

# 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.

## WATCH AND PRAY.

Wako! sleeping Christian! watch and pray;—  
Awake! but turn thine eyes away  
From all this troubled scene;—  
One only object keep in sight;—  
The cloud by day, the fire by night,  
With heart and eye serene.

Lo! in the darkness of the night,  
The Lord thy Glory and thy Light,  
Will in and on thee shine;  
Nor earth nor hell shall make afraid  
The soul upon JEHOVAH stayed;  
But peace,—His peace,—be thine.

Happy, thrice happy, Lord! are they  
Who called by Thee to watch and pray,  
Are in thy service found;  
Who in thy faithfulness confide,  
In thine unchanging love abide,  
Though all be strange around.

The pageant of this world is strange;  
Its dreams, its fleeting visions change;  
But faithful is the word  
Of ONE, in every change the same;—  
Christian! I need not tell his name,  
If thou hast known the LORD.

SONGS BY THE WAY.

## THE BAPTISMAL BLESSING.

From *Clarke's Walk about Zion.*

(CONTINUED.)

The character of one of their younger children, Anna Amelia, had been marked with peculiar seriousness from her infancy. She indeed seemed almost like an unearthly being. At the time of her baptism, Mrs. R— appeared to realize a peculiar and unusual confidence in the divine promises. She felt the full assurance of faith in relation to this child, that God would regenerate her, and make her his own by adoption and grace. The manner in which her mind was at that time impressed, was afterwards frequently made the subject of reflection. Like Mary, "she kept all these things, and pondered them in her heart." And when she saw this dear child growing up, with her affections apparently fixed on God, she could not but hope that the Lord had sanctified her, even from her baptismal birth.

Several years had now elapsed since the death of Henry. Anna Amelia had nearly reached her thirteenth year. She had for some time manifested such a love for prayer, and for reading the holy Scriptures, and evinced such an apparent abhorrence of sin—such a fear of offending God—such tenderness of conscience, and so anxious a solicitude to please her Heavenly Father, and to trust in his mercy through Christ, and her conduct was all so sweetly accordant with the spirit and requirements of the gospel, that her parents could no longer doubt, that God had taken her for his own child. Often did they converse with her about eternal things, and always were they more and more impressed with the certainty that she was truly born of God.

Can there be a more interesting being on earth, than a young, beautiful girl of thirteen, blooming in all the freshness of health—buoyant with all the sprightliness of childhood,—and yet exhibiting the sweetness and loveliness of all the Christian graces spread over her character in chastened and child-like simplicity?

Such a sweet and lovely one was Anna Amelia. She was growing up the delight and almost the idol of her parents' hearts. Suddenly the blight of disease fell upon this loved one. She sank under its power, and soon exhibited symptoms that were truly alarming. All of a father's anxiety and a mother's love could not prevail for her rescue, or compel the fell destroyer to relax his grasp. Her brothers and sisters gathered around her sick bed with weeping eyes. She more than guessed their meaning!

At length she was plainly told that hers was a mortal sickness. After the first agitation had passed away, she exhibited great and unbroken composure, and sweetly said—"I am willing to go wherever the hand of God shall conduct me." Thus died Anna Amelia, at the early age of thirteen, full of faith and hope.

This seemed a dreadful stroke to the sorrowing parents and bereaved brothers and sisters. But still they had rich sources of consolation. Though God had taken away two of this baptized family, the departed had both left behind them the brightest evidences of their adoption into the divine family.

The death of Anna Amelia made a deep impression upon the hearts of her two elder sisters. By this afflictive event they were led to reflect upon their own unpreparedness to die. The awful truth became written, as with a diamond's point, upon their consciences, that they were sinners guilty and condemned before God; that they had never loved Him as they ought; that they had done nothing but sin all their lives. They began to sorrow after a godly sort. They went to the feet of the Saviour, and found "joy and peace in believing." Mr. and Mrs. R— were more and more strengthened in the belief that God would certainly fulfil his covenant promises made to them in behalf of their offspring. Two of their dear children were now in the church triumphant, and two had become, as they hoped, living members in the church militant.

