

# 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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**PROVISION FOR GOD'S OWN PEOPLE.**  
 Fear not, thy cruise of oil shall not cease—  
 One greater than Elijah sitteth here—  
 Though Poverty's grim snare and iron fear  
 Hedge the round, Thy cruise shall not decrease,  
 Nor barrel waste: the sun is then most near  
 When hid in winter; and the bow of peace  
 Binds the dark cloud. For all to Him are dear—  
 The king who sits in golden palaces,  
 The bird that sings to winter's hoary trees:  
 He is all-faultless; greater and less  
 In Him are not; but, as the helpless child  
 Doth to the yearning mother dearest prove,  
 Them to himself He hath the nearest styled,  
 Who have on earth no blessing but His love.  
 Friendly Visitor.

**JUSTIFICATION.**  
 From Lecture on Romans X. 3. 4. by the Rev. C. D. Maitland, of St. James' Chapel, Brighton.  
 Since there are but two ways in which righteousness can be derived to man—the one by works, the other by faith, it is obvious that he who rejects the latter, must fall back upon the former. Man cannot pursue a middle course, and obtain a righteousness by the blending of the two. Multitudes are seeking to do this, but it is an impossible thing. The mind cannot realize a justification which is by faith, and a justification which is of works, at the same time. For it is to realize at once two distinct views of God—(let that thought dwell in your minds, my brethren)—views, which cannot blend together. Thus, we read, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—This is always true in experience, and it is a mere fallacy to think we are trusting in Christ's redemption, at what time we are looking to be justified by our own doings. Now they being ignorant of, or disbelieving, God's righteousness, resorted to the only other mode of obtaining righteousness, viz., by the works of the law—they fell back on their own obedience.

Hence the tenacity of the Jews in upholding all the institutions of Moses—they looked for justification by them—to remove these, therefore, was to remove that on which they depended for life. It was this which made the Scribes and the Pharisees so bitter against all who preached the gospel, and consequently the abrogation of their law; they regarded such persons as taking away salvation from them, not as bringing salvation to them.

The same feeling exists to this day in the heart of self-righteous men, towards all those who preach a salvation of free grace through faith—who, setting aside the law of works in the matter of justification, are "determined to know nothing but Jesus Christ and him crucified," as the ground of a sinner's hope. If we preach thus, we put down the fabric they are rearing—we lay that human merit in the dust which they are labouring to establish. Hence we hear them, out of a zeal for God which is not according to knowledge, crying out for the law like the Jews of old, and decriing the doctrine of God's righteousness by faith, as being subversive of morality. In taking away all merit from works, we are taking away their Christ on which they are depending; and in giving it to the Lord Jesus, we are ascribing it to that on which they do not trust. Thus if faithful to God, we cannot fail to dash the hopes of self-righteous men, and make them count us for their enemies.

The gospel plants its foundations on the top of the ruins of self-righteousness—it chooses this for its foundation in preference to every other. The humble and contrite heart is the dwelling-place of Christ. It is the absence of this humbleness, my brethren, that keeps away the Saviour. Pride goes about to establish its own righteousness—humility submits itself to the righteousness of God. The apostle's expression here is worthy of particular remarks, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

By the tenor of these words, we are led into the discovery of the different view they took of themselves, from what God took of them—we find that they were all active and zealous in doing—as if confident in their own sufficiency and powers—working at the law for life, as if persuaded they could win life from it. The expression "going about," well describes their active efforts. On the other hand, we behold God bringing forward his righteousness—justification of his own providing—all ready and complete; to which nothing was to be added or could be added, and calling upon them to accept this and submit to his method of justifying them.

Now what did their going about to establish their own righteousness declare? What but that they did not believe they were the fallen helpless creatures Scripture testified? And what did that act of God's, bringing to them this his righteousness, (as one would bring a garment to cover another's nakedness,) testify? What, but that they were naked and destitute—that they had no covering, and could have none, except he prepared it for them, like as he did for fallen Adam in Paradise? In asking them to submit to his righteousness, God had respect to their helplessness; and hereby he called them, not to an active, but a passive duty—not to do, but to receive—not to give but to take. He asked submission to his righteousness—to take the good he had provided—to accept his freely offered grace—"to go in the strength of the Lord their God, and make mention of his righteousness, even of his only," as their justification.

