congregation of sixty or seventy converts, who are now congregated in the parish of Brosna; and when the Incumbent died lately, the Ecclesiastical Commissioners could not suspend the parish; and a Clergyman, employed by the Irish Society, and assisted by your contributions in keeping that flock together, has been appointed Rector of the parish. With regard to the people that speak the Irish language,—mark, we claim only three millions who do so; and putting all the Societies together, you cannot find such a great and inviting work as that in which the Irish Society is engaged in bringing those people out of the darkness of Popery. Another established fact was brought to light at the last Tralee assizes. Mr. Gayer stated at a meeting of the Irish Society at Kerry that there were in Belfast 800 converts. The editor of the *Kerry Examiner*, in an article in his paper, stated broadly that Mr. Gayer was a liar, and that he had gone about Ireland obtaining money under false pretences, which some Irishmen certainly do. Bearing in mind the precept, "Let not your good be evil spoken of," it was thought right that Mr. Gayer should have recourse to the laws of his country in order to vindicate his character from such aspersions. He brought an action against the Editor; the jury consisted half of Protestants and half of Roman Catholics; and a verdict was returned for the plaintiff with damages and costs. Now at that trial three clergymen were examined, and they fully confirmed the fact that there were at Belfast 800 converts from the Roman Catholic Church. Some of the converts themselves were also examined. One poor old man was examined by a Roman Catholic Barrister, who appeared for the defence. When he had stated that he had been a Roman Catholic, but that he had had the Scriptures put into his hand to teach others to read, and that whatever effect they might have had upon the scholars, they proved too mighty for the master, for they had changed his heart, and led him out of Popery, the barrister asked him with a sneer, "Did he not think himself a great Irish scholar, and who taught him to understand the Scriptures?" The poor man, with great meekness, but with evident sincerity, replied, "I do believe the God that wrote the Bible helped me to understand it." There he stood an example of a man being made wise unto salvation "through faith which is in Christ Jesus," by the reading of God's word. It is because the Society honours the word of God that God honours the Society; and I call upon you to support it, on the principle that it does disseminate that word, "which is able to make men wise unto salvation."—The Right Rev. Robert Daly, D. D., Lord Bishop of Cashel, at the Anniversary of the Irish Society, 15th of May last.

THE RESTORATION OF ISRAEL.

From Lord Ashley's speech at the Anniversary of the London Society for Promoting Christianity amongst the Jews, 9th of May last.

He knew no subject which could surpass or even approach it (the Restoration of Israel) in magnitude, and in all those attributes which feed the imagination, and stir into life the warmest energies of the heart. As a statesman he could rejoice in the political aspect of the question, for he foresaw that enormous benefits to civilization and mankind would result from the return of a numerous and ardent people to the land of their forefathers, to occupy the most fertile, and the most dishonoured regions of the East, to be replaced by the enlightened Jew the benighted Turk, to plant the cross instead of the crescent, to restore the ancient kingdom of David and of Solomon, and to spread the Gospel of Christ "from the entering in of Hamuth unto the river of Egypt," and "from the great sea to the great river, the river Euphrates." But he rejoiced, and they as members of the Church of England would rejoice, that they were called to advance by their instrumentality the political and spiritual welfare of the Hebrew people. The goodness of God seemed to descend on every nation, and his grace seemed to await on every Church, that remembered the outcast children of Abraham. The Church which should plunge heart and soul into this mighty career, would be proof against all assaults from without and against all heresy from within. The kingdom which

1 Isa. lxxvi. 2. 2 James i. 21.
2 Rom. x. 4. 3 Isa. lxi. 1; Luke iv. 18.
3 John v. 1; 2 Pet. i. 4; 1 Pet. i. 2.
4 Lev. x. 3. 5 Ps. xxxix. 9.
6 Jer. xvii. 9.

7 "I am not afraid to die. I am afraid to sin."
8 Col. Gardiner's noble reply to one who sent him a challenge. See his Life by Doddridge.
9 Matt. vi. 14. 10 Isa. xlv. 22.
11 Basil: quoted by Watson.