At the time that Anna Amelia fell sick and died, G—, the eldest brother, was absent. As we have already remarked, he had become the commander of a vessel, and his life was chiefly passed amid the perils of the ocean. Though he was surrounded with great and numerous temptations, the influence of early instruction, and the pious example of his parents, operated with sufficient power to keep him from open immorality. Many of the voyages which he made were to the West

Indies, where he met and formed intimacies with many individuals from the European continent, who had embraced those loose and sceptical notions which are so prevalent in France. The effect of this association was highly pernicious. Though G— had many serious reflections, he could not make up his mind to become a Christian. The opposition of the natural heart existed in undiminished power. He therefore without scarcely being conscious of it, drank in the poison of infidelity.

He had naturally an amiable and affectionate heart, and felt most keenly the death of little Anna Amelia. He wept over her grave with all the fond affection of a devoted and almost heart-broken brother. A strange conflict of emotions was awakened in his mind, when he heard how she was sustained in death by the Christian's hope. But when he learned that his two eldest sisters had professed to have experienced a change of heart, an indignant feeling arose in his mind which he could hardly suppress. His respect for his parents, however, restrained him from giving utterance to the loathing he felt for every thing that related to godliness. So great was the enmity of his heart at this time against the truth, as he subsequently acknowledged, that when he heard that his sisters were going to partake of the communion, for a moment he wished that some deadly poison were infused into the sacramental cup. Though he did not express these and similar feelings at the time, yet it was obvious to all his family, that he was utterly opposed to religion. Oh! what a dark hour was this to those bereaved parents! Their first-born—their eldest son—an infidel! The child that drew after him so much affection—that had been sacramentally washed in the baptismal water, and offered to God amid so many prayers—now ready to abjure Christ, and deny religion! What a trial was here for the faith of these Christian parents! Would God indeed bring in this son? Would he make him one of his regenerate people? Being not weak in faith, they considered not the apparent obstacles in the way—"They staggered not at the promise of God through unbelief, but were strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was also able to perform." They said very little to G—, but sought continually to bring his mind imperceptibly under good and holy influences.—They believed that his infidelity was a disease of the heart, and that if he could be made to feel his sinfulness, and the obligation he was under to God, he would be constrained to cast his scepticism away, and flee for refuge to lay hold upon the hope set before him in the gospel.

At this time he remained at home for several months. They were months of deep anxiety to Mr. and Mrs. R—. In their solicitude for their living child, they almost forgot their sorrow for the one that had gone down to the grave. At the family altar G— was ever particularly and affectionately remembered. Religious conversation was frequently addressed to the other children in his presence, though little was usually said directly to him. He became evidently troubled in his mind. It was manifest that he was not satisfied with his present state. All this, however, seemed only to increase the opposition of his heart to the truth.

At length, he was induced to attend an evening lecture. In this instance, the preacher, though entirely unacquainted with G—, seemed to delineate his character with great accuracy, and to apply to him the truths of God, in a manner that stripped him of all his excuses, and left him a naked sinner, trembling before the bar of divine justice. It was a barbed arrow that went to the very centre of his heart. Now as the light broke in upon him, and he saw his true character, and the wickedness of his heart, "the iron entered his soul, and he tasted the wormwood and the gall." He went home, and shut himself up, and tried to pray. He passed the whole night in anguish unspeakable. He felt that he was an awful sinner. Thick darkness settled down upon his soul. He saw that he had merited eternal wrath, and that it would be an act of infinite mercy, if he was saved from going down to the pit. All that he could do, was to fall down before the divine footstool and cry, Lord have mercy on me. His voice went up and entered that "ear which is never dull of hearing." The blessed Saviour appeared for his rescue. He became a most decided, devoted, consistent Christian. Having become, by spiritual regeneration, the child of God, he delighted in nothing so much as in doing good. It became his meat and drink to glorify God—to point out to his fellow seamen the star of Bethlehem—to direct them to the Lamb of God that taketh away the sin of the world. Who can conceive the feelings of the happy parents on this occasion? The language of the Psalmist seemed an echo to the emotions that glowed in their bosoms. "Surely goodness and mercy have followed me all the days of my life." The only alloy to their present happiness was the recollection that all their children had not submitted to the same regenerating influence, which had impressed such altered and heavenly features upon the whole character of G—. He was now about to leave home on a long voyage. It had been so arranged, that N— and J—, his two brothers, next younger than himself, were to accompany him on board the same vessel. They went to New York with this intention. Their plan, however, was afterward altered, and each of the brothers went on different voyages in separate vessels.