**THE LAW OF GOD HONOURED IN HIS SEVERITY, AND IN HIS MERCY.**  
 God's law, like God himself, is unchangeable in holiness; plain, pointed, comprehensive, inflexible in all its requirements. Before the smallest jot and tittle of it, the heavens and the earth, as they now are, pay their reverent homage, saying, We shall pass away, but thou shalt not pass away; we shall wax old like a garment, and as a vesture shall we be changed; but Thou art the same, and thy years shall have no end. This law is the expression of God's righteousness; and sin which is the transgression of this law, has terrors, because God is terrible in his righteousness; and death has terrors, because death is the wages of sin; and the grave has terrors, consuming the lineaments of beauty,

and strength, and life, because God is a consuming fire. These are not the guessings of man's wisdom, but the certainties of God's revelation; and the revelation which enables us to go so deep, invites us to go deeper still.

There are creatures of nobler powers and higher station than man; angels of God, strong and mighty. High as these are, they still are creatures, and therefore neither infallible nor unchangeable, properties which belong exclusively to God himself. Some of these angels transgressed the law of their Creator, and fell from their first estate of light and glory, into the blackness of darkness. The chief of these was Beelzebub. Immediately the law—holy, just, and good—the law of God, in all its inexorable strictness, and all its irresistible power, stood up against him, demanding his ruin, and the ruin of all who joined him in his sin.

How shall this sentence be executed? By the instant annihilation of the rebellious host? No. Annihilation would be a speechless judgment. It would leave no beacon of warning, no open and abiding book of instruction behind it. But God, who is infinite in wisdom, makes all his works instructive, that his holy creatures may be blessed in his knowledge; and that he may be honoured in their praise. He did not cut off the rebel, but made a show of him openly, calling universal attention to him, demonstrating by his fall and misery the otherwise un-intelligible evil of sin; and thus giving a standing lesson to all the myriads of intelligent heavenly creatures. To make this lesson complete, God not only sustained the fallen angels in their miserable existence, but also gave them permission to show their peculiar malignity of sin that, not content with self-destruction, it takes delight in destroying others.

The first victims were the first man and woman. Holy and happy as they were in their creation, they were not infallible or unchangeable. At the temptation of Satan they transgressed; and immediately the law of God stood up against them, with all its inflexible perfections, demanding their ruin. How shall this sentence be executed? Not in their annihilation; this, as we have seen, would be a speechless, un-instructive judgment. Nay, more, it would be a practical confession of a mistake, in that part of creation which required to be so blotted out. But God has made no mistake. "He has made all things for himself, yea, even the wicked for the day of evil." (Prov. xvi. 4.) I feel that this is awful, as you also do. It is a wholesome feeling—stand in awe and sin not.

Though the existence of fallen man be forfeited, yet the creature is sustained; but sustained under wide-spread tokens of the Divine displeasure. He is tolerated, and in many things tenderly indulged; but he is disciplined and reminded continually that this world, even while he remains in it, is no suitable home for him. Hence it is, that the roll of the book of the history of this world is filled with mourning, and lamentation, and woe. Hence the blight over the face of nature, as well as upon the life of man. Thousands and tens of thousands of buds which hold out a fair promise in the early spring, are nipped by what disappointed man calls an unreasonable frost. And thousands of blossoms which open their fragrant bosoms to the summer sun, are shattered by some thunder gust, and prostrated on the ground, never to bear fruit: while amongst the remainder, which constitute the autumnal reward of the husbandman, alas, insects of various characters and grades of corruption, testify too plainly to the wretched ruins among which we live. Hence, too, the breaking up of the various sections of the human family, the tending asunder of the tenderest ties, the morning dreams of warm affectionate hearts crushed beneath the noon-day realities of a stern inexorable necessity. Hence, poverty, with all its aggravated miseries; and hence pride, which turns compulsion into poverty, and hence death—the wages of sin! not the triumph of an independent power superior to God, but the execution of God's own righteous judgment against the transgression of his holy law. Death! dismal visitation! dishonour, corruption, disgrace; and none, not one of the fallen family of mankind, can stand before this fearful curse of an offended God. None can say to disease, Prey not upon my vitals; to pain, Hack not my frame; to corruption, Devour not my beloved; to the grave, Give me back my darling.

