

# The Bazaar.

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

[VOL. I.]

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## THE PAIN OF A WOUNDED CONSCIENCE.

Prov. xviii. 14.

Gather all the down that floats on the wind,  
And all the leaves from the tree,  
Can ye make a couch for a troubled mind?  
Can ye find a rest for me?

Gather all the honey-dew from the leaf,  
And the labour sweet of the bee;  
Can ye stung the bitter tongue of grief?  
Give a drop of sweet to me?

Let the cold wind blow through the midnight rain,  
And the breeze flutter over the sea;  
Can it breathe one chill on a burning brain?  
Can it cool my brain for me?

Let the gale which springs in the morning cloud,  
Give life to all that be;  
Can it quicken again my murder'd mind?  
Give back my mind to me?

Let the spring-time shine, with its sunny hours,  
And the merry birds all in glee;  
Can ye gather, amidst ten thousand flowers,  
One bud that blooms for me?

By the late Rev. J. BULL, Curate of Stowmarket, Suffolk.

## A CONSCIENCE HEALED BY THE ATONEMENT.

Oh there is a bed, that was hewn in stone,  
Where Ho lay who was nailed to the tree!  
'Twas there my Lord lay, all alone,  
And there's the rest for me.

And there was a dew, all silvery bright,  
It fell on plain and lea;  
They gathered it fresh, at the morning light,  
And sweet its taste to me.

And there was a rushing, mighty wind,  
It blew o'er a bloody sea,  
It breathes a calm for my troubled mind,  
A comforter for me.

And there was a gale, when the day-star rose;  
His shining clear I see;  
My mind, in His beams, revives and glows,  
And all is life with me.

And there was a flower, which sprung from the tomb  
When the days had number'd three;  
Upon my heart that flower shall bloom,  
Eternal joy for me.

## REDEMPTION BY THE CROSS OF CHRIST.

"Christ hath redeemed us from the curse of the law, being made a curse for us" "that the blessing of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." "The promise of the Spirit through faith." How glorious is this doctrine! It is thus God speaks to us in Scripture, giving all into the hand of faith. How unlike their teaching who have lately risen up amongst us, and who have put forth their doctrines in the "Tracts for the Times." Sad thing for our Times to have to contend with their subtle errors, which threaten a schism in our Church, and the revival of Popery in the land. In opposition to the reception of Justification unto life, and the gift of the Spirit through faith, these writers propound a second kind of justifying righteousness, as absolutely necessary to be wrought by our own works, before we can be accounted righteous before God; while at the same time they go nigh to neutralize altogether the power of the Justification, which alone is recognized as scriptural by our Church (see Article 11.), in that their system limits its application to the instrumentality of baptism; by which they practically substitute justification by baptism alone, for justification by faith alone. And as they err grievously on this great point of justification by faith alone; as well as in the extravagant exaltation of the sacraments at the expense of faith, (which forms a very prominent part in their scheme), to which faith, indeed, the sacraments owe all their efficacy; and without which they are nought to the receiver (as our Church plainly teaches) save witnesses against him: so, also, they are very far from being blameless in their way of dealing with the grand doctrine of the Atonement. For whilst their doctrine of the Atonement made for sin by our Lord Jesus Christ, is in the Scripture as the sun is in the heavens, and has obtained this conspicuous place also in the teaching of our Church, as being the life and mainspring of the Christian religion, it is an important feature in these "Tracts for the Times" (which contain the scheme of these persons), not, indeed, to withhold altogether, or to deny the essential character of the Atonement, but as a matter of counsel (as one observes, when warning against their errors,) to cloud the morning beams of this sun—to make the pulses of this heart of the Christian system to be faint and few—to use this sword, which is eminently the sword of the Spirit, timorously, as if it were a doubtful weapon, whose service was not altogether to be relied upon. Yes; they advise the sparing use of the doctrine of the Atonement, as if it might do harm by leading to licentiousness. They mean well, I doubt not; but where the word of God prescribes to us our duty, we are at no liberty to think for ourselves as to what is fitting. They conceive, I presume, that men will be wary of sin in proportion to the difficulty of obtaining pardon for it; and therefore they preach penance where the apostles preached Christ; and send men to austerities, where they sent them to the Atonement and the Mercy Seat. But will this preaching of theirs hide pride from man, humble the human heart, exalt the grace of God, and the merits of Jesus Christ? Let them look to that, if they love the honour of Christ, and the souls of men. Whereas our faithful Church lifts up the Atonement of the Saviour in all the openness of scriptural declarations. She so sets forth its mysteries, that the whole may be viewed by the eye of faith, and made, by the act of divine grace, the medium of communicating power to the soul in every degree, as the Lord may please to impart it, either to the least of his little ones, or to the most advanced of his maturer servants. But these on the contrary would enshroud the glory of the work of Christ, in the thick folds of superstitious mysteries; requiring an initiation to qualify for the contemplation of the reserved mysteries:—building up a sort of Holy of Holies of their own imagination, the entrance into which is forbidden without previous preparation, even to those whom St. Peter styles "a royal priesthood"—keeping them at a distance until they shall have passed a long probation, and have attained to that age and standing, when the Atonement may at last be held up distinctly to their view, and be recognised by them. How presumptuous is all this in any set of men, thus to replace, as it were, the veil before the Ark and Mercy Seat, after that the Lord Jesus Christ has taken it away; thereby doing what in them lies to render all obscure again, and remove once more to a trembling distance those whom Christ had brought nigh to God, as children to a father! And what is all this but the offspring of superstition and self-righteousness! I am unable to view it in any other light. It may be well meant; but it is not the less to be deprecated on that account; for they have unauthorizedly and officiously put forth their hands to the Ark, as if it would fall to the ground without them; and all the good intentions in the world, will not vindicate them from the charge of presumption, and of prejudicing the gospel and the souls of men. May God have mercy on our Church, and preserve us, and all our brethren from being carried away by a spirit of legality, or by a superstitious reverence for antiquity and tradition, and a zeal which is not according to knowledge. But may our zeal for the truth be taught and influenced by the truth itself, and abound far more than it does; and may the doctrines of Grace be wrought into our hearts, and exemplified in our lives; and be made mention of and gloried in by us, as our best inheritance, the charter of our hopes and liberties.—From a Discourse by the Rev. C. D. Maitland, A. B., Perpetual Curate of St. James' Chapel, Brighton.