Mr. R—, however, before being apprized of this, addressed to J—, the youngest of the three brothers, the following letter:

"My Dear Son,—  
"No circumstance has ever occurred since

we have had a family, so interesting as that under which we now part from our three eldest children. When we look back, and consider the danger and the hardships that G— has undergone, and that the kind Providence of God has always watched over him, and, at last, returned him home in safety, and so shed abroad His love in his heart, as to make him a new creature in Christ Jesus, we are astonished at the mercy that has done such great things for us, who are so undeserving.

"The same Providence is guiding and directing you now. It is under His protecting care you will sail. If you confide in Him, He will preserve you. And I hope that this even will result in the conversion of both you and N—. It certainly will, unless you wilfully reject the grace of God. God has so ordered this event, that your brother may be a minister to you. And surely when you look back and think how he felt when he came home, and see how he is now, you can have no doubt of the reality of religion. But I feel assured that you do not doubt this—I fully believe that the Spirit of God has enlightened your mind. It is only necessary that you be willing to devote yourself to God. It must be an act of your will. Your mind is not darkened, nor your heart harder than that of every unconverted person. But the will must be bowed in submission to God. He says, 'my son, give me thy heart—seek ye my face.' It is necessary that you should respond—

'Here, Lord, I give myself away,—  
'Tis all that I can do.'

"This must be an act of your will. You see, if you neglect it, it will be from choice. Ask your brother what it was that determined him to give himself up to God—ask, if it was not the act of his will. His mind was as much opposed as yours. He had as strong a will to bend into submission to God, as you have. What he has done, through the help of God, you can do. And Oh! what rejoicing will it cause in our hearts—what happiness to yourself, and what joy in heaven, should you, three brothers, be all united, on board one ship, in singing praises to God from your hearts, as with your voices, while you are sailing on the broad ocean. And how much good may you do among the seamen—how much good to other ships' officers—and how much would God be honoured by such an event, wherever the ship goes, under such circumstances.

"If you can realize the importance of these things, as they appear to me, and as I am sure they must appear to you at some future day, you will resolve without delay to give yourself to God. This is what God requires of every creature. And what is the import of this gift? We are His already—His by creation—His by preservation, amidst all the snares and deaths, to which we have been exposed—His by the redeeming blood of his dear Son—His by dedication in holy baptism. By each of these several claims. His right to us has ever been beyond any ground of controversy on our part.—But by our practice, we have denied His claim.—We have set up for ourselves—we have felt as though we could do without God. In our hearts we have said, we will not have God to reign over us. God requires that we should submit to his claim—that we should yield this controversy—and peaceably submit to his authority. This is what is meant by giving ourselves up to God. If you see that his claim is just, you must see that to oppose it, is wrong. If you are willing then to do what you must see to be right, you will say—henceforth the Lord shall be my God.' If you do this, the veracity of God is pledged for your salvation. If you find it hard, remember that the hardness consists merely in the strength of your opposition to God. The harder it is to submit, the more is the need of submission—for the more aggravated is the sin of opposition.

"These truths I doubt not will appear plain to your mind. But be warned of the subtlety of the great adversary. In a thousand ways, he continues to delude the soul that is convinced, and resolved on turning to God—and in thousands of instances his wiles are successful. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' And he goes on the sea, as well as on the land.—May God sanctify these thoughts to the salvation of your soul, is the prayer of  
"Your affectionate Father,  
"S—R—"

It has already been intimated that these brothers went on different voyages. J—, to whom the above letter was addressed, went on board of an East-Indian man, bound to Batavia and Manilla. A year or eighteen months were expected to elapse before its return.

Mr. and Mrs. R—never before felt so happy in the absence of their children. They believed that their eldest son had truly given his heart to God, and that the other brothers were seriously impressed. They now experienced great consolation in the thought, that they had given up their offspring in covenant to God. They could not but believe that God would remember his covenant, and make them the subjects of his saving and transforming grace.

To be continued.

## THE CHURCH, PROTESTANT YET.

"It is finished," said the spotless Lamb of God, as he poured out his life-blood for sinners. "It is finished," the atonement is made, which nothing else could or can make, from the beginning to the end of time.

The supper of the Passover did faintly shadow this, in anticipation. The supper of the Cross, by reason of greater light, casts a deeper shade to commemorate the same. In neither case was there, or can there be a REAT-

ATONEMENT, but by involving the blasphemous doctrine of Transubstantiation, and the abominable idolatries of the mass.