But from these ruins it is the high and sovereign purpose of Jehovah to "bring many sons to glory." And here, fresh depths of the Divine fulness are manifested to the adoring worshipper. By sustaining the fallen angels in their unmitigated misery, the Almighty One has given a permanent lesson to creation, teaching the sovereignty of his righteousness. But there is in him also a sovereignty of love, and man becomes the channel of its manifestation: not in a way which shall interfere with his righteousness, for that is inflexibly perfect; but in such harmony with it, as shall raise a new song of adoring admiration among the holy angels, who discover here "the manifold wisdom of God."—Sermon, by the Rev. Hugh McNeile.

very material difference between any of the sections of the party. The hostility to the great principles of the Reformation, which has been so ungenerally displayed by the extreme section, has been felt more or less strongly, in different degrees, by other sections. And according to such differences, according also to differences of habit and temper of individuals, it has been expressed with very different degrees of energetic strength. But it has been a characteristic of the movement from the first and through all its stages, nor do I see any reason to think that it is impossible not to see that the distinguishing doctrine of the Reformation, which is distinctly embodied in the formularies of our Church—that which sets forth God's gracious scheme for man's pardon and renovation, his justification and sanctification—is hardly less an object of distrust and fear, to very many members of the party who forthwith to those who so furiously assailed it. And it can hardly be doubted that the covert enemy of the one is likely to do its work much more effectually than the most outrageous invectives of the other.

A congregation which was told by its minister, that he viewed the Reformation with deep and burning hatred, as the very embodiment of the sins most opposed to the principles of faith and duty; that the doctrine of justification by faith only, as adopted in the Articles of the Church, is a hateful heresy, a soul-destroying heresy, which cannot be held consistently with the duties which are more fundamentally than Athanasius itself; and so forth—would be much more likely to be revolted and alienated from their teacher, than corrupted by him. But the same congregation might be in great peril if, instead of such furious rhapsodies, they heard sober and decorous discourses, in which the Reformation was never railed at, but in which the doctrines of the Reformation were never distinctly brought forward—appearing only in an under-current of bitterness against popular religion and its professors—never openly condemned, but never commended; and never taught; thing of form and sense, and rites and observances; in which faith seemed to be assigned no object but in the authority of the Church and the efficacy of the sacraments—and these, too, not efficacious by confirming faith and increasing grace, but acting indeed through faith, or any of our mental faculties or moral dispositions, but directly and physically on the soul and body; by virtue of supernatural powers with which the elements are endued by the act of consecration—such discourses might induce a good portion of the whole cycle of Roman doctrine, and prepare an easy way for the rest, into many a congregation, which would recoil from any fragment of undesignated Romanism. There are, indeed, it is to be feared, few congregations so established in the truth as not gradually to be imbued with such principles when so taught. And in fact, such false religion is so congenial to human nature, that speaking generally, it cannot be steadily taught without being extensively embraced.

**THE MOTHER OF PRINCE WALDEMAR OF PRUSSIA.**  
 By a Foreign Correspondent of "Evangelical Christendom."  
 It is related of an English Countess, that she thanked God for the letter M; "without which," said she, "the Apostolic declaration, 1 Cor. i. 26, would have run, 'Not any noble are called,' and thus my earthly distinctions would have become the source of deepest irremediable woe."

Few nations, within the Christian pale, have numbered, among their great ones, so many who might give thanks, on a similar ground, as that of Prussia, whose princes, as well as nobles, have been frequently as much distinguished by the defence of Christian doctrine, and the practice of Christian virtues, as by their worldly rank. Happily, our times form no exception to this remark; and among those who have "esteemed the reproach of Christ greater riches than the treasures of Egypt," the lately deceased Princess Marianne, of Hesse-Homburg, Consort of Prince William of Prussia (and consequently sister-in-law to the late, and aunt to the reigning monarch), holds deservedly a high place. This royal lady, distinguished for beauty, talents, and attainments, (and still more so, perhaps, for the warm patriotism evinced by her during the sad years of German oppression under the Gallic usurper), crowned the galaxy of her virtues by an unostentatious, but most decided and unshrinking, profession of Evangelical principles.