\* See a Tract recently published, entitled No. 91, a Tract for the present Times, by one who never contributed to the former series.

## THE IMAGE OF GOD.

"God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them."

Now this language being taken, as the language of the divine records should ever be, in its plain and obvious and literal significance, must necessarily import, first, that there were other divine Persons or intelligences to whom God said, "Let us make man;" and yet that their image, their likeness, was his own: there was but one and the same image, one and the same likeness, and yet it was "our image and our likeness." Here then, in the mighty work of creating man—intelligent, immortal, accountable man—there were three in one, or trinity in unity; and, in the image—the likeness which was impressed upon the being created—there was one in three, or unity in trinity. For this, again, however mysterious, there is a plain and prompt solution: "I and the Father," declared the Lord Jesus Christ, "are one;" and he spake of the Spirit of truth as "proceeding from the Father," and therefore, by necessary implication, proceeding from himself, and, consequently, one with both. The image, then—the likeness in which man was created—was that of "God the Father, and of God the Son, and of God the Holy Ghost;" and it was the voice of the three-in-one which spake, "Let us make man in our image, after our likeness;" and the image, the likeness, must be that which is not perceptible to the eye of sense; for "no man hath seen God at any time." It is at the same time peculiar to man, distinguishing him from, and exalting him above, the noblest works of God; not only the moon that "walketh in brightness," and the sun that "rejoiceth as a giant to run his course," but the noblest and stateliest of brutes that range the desert, and the swiftest of "fowls that fly above in the open firmament of heaven." It is mind, understanding, reason, soul. "The spirit of man goeth upward," while "the spirit of the brute goeth downward to the earth." Brutes have instinct, but not reason: they may seem to approach, in the instance of the faithful dog, or the patient camel, or the sagacious elephant, very near to the lowest level of human understanding; but the soul, the intelligence, is wanting still. As, then, it is the possession of a soul, a living soul, a soul which reflects, reasons, contrives, combines, sways the movements and regulates the will, that discriminates between man and the brute; so it is the very same thing which constitutes the likeness, the image, of God. And here we are struck by a most significant difference in the mode of creation. All else had been created by the voice, but man only was created by the act of God. We are told, indeed, that "the Lord God formed man out of the dust of the ground;" but when the body, with all its fearful and wondrous and complex mechanism, of limbs, and members, and nerves, and veins, and arteries lay before him, thus curiously wrought in the lowest parts of the earth, he did not say to man, "Live;" and man lived—as he had said, "Let there be light;" and there was light—"He breathed into man's nostrils the breath of life," and then, and not till then, man became a living soul; and thus, "in the image of God created he him: male and female created he them."