"It is finished," said our dying Saviour, when "he gave up the Ghost." How many errors of the most deadly nature have crept into the Church by perverting this fundamental truth sealed by the blood of Christ? The Jews, by reason of their carnal hearts, departed from the faith of Abraham, and depended for salvation on the outward ceremonies of their law, believing that their sacrifices of themselves atoned for sin. How widely spread among the Romanists is a similar opinion, that the sacrifices of the Christian altar atone for sin! Yea, not only in the Roman Church, but in some who pretend to have rejected her errors, the same dreadful perversion of the truth seems to prevail. And will not God visit his Gentile Church, as he did Jerusalem of old, for this sin? The Jews for this sin were rejected of God, and ever since have become outcasts from the divine favour. They leaned on that false principle, that broken reed, that dangerous supposition, in believing that their sacrifices and ritual solemnities atoned for sin; and, in consequence of this, they rejected their true Messiah, and were and are still rejected of Him. In this condition of ejection, they will remain until they repent and believe the gospel, which unto Abraham their Father was "preached before;" and for this reason was called the "everlasting gospel"—viz; that by the blood of the "Lamb of God, slain from the foundation of the world, and once for all poured out upon the cross, is the atonement made and sinful man justified." Till they believe in this true foundation of all true religion, they remain in their sins.

The same may be said of those who believe in the false atonement set forth by the Romish mass in the decrees of the Council of Trent. By these decrees that whole communion was thrown into a condition similar to that of the Jews: both the one and the other held and still hold that the sacrifice itself and the ritual solemnity do atone for sin. The articles of our Church afford us stable ground on which to stand in guarding you from these errors of the Church of Rome. Take these articles in the sense of their framers and as set forth and investigated by the most distinguished divines, and there can be no mistake. These articles thus interpreted, we hold in great reverence, and entreat you to consider them in the same light, listening to no interpretation that will draw you from the Protestant faith. Besides the articles, we commend to your serious consideration the Homilies of our Church; and next to these the pastoral letters unanimously adopted by this House of Bishops, and set forth to the whole Church. Examine these pastoral letters, and you will see how decidedly they condemn all leaning to papal Rome on the one hand; and Antinomian errors on the other. How they warned you against the over-valuation of the Fathers, so as to rank with the Holy Scriptures as a joint rule of faith, and at the same time how they freely admit their authority as evidence in matters of fact, when determining what are the books of Holy Scripture, and what were the primitive worship of the Church: Nothing can be more decided than the testimony of disapprobation borne by these pastoral letters against the Romish doctrine of purgatory, the invocation of saints, the supremacy of the Pope, and the idolatries involved in the doctrine of Transubstantiation.

Being pledged by our consecration vows to drive from the Church all false doctrine, that the pure faith of our fathers may be transmitted to our descendants as we received it, we cannot but feel deeply anxious concerning the ordination of candidates for the ministry; for on these the character of our Protestant Church, in future ages, entirely depends. We feel it our duty to declare, that no person should be ordained who is not well acquainted with the land-marks which separate us from the Church of Rome; and being so, who will not distinctly declare himself a Protestant, heartily abjuring her corruptions, as our Reformers did; and it is our solemn counsel to all professors in our Theological Seminaries and all others who are concerned in the preparation of candidates for Holy Orders, to be faithful in their duties, that neither Romanists on the one hand, nor the enemies of the Episcopal Church on the other, may have cause to boast that we have departed in the slightest degree from the spirit and principles of the Reformation, as exemplified in the Church of England.

To keep the principles of our reformation from contamination, a careful reading of the Holy Scriptures is a sure means; and we do think it our bounden duty to enjoin this practice of our reformers on all, especially heads of families. The Old Testament being read with the New, as appointed in our Calendar, is here alluded to. We have taken them in connection, as you see, in this pastoral; and we hope with good effect, in imprinting the truths of our Holy Religion on our minds, with a view to holiness of life.