At a period when it was esteemed no honour to avow reliance on redeeming love, she hesitated not fearlessly to profess the joyful assurance of faith which filled her heart; and those preachers, whose decided pronouncements of the glory of Divine grace were known to proceed from personal experience of its renewing power, numbered the Princess Marianne among their constant hearers, at a time when it might be specially averred, that "not many noble" were to be found in their worshipping assemblies.

The Moravian brethren, with whom, as is well known, atonement and reconciliation by the blood of Christ ever form the centre and sum of doctrine, attracted her affectionate regard. With many members of that community she cherished a constant and intimate intercourse; and one of their text-books, known by the title of "Something for the Heart" (Etwas für das Herz), was her daily source of spiritual refreshment. The earnest anxiety felt by this royal lady to enlarge her acquaintance with Christian doctrine was evidenced, moreover, by her regular attendance on the catechetical instruction imparted to the Princesses, her daughters, as well as by the deep interest with which she frequented the Confirmation services of several clergymen in Berlin. Rich was the enjoyment, as well as great the edification, which she derived from her familiarity with the spiritual treasures contained in the German hymnology. Nor can her doctrinal views be more rourite hymns:—

**THE DANGERS OF THE CHURCH NOT OVER.**  
 From a recently published Charge by the Right Rev. J. T. O'Brien, D.D., Lord Bishop of Ossory.  
 It were better, if it were needful, that the Church should be rent, than that it should be corrupted. And I cannot but fear that the change which recent events have brought about is no more than this, that they have forced greater caution and reserve upon the party, without in any respect altering its principles; and that so, while the danger of a schism is put off, at the same time, the corrupting influences of Tractarian principles are exerted with less alarm and less interruption than before.

Some persons were so startled and offended by the noisy and violent tone in which the sentiments of the extreme section were proclaimed, that they were inclined to think that there must be an essential difference between them and the quieter, and more decorous members of the party, who were guilty of no such outrages against decency and good taste. And there is no lack of writers who are anxious to confirm and extend this impression, and to persuade us that now that we are no longer annoyed by this sound and fury, we have no danger to apprehend.

But I am sure that this would be a grievous mistake. In what is of most moment, I know of no

The examples of heroic faith, so richly furnished by the history of the middle ages and the Reformation, but above all, a familiar acquaintance with Luther and his works, constituted a large share of the reading and contemplations of this exalted lady.

Such qualities of heart and mind could not fail to exercise an all-powerful influence on the outward conduct; and it is impossible, in sorrowing for the loss which the Prussian kingdom and royal family, and which, indeed, the Christian world at large, has sustained by the removal of this ornament to her religious profession, not to advert to the period at which her virtues shone forth, to the conviction even of many who knew not God. In those years of political oppression and national distress, which were consequent on the French occupation, the Princess Marianne was, not only an angel of hope to those who were suffering from the evils of war. Even yet the tear of gratitude gathers in the eye of many a hoary veteran, when he relates how the Princess William herself visited the lazaretto, refreshed the wounded with her sympathy, and cheered the downcast with her hope-fringed exhortations. While her royal husband was valorously fighting for the honour and safety of his country, his illustrious consort placed herself at the head of a female association, at that time formed in Berlin, for attending and nursing the wounded, and for relieving the widows and orphans whom war had made. As she was the first to suggest the name of "Union" (Verein) for this private association, so she either presided over, or actively joined, almost all the other societies for benevolent purposes, which from that period arose within her sphere; so that the name of charitable "Unions" came to be identified with that of the Princess William.

