

# 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 VOLUNTEER'S MARCH.

BY THE REV. A. C. COX.

March—march—march!  
Making sounds as they tread,  
Ho-ho! how they step,  
Going down to the dead!  
Every stride, every tramp,  
Every footfall is nearer,  
And dimmer each lamp,  
As darkness grows denser;  
But ho! how they march,  
Making sounds as they tread;  
Ho-ho! how they step,  
Going down to the dead!

March—march—march!  
Making sounds as they tread,  
Ho-ho! how they laugh,  
Going down to the dead!  
How they whirl, how they trip,  
How they smile, how they dally—  
How blithesome they skip,  
Going down to the valley!  
Ho-ho! how they march,  
Making sounds as they tread!  
Ho-ho! how they skip,  
Going down to the dead!

March—march—march!  
Earth groans as they tread!  
Each carries a skull,  
Going down to the dead!  
Every stride—every tramp,  
Every footfall is bolder;  
'Tis a skeleton's tramp,  
With a skull on his shoulder!  
But ho! how he steps  
With a high tossing head,  
That clay-covered bone,  
Going down to the dead!

## THE DAY OF SMALL THINGS IN THE WORK OF GRACE.

It is true both in nature and in grace, that small beginnings often have large endings. Trace you noble river to its source, you will find its head in some lonely dell, in a spring so small that one might almost cover it with the sole of his foot. And in the work of grace "though the beginning be small yet the latter end shall greatly increase." Yet so weak and imbecile is the mind of man, that he is ever prone to despise small things, especially where he ought to anticipate the greatest results—I mean where the work is wholly the Lord's—the work of grace in the heart. To this point I intend to direct my remarks; namely, to encourage the subjects of divine grace, though it be with them a day of small things.

Our object is not to show by how small a measure of grace you may just escape the miseries of hell; but to show that the least measure of true grace is effectual to salvation. We design not to satisfy the carnal, but to comfort the feeble. With those who pervert the Scriptures, and wrest them to their own destruction, we profess to have nothing to do. Our business is with those who have little strength, and yet cannot give the grace of God credit for what it has done for them. Nor is it our object to show wherein or in what attainments of grace a child of God may rest. We would stimulate you, my Christian brethren, from past experience, to "press toward the mark for the prize of the high calling of God in Christ Jesus;" and to "give diligence to make your calling and election sure;" an assurance which can never be attained by him that doubteth; but to him that believeth, though his faith be but as a grain of mustard seed, all things are possible.

In some sense, the present state is, with all believers, a "day of small things;" for the highest attainments in grace are not to be compared with the least degree of glory. To young Christians, however, those who have not grown much in grace, the phrase and subject will more particularly apply. Grace is not a plant that springs up to perfection in a single night, like Jonah's gourd; but like those things which are more excellent in their nature, it comes gradually to maturity.

First, the seed is cast into the heart by the divine husbandman; this no man knoweth save he who implanted it; presently, through the influence of the sun of righteousness and dew of the Holy Spirit, the tender blade appears; it grows up, we know not how, until the grain is formed, and amidst conflicting elements, which seem to threaten it with blasting and destruction, it gradually ripens for the harvest, and then is gathered into the heavenly garner.

But to adhere more strictly to the figure in the text. The work of grace in the heart, is like the building of a magnificent temple for the Lord of Hosts.

First the corner-stone is laid, then the superstructure is reared, then "the top-stone is brought off with shoutings of grace, grace unto it." By the foundation, I understand, the beginning of the work of grace, or "the day of small things;" and that is when the sinner is made sensible of his sin and misery, but sees not how he can escape from them; when he desires an interest in Christ, but fears to claim it; when he loves and longs after the ordinances, but dares not use them; or cannot draw that comfort and advantage from them, which he desires, and feels he needs; when he esteems it not merely his duty but his privilege to pray, yet cannot utter one word before God, or, if he does, it is with trembling and with fear. In short, it is "the day of small things;" when the experience of the soul is made up of desires and disappointments, of efforts and failures, of remorse and sin; "when to will is present with him; but how to perform, that which is good, he finds not." Yes, this is the period in our spiritual life, which we and our enemies are liable to despise. We sicken over it the bitter tears of grief, they deride and mock at our state; we think it will come to naught; they sarcastically and disdainfully say, "what do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? or even that which they build, if a fox go up, he shall even break down their stone wall." Thus they speak contemptuously of the righteous whom the Lord loveth. But it is a state of things that ought not thus to be regarded either by them

or by us. They shall know. It is the Lord's doings and it shall be marvellous in our eyes."