The likeness, however, did not consist only in the powers and capacities, but in the moral perfection of the soul: God "made man upright." The spirit which he infused and inspired was not only a reasoning, willing, desiring, and loving soul; but it was a pure and a perfect, and consequently, a happy soul. It thought only what was holy, reasoned only what was good, willed only what was right. It only desired what God approved, and only loved God himself, and his image or his workmanship in all beside. O, then all was peace, and love, and happiness; and the fair creation of God was a universal paradise. The weaker did not tremble and fly before the stronger; nor did the destroyer become, in turn, the prey of a stronger than he. There was no violence in the tiger's spring, nor any venom in the serpent's fang. "The wolf and the lamb fed together: the lion did eat straw with the ox; and the leopard lay down with the kid." Man had "dominion over all the works of God's hand;" and his dominion was a rule of love. He loved the inferior animals as God loved him, and employed his precious gift of intelligence to bless, and not to curse; to help, and not to harm; to preserve, and not to destroy. And, so long as the image and likeness of the Creator continued undisturbed and undefaced, the happiness of man was perfect: peace and love prevailed upon earth, as they now only exist in heaven; and "God saw all that he had made, and, behold, it was very good."

"God made man upright." And why did not this uprightness, which is God's image—God's likeness—endure? Why did not Omniscience avert the evil, which Omniscience could not but foresee? Why did not the same Providence, which "ordereth all things both in heaven and in earth, so that" they "continue as they were from the beginning of creation," maintain the image of Deity inviolate, and preserve the likeness of God undefaced and unimpaired? These are questions which all may ask, but none can answer, or can answer only by another: "Shall not the Judge of all the earth do right?" Revelation does not profess to develop causes; but only to state facts, to teach doctrines, to ensure consequences. It leaves nothing untold which concerns the individual. "He hath showed thee, O man, what is right;" and, if he hath not disclosed the secret counsel or purpose for which the divine image in man was forfeited, he hath showed thee how it may be restored. Again has it been said, "Let us make man in our image,

after our likeness." There are "given unto us exceeding great and precious promises; whereby, having escaped the corruption that is in the world through lust, we may be made partakers," as at first, "of a divine nature." "Through Christ we have access by one Spirit unto the Father. As many as are led by the Spirit of God, they are the sons of God." The image, the likeness of God, which is designed to be both perfect and perpetual, is again imparted when we are born of water and the Spirit, and thus enter into the kingdom of God; and then are we indeed baptized in the name of the Father, and of the Son, and of the Holy Ghost; when we have "put off the old man, which is corrupt, according to the deceitful lusts;" and "put on the new man, which after God is created in righteousness and true holiness;" when we follow, in our conduct, the example of our Master, and embody, in our conversation, the mind that was in Christ.—From *The Sabbath Companion*, by the Rev. Thomas Dale, Vicar of St. Brude's, London.

## THE FOUNDATION OF OUR RELIGION.

We lay no one stone but only upon that foundation of the prophets and apostles, whereupon whosoever is builded, groweth into a holy temple in the Lord—a temple, which no wind, no waves, no storm, no tempest is able to overthrow. The foundation of our religion is the written word, the Scriptures of God, the undoubted record of the Holy Ghost. We require no credit to be given to any part or parcel of our doctrine, further than the same may be clearly and manifestly proved by the plain words of the law of God, which remaineth in writing, to be seen, read, and examined of all men. This we do, first, because we know that God hath caused his whole law to be written: secondly, because we see that it hath been the practice of all the defenders of the truth since the beginning to test their faith only upon the scriptures and the written word: thirdly, because it is evident and plain that we cannot receive any other foundation of heavenly truth without the overthrow of Christian faith.

The ancients of the house of God knew no foundation of his truth but this. They never enquired what had been whispered in men's ears; that which they believed and taught, they read it out of the book. In the history of Joshua it is recorded, how he did assemble the tribes, elders, heads, judges, and officers of Israel together, showing them what God had spoken unto them by Moses, but uttering to them no speech that was not written.