In all the places of her more permanent residence, whether in Berlin, or in the delicious retreats of Fischbach in Silesia, countless sorrows were soothed, countless sufferings relieved; and daily proofs of knowledge, the greater part of which was at the time known only to "Him who seeth in secret." Money, too, was by far its least valuable form of expression. The sympathizing visits which this pious princess was wont to make, and the Christian consolation and encouragement which she ever carried with her, to the hut of poverty, or the couch of sickness, rendered her very presence a refreshment and a cordial.

Her warm interest in all Missionary enterprises is evidenced by the extensive correspondence which she personally carried on with various missionaries, arduous and self-denying labours. Letter-writing, indeed, was a gift which her Royal Highness possessed in no ordinary degree, and turned into an instrument of incalculable good in various circles of society.

There is, perhaps, no task more difficult to the Christian, especially when associated with the great ones of the earth, than the skilful blending of social and religious duties. In this the Princess William displayed much of the wisdom that is from above; and that "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Without withdrawing herself from all participation in the court-life, to which she was bound by her position, she had grace to convert it into a means of usefulness, by winning respect and affection for her principles. Even art and science were objects of her becoming degree of interest, whenever their highest aim, the glory of God, and the display of His wonders in creation, was thereby promoted. Her palace was, therefore, the resort, not only of distinguished men of learning, but of poets, and of artists; and many a work of genius, which for want of means might have remained for ever in embryo, saw the light through her assistance or intercession.

The family circle, which she most delighted to bless, is no subject for public notice; it may, however, be stated, without disrespect, that, from the period of the ever-lamented death of Queen Louisa, the Princess Marianne enjoyed an almost maternal reverence from every member of the royal family, and that her friendship with the reigning Queen family ties are, as in this case, sanctified, ennobled, and even rendered more tender, by entire unity of Christian faith.

The tears of sorrowing regret and gratitude, which bedewed the tomb, and still hallow the remembrance of this admirable lady, are a touching testimonial to the blessings which God in His providence imparted by her means, not only to a family, but to a nation. Long will even the lowest classes bless the memory of Princess William, as the succourer of the distressed, the comforter of the mourner, and especially as the beneficent attendant of the wounded warrior. Long will those of her household, or intimate acquaintance, speak with pleased emotion of the duty, which her daily life exhibited, when the nursery and the school-room received each a portion of her maternal superintendence. And long will pious church-goers retain the image of her devout weekly attendance, along with her illustrious consort and children, at the house of God.

In full accordance with this life of the righteous was her latter end. Severe bodily suffering was the appointed furnace in which her faith was to be tested and purified; and never, perhaps, were sufferings borne with a more childlike submission, a more unnummuring cheerfulness. It is true, no alleviation, which affection or attendance could afford, among others who hastened to discharge a daughter's duty, was the Crown Princess of Bavaria, accompanied by her amiable and accomplished consort, whose future advent to the Bavarian throne the Protestants of that country look forward with joyful hope, and whose beautiful monody on his royal man, and his talents as a poet.

And yet, we may well suppose, that the maternal heart yearned to embrace one absent dear one, the Princess danger, was gathering laurels in the East, cheerfully relinquished, and her dying blessing left for him whom in this life she was never more to see. And, after she had suffered according to the will of God, and borne testimony to His sustaining power

amil nature's sharpest pangs, He was pleased to release her from all evil, on the 14th of April, 1846, and to conduct her to the ranks of those, "who, having come out of great tribulation, and having washed their robes and made them white in the blood of the Lamb, stand, with palms in their hands, before the throne of God, and serve him day and night in his temple."

**INFANT SCHOOL TEACHERS.**  
 From an address by Mr. Reynolds, Hon. Secretary of the Home and Colonial Infant and Juvenile School Society, to the half yearly Meeting of Teachers; making reference to parts of a Report by John Fletcher, Esq., one of Her Majesty's Inspectors of Schools. [See p. 177 of our last volume.]  
 We have, from our first establishment, trained comparatively few masters; and lately, such has been the demand for Scripture-readers and City and Town Missionaries, that we have scarcely had any married candidates; when we have had one, and he has been approved by our Committee, he soon learns that he can get the same salary from the City Mission for teaching adults, and consequently he goes to them. That, amongst other reasons, has led us to place our own infant-school under female teachers, and we shall endeavour to make it a model-school for them. Not that our infant-school will ever be equal to many of those that branch from us; the teachers here must learn their art upon the children, and this will prevent superior order, and interfere to show a good school under competent teachers.