It is like the day when light first broke upon chaos. True, it disclosed nothing but discord, disorder and confusion, yet it was really and truly a day—the beginning of all other days, the precursor of that which saw the monarch of the starry host commence his race, like a giant, through the skies. It is a state of things which ought not to be despised, because God our Father does not despise it. It is his own work—the first beams of grace in the soul, created by Him who commanded the light to shine out of darkness—and He pronounced it "very good."

The Lord Jesus Christ does not despise it. The bruised reed He will not break, and the smoking flax He will not quench." The Holy Ghost does not despise it. The groanings which cannot be uttered, are generated by His influence, and He approves, and will answer the energetic cry. The great Triune God delights in His children in their lowest state. "They that feared the Lord spake often one to another: and the Lord hearkened and heard it," says Malachi. He heard them speaking of His grace, and the great things he had done for them, and He commands the recording angel to write it down in the book of remembrance; and it shall be proclaimed to their honour, that they delighted in the Lord their God. "And I will spare them," says He "as a man spareth his own son that serveth him."—From Sermon on Zech. iv. 10, by the late Rev. William Jackson, Rector of St. Paul's Church, Louisville, Ky.

## THE CLERGY CALLED EVANGELICAL.

Even in those religious novels, which are another anomalous growth of our ephemeral literature, and which, professing to be the offspring of the religious imagination, are commonly equally destitute of imagination and of religion, we often find the abuse of the opposite party brought in to season what might else have been utterly mawkish.

For instance, on opening *Bernard Leslie*, my eyes fall on the following passage. "I used once to respect the Evangelicals. Notwithstanding the manifest deficiency of their scheme, I have been accustomed to regard them with a certain respect, on account of their zeal, and the partial good which they have doubtless been the instruments of effecting. And there are some for whom I still feel a sincere regard,—men whom I see quietly doing the Lord's work according to their judgment. Zeal in a good cause is to be admired, even though it be not according to knowledge. They have also numbered amongst them many revered and excellent men, who have devoted themselves sincerely to the cause of what they considered truth. Indeed it is for their sake mainly the party to which they belonged has gained its influence and credit. But their popularity has spoiled them, as it has done thousands before them. They have now stood forward in a new light. They are no longer contending for the souls of men, but struggling to maintain a waning popularity. They see growing up around them, perhaps settling in their own parishes or neighbourhoods, a zealous and laborious body of men who have devoted themselves to restore the ancient energy and purity of the Church. These men are gradually gaining an influence over the public mind to the prejudice and annoyance of the Evangelicals. Hence their rage against them; and because these men blame as defective the efforts of Evangelicalism of the day, they are accused of being enemies to the Reformation; and because they endeavour to restore the ancient usages of the Church, which have been sinfully neglected, they are accused of Popery, and held up as departers from the Church's discipline by men who err themselves in a tenfold greater and more dangerous degree. The effrontery with which these men accuse their brethren is marvellous. The daily newspapers and monthly magazines have been filled with false charges and injurious reports against those who are endeavouring to raise the tone of religion. Instead of that generous rivalry which ought to influence men engaged in the same great cause of winning souls to Christ, there has sprung up amongst the Evangelicals a bitter hostility and ungenerous jealousy; they bar the kingdom of heaven against men; they neither go in themselves, nor suffer those that are entering to go in." Pp. 283, 285.

Now there may certainly be a few persons here and there, to whom some portion of the condemnation here pronounced against the main body of those denominated Evangelicals, is not wholly inapplicable; but if we take it as a sentence against that body, it is iniquitous. Nor can one well display grosser ignorance of what has been going on in our Church during the last dozen years. For so far are the "Evangelical" body from having lost their popularity in consequence of the new movement in a different direction, that this movement has been the means of rendering them popular, and of diverting that odium from them with which the world is wont to regard such as bring religion prominently before it. The new party may appeal to this as a note of their superior sanctity; or it may arise from the obtrusiveness of their outward acts and observances: at all events the fact is such. As the passage just quoted bears the authority of a respectable name, and is taken from a work which has gone through several editions, and consequently must have obtained a wide circulation, it seems desirable that statements, which, though wholly contrary to the truth, may easily gain credence, should be met by a flat contradiction. At least my own official experience enables me to state that in this archdeaconry the number of what are called Evangelical clergy is every year increasing; and it is with deep thankfulness to God that I record this, the introduction of such a minister being a pledge, that the spiritual welfare of the parish will be rightly taken care of, and that the Gospel will be preached in its life