Christ speaketh many things, concerning the doctrine of the prophets; but no one point of doctrine which is not found in their books and writings. The prophet Esay saith, *Ad legem et testimonium*: "To the law and to the testimony." "If they teach not according to this law, it is because there is no light in them." (Isa. viii. 20.) Consider the practice of Christ Jesus. His proofs are, *Scripturam est*: "It is written": (Luke iv. 8.) his demands are, *Quomodo legis?* "How dost thou read?" (Luke x. 26.) His apologies are, *Scrutaminis scripturas*: "Search the Scriptures, they bear me record." His apostles tread in the same path; they go not the breadth of an hair, not a whit from that which is written. Thus St. Paul protesteth, "I delivered unto you that which I received, how Christ died for our sins according to the scriptures, that he was buried, and that he rose the third day according to the scriptures." (1 Cor. xv. 3.) It is not lightly to be marked which is twice repeated. He delivered nothing but "according to the scriptures." (saith St. Augustine); "read this out of some prophet, read it out of some psalm, write it out of the law, write it out of the gospel, write it out of some apostle: read it, and we will believe it." These be good precedents for us to follow; till sufficient reason be alleged why we should lay another foundation than that which hath been laid by so many, so wise, so reverend builders.—From *Sermons by Archbishop Sandys*, edited for the Parker Society, by the Rev. John Ayre, M. A. Sermon 1.

## A HOLY WAR.

The country is now engaged in the holiest war which it has ever waged,—a war against ignorance, vice, and infidelity. There is a hard battle to be fought, but it cannot too speedily be brought to a termination. Education should proceed without delay; for the transition state from ignorance to knowledge, from darkness to light, is not devoid of peril. Education should be universal; since it is only while knowledge remains a distinction that it can engender discontent, or tempt men to desert their sphere. And it should be complete; for a little learning is proverbially dangerous, but duty thoroughly taught and understood, ever proves a far surer obligation than the blind obedience of custom. Above all, your committee earnestly request the friends of church education to persevere in the good work, neither deterred by present obstacles nor disheartened by the remoteness of visible results. The ground to be occupied is fearfully extensive, and the foes are many and strong; but, "greater is He that is for us than they which are against us." Neither can striking outward results of moral and physical improvement be reasonably expected for many long years. The parents of the present youthful generations have been neglected; and "while men slept," the enemy came and sowed tares. But until the precepts taught in the class are enforced by the practice witnessed at the fireside, till the home co-operates with the school-room, education cannot exercise its legitimate influence. Your committee, however, are loath to utter one syllable of despondency. They

## THE CHRISTIAN'S JOURNEY.

In the administration of the covenant of peace, the Redeemer guides the many sons of God to the heavenly glory. When sinners are brought to believe in the atonement, and thus have their consciences sprinkled with his blood, the offended Judge passes over them, as he passed over the houses of the Israelites on the passover night. And as the Israelites, when thus freed from vengeance, took their journey towards Canaan; so all who believe in Christ, are free from a bondage worse than Egyptian,—they give up with this world as a portion, and they commence a pilgrimage to the celestial country. The Saviour gives them, as he did to Israel, laws and institutions by which to conduct themselves: And by his gracious blessing, the ordinances of the Gospel become the means of strengthening them for their journey, and of accelerating their progress. He guides them through the wilderness of this world by his word and spirit, as the people of Israel were directed by the pillar of fire and cloud. As the Israelites had no permanent dwelling place till they reached Canaan; so Christians are but pilgrims and strangers on earth, and are taught to look upon themselves as citizens of the heavenly city.

"There has one object been disclosed on earth, that might commend the place; but now 'tis gone: Jesus is with the Father, and demands his members to be there."

The Israelites were exposed to many wants and dangers in that "great and terrible wilderness," through which they journeyed; and Christians feel that this world is indeed "a dry and a thirsty land," and a land full of enemies and trials. But as the former were supplied with manna from Heaven, and with water from the smitten rock, and finally triumphed over all their foes; so the latter are nourished by that life-giving bread, of which the manna was a figure, and with the living water which is given by the Saviour; and they are made more than conquerors over all their spiritual enemies. 1 Cor. x. 3, 4; John, iv. 13, 14; vi. 51; Rom. viii. 35—39. When an Israelite was wounded by a fiery serpent, he was cured on looking to the brazen serpent on the uplifted pole; and in like manner, when the wounded sinner obeys the voice which says: "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else;" "he is healed by the stripes" of him who was lifted up on the cross, that whosoever believeth in him should not perish, but have eternal life. Num. xxi. 7—9; John, iii. 14, 15; Isaiah, xlv. 22, and liii. 5. On the elevated pole, the stung Israelites saw their enemy, as it were, dead; and on the Cross, we see "the prince of this world cast out;" for there the Redeemer "spoiled principalities and powers," and gloriously triumphed over them. John, xii. 31—33; Col. ii. 15.

As the Israelites were gradually conducted to the land of promise, and were long proved by a series of various and often afflictive providences, in order to make known what was in their hearts, that they might be humbled and, in other respects, meetened for the good which was prepared for them in their latter end, or their after state; so Christians are gradually metened for the celestial inheritance, by means of a train of circumstances corresponding with their particular character and situation, and with the place which they are destined to occupy in the world to come. Deut. viii. 5, 16.