We have maintained that the covenant made with Abraham is an evangelical covenant. It must follow, therefore, that all things which attended it, as to its operations in Abraham and his immediate descendants, are of great importance to us. If we be children of Abraham's faith, in us will be seen the same fruits as in Abraham. God called him out of Ur of the Chaldees, from his country polluted by idolatry; and from his wicked kindred there. And to induce him so to do, he set before him the land of Canaan—a land as yet unknown to him, but by Divine promise. Abraham believed this promise and obeyed this call. He went out from his country and kindred, and proceeded on his journey, "whither he knew not." And having arrived in Canaan, he reposed on its soil, though

as yet having no possessions in it—no, not so much as a burying-place. These things teach us that he "SOUGHT A HEAVENLY COUNTRY," and considered the earthly only as an emblem thereof. Thus the whole becomes, as the apostle teaches, "an example unto us." We also are called out of a wicked and idolatrous world, and from our "kindred in transgression unto a land of promise," not enjoyment; into a Church militant, not yet triumphant. In this Church we are to live the life of faith and hope, as Abraham did. The unbelieving inhabitants of the land saw this holy man of faith among them; but they never thought of his being, at that very time, heir to the whole country; least of all did they dream that he had set his affections on a heavenly country, of which the earthly Canaan was only a type. The case is the same at the present day. When ungodly men see true Christians renounce the world in their baptism, and freely give up its pomps and vanities, in order to inherit the promise now, and hereafter to enjoy the REALTY of a heavenly Canaan, a land of rest and peace, all is an enigma—an unexplained thing: a matter of doubt, if not of ridicule and contempt. Like Abraham's; their gains shall be greater than their losses; and our blessed Lord hath said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it;" "for what shall a man give in exchange for his own soul?"—From the Pastoral Letter of the House of Bishops of the Protestant Episcopal Church in the United States.

## THOU SHALT BREAK FORTH ON THE RIGHT HAND AND ON THE LEFT.

The Gospel broke forth, like the breaking forth of waters, on the right hand and on the left. Its sound went into all the earth, and its words into the ends of the world. The heavenly vine sent out her boughs unto the sea, and her branches unto the river; until the whole known world was planted with Churches, constituted according to the apostolic model. Within little more than a century from the Ascension of our Lord, we find it thus written by one of the earliest Fathers:—"There is no race of men, whether of barbarians or of Greeks, or bearing any other name, either because they live in wagons without fixed habitations, or in tents leading a pastoral life, among whom prayers and thanksgivings are not offered to the Father and Maker of the universe, through the name of the crucified Jesus." Within fifty years after that period, we find our own nation enumerated among those which had received the Gospel, in parts inaccessible to the Roman arms; and it is asserted, that in those countries where it had been preached, the Christians formed nearly the greater part of the population. Down to that time, then, the prophecy in the text, and others which speak more plainly still of the universal prevalence of Christianity, the corresponding extension of the Church, were visibly receiving their fulfilment. The place of God's tabernacle on earth had been wonderfully enlarged, and its curtains stretched forth; its cords had been lengthened—those cords of Divine love, by which the Holy Spirit draws men within the sphere of His influence, and adds to the Church daily such as may be saved therein; its stakes were strengthened; numbers were added to the ministry, the pillars of the Church, as the Apostles and Prophets are its foundations, Jesus Christ Himself being the chief corner stone.

But before many ages had passed away, the scene was sadly changed. The efforts of Satan to regain a portion at least of the dominion, which had been won from him by the noble army of martyrs and confessors, were but too successful. Heresy and schism weakened the stakes of the tabernacle; superstition removed them, and substituted for them false and unsubstantial supports; and then its cords were slackened, and its curtains were shaken and torn by the blast; and many cities were reduced to spiritual desolation; and the awful warning, which the Spirit had sent to the Churches, began to receive its fulfilment; and the witnesses were slain; and the Church herself was driven into the wilderness; and it was no longer a question whether she should enlarge the place of her habitation, but whether she should have any earthly habitation at all, except in name and shadowy form. Then might she have taken up the complaint of Jeremiah: My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered. And since the time when some portion of the Church's ancient glory returned, and in those regions where her light has shone with somewhat of its early purity and brightness, how little apparent cause has she had for responding to the prophetic call, Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud; for seeing how little has been done, by those who have dwelt in her sanctuary; to enlarge its place, and to stretch forth the curtains of her habitation. How dark and painful is the contrast, of the glorious and rapid march of Christianity during the first two centuries, not only with the extinction of its light in some Churches, and its obscurity and dimness in others, but with the efforts, made by those who have been charged with the duty of maintaining and propagating the faith, to recover the territories which once belonged to Christ's kingdom, and to achieve fresh conquests over the powers

1 Chron. xiv. 11.      † Rom. x. 18.  
‡ Psalm lxxx. 11.      § Justin Martyr.  
|| Jer. x. 20, 21.      ¶ Is. li. 1.