In all the training-schools we hear very little of female training. This is quite a mistake. We forget how much we owe to women; how much the happiness, the civilization, and all the moral virtues of a country depend upon its females! We hardly find a great man who has not left it upon record that the first seeds of his greatness were sown by his mother. I am anxious, therefore, to see the training of female teachers brought more prominently forward; in reference to our colonies, where they seem to have no female teacher, with an assistant, can manage well seventy or eighty young children, though, indeed, our experience inclines us to the opinion that they are, in fact, better adapted than men to deal with children of three or four years old.

Mr. Fletcher goes on:—  
 "There is, however, the unvarying element of cheapness in the employment of females; and when possessed of a beautiful frame and a beautiful character, it always appeared to me that the female teacher had a sympathetic sway over the minds of the children as complete, though less vigorous, than that exercised by the more purely mental force of the male. It is true that this force enables a man to keep up a vigorous attention among a larger body of children, and for a longer time; but if the sum requisite to pay him a proper salary be available, the diversity of ages and capacities which exist in almost every numerous infant-school will dictate the importance of employing it rather in the multiplication of teachers whose services will be available for the services of one of greater bodily resources, when, in nine cases out of ten, if all the children be assembled together in one gallery, what he addresses to one-half will be wholly unfit for the capacities of the other, who necessarily become unoccupied, uneasy, and unhappy."

We shall all agree that no teacher can speak to children of two or three years old and children of six or seven at the same time, and therefore it is that we are most anxious for division. For every fifty children there ought to be a teacher; that is the rule we wish to establish, and I am much inclined to think that three good female teachers would manage 150 children far better, on the whole, than a man and his wife.

Mr. Fletcher continues:—  
 "The course which the promoters and patrons of infant-schools generally are adopting, appears therefore to be one challenging approval rather than giving cause for regret, provided that the expenditure on teachers prove as liberal only as that on the school-rooms; and surely the moral agency is as valuable as the material means to the great end in employing female teachers, there is none in underpaying them; and unless there be a general improvement in the salaries, it is not to be expected, I think, that a more efficient body of teachers can be induced to enter into, or entering, to remain in, the profession of infant education."

**MANUFACTURE OF MOSAIC AT ROME.**  
 Leaving St. Peter's, we walked to see the manufacture of mosaic. It differs from the pietra-dura in this, that while stones are employed in the Florentine mosaic, the material used in the Roman is a composition of lead, tin, and glass, smelted and mixed with colours; of these there are said to be long room lined with cases, in which these are arranged, to the workshops. Here we watched the progress of the mosaic manufacture for some time. In an iron frame is placed a stone, the size of the intended picture; and on it is spread, inch by inch, a kind of mastic, which, when dry, becomes as hard as flint. While yet soft, the workman inserts in it the small pieces of which the mosaic is formed, cut and ground, with the utmost nicety, to the shape required. The time necessary for the completion of proportionate, some costing nearly five thousand pounds.

When the copyist has faithfully executed his task, there is still much to be done: the mosaic is laid on a table, and the interstices are filled with a peculiar sort of wax, prepared for this purpose; the surface is then ground perfectly smooth, and the whole polished. The subjects generally chosen are the finest pictures of the old masters; and it is wonderful to see the beautiful copies produced by such mechanical means.—Letter from Italy.

**LIBERALITY OF THE SULTAN.**  
 Dr. Baird, who has recently returned to this country from a foreign tour, says that while he was at Constantinople, he made the acquaintance of the American consul, Mr. Carr, and had opportunities for several conversations with him, and was greatly pleased to hear him say, that he believed the sultan

"I've found at length the anchorage,  
 On which hope can be firmly cast."  
 And—  
 "Bide with us in Thy grace, O Lord,  
 For evermore; that we,  
 From th' Adversary's wiles and power,  
 May henceforth saved be."  
 I have found at length the anchorage,  
 On which hope can be firmly cast."