The life of the Israelites was a life of faith. "By faith they passed through the Red Sea." And as their course was begun; so it was continued by faith. They had to live by faith, even as to their daily support in the wilderness. No stock was given them. The manna gathered to day, would not serve for to-morrow. And in like manner, the Christian life is begun, and continued by faith. Every day we need to go to that same fountain of grace to which we had recourse at first. The great object of the Gospel is to produce and to cherish that spirit of holy and childlike confidence, which leads us to repose on the word of our God,—to feel our constant dependence on him,—to delight in having no will of our own, and to cast on him the whole of our cares.

By faith, too, was the course of the Israelites terminated; for as in leaving Egypt, they passed through the Red Sea; so their entrance into Canaan was by passing through Jordan. The ark of the covenant went before them; and no sooner had the feet of the priests who carried it touched the brim of the water, than the overflowing flood was divided, and a dry path was provided for the people. And the

ark, with the priests, remained in the bed of the river, till all the congregation had passed clean over. Joshua, iii. 5—17. Now, between us and the celestial country there runs the river of death: but it is our unspeakable comfort, that the Captain of salvation will be found in the passage betwixt Earth and Heaven, as long as there shall be any of his people to pass that way. When we pass through the waters he will be with us,—he will kindly divide the current, and afford us a dry and a safe passage. It is by faith, then, that our Christian course in the wilderness is terminated. Our eye must fix on our forerunner, who for us entered this river when the current was strong and rapid, when deep called unto deep, and when the flood was swelled to a tremendous height. "And surely in the floods of great waters, they shall not come nigh unto us."

The Israelites were at last brought into the land of Canaan by the ministry of Joshua. This honour was given to him; because as the law cannot introduce the Church to Heaven, it was necessary to the completion of the typical system, that the lawgiver should not introduce the people to the emblem of that inheritance. The death of Moses, then, was at once, a correction for his fault at the water of Meribah, and a token that his law could make nothing perfect. In Joshua, whose name is the same with Jesus, Heb. iv. 8, we have a figure of the great Captain of salvation, who not only receives the departed spirits of his people; but will at last conduct their whole persons into the celestial inheritance. The law came by Moses, but grace and truth came by Jesus Christ. He it is who gives to eat of the tree of life which is in the midst of the paradise of God; who there gives a crown of life, and to eat of the hidden manna; who exalts to dominion and glory, clothes the conqueror in white raiment, makes him a pillar in the temple of God, and gives him to sit with himself on his throne. Rev. ii. 7, 10, 17, 26; iii. 5, 12, 21. And surely it must add to the sweetness of the blessing, and greatly heighten our joy in its reception, that it is bestowed by him, who for us sinned and died, and who for us now liveth and reigneth.

Thus, when connected with the character of Christ, and the hope of his people, the study of the commencement, progress and termination of the journey of Israel through the wilderness, is exceedingly interesting and edifying. In the view of death, the close of their wanderings particularly interests the heart. The prospect of Canaan while nothing but Jordan intervened, had deeply affected them.

Thinks I stand upon the rock  
Where Balaam stood, and wond'ring look  
Upon the scene below;  
The tents of Jacob goodly seem;  
The people happy I esteem  
Whom God has favoured so.

Their toils have almost reach'd a close  
And soon they're destin'd to repose;  
Within the promis'd land;  
Ev'n now its rising hills are seen,  
Enrich'd with everlasting green,  
Where soon their feet shall stand.

In glory there the King appears,  
He wipes away his people's tears,  
And makes their sorrows cease.  
From toil and strife they there repose,  
And dwell secure from all their foes,  
In everlasting peace.

Fair emblem of a better rest,  
Of which believers are possess.  
Beyond material space!  
Thinks I see the heav'nly shore,  
Where sin and sorrow are no more,  
And long to reach the place.

Nor shall I always absent be  
From him, my soul desires to see,  
Within the realms of light;  
Ere long my Lord will rend the veil,  
And not a cloud shall then conceal  
His glory from my sight.

Sweet hope! it makes the coward brave,  
It makes a freeman of the slave,  
And bids the sluggard rise:  
It lifts a worm of earth on high,  
Provides him wings, and makes him fly  
To mansions in the skies.—KELLY.

RUSSELL ON THE COVENANTS.

LOOK BACKWARDS AND FORWARDS.—If, in an enterprise of difficulty, you take a glance to the past errors of inexperience, as well as at the future probable success of increased ability to be useful, it will do you good.—Ephraim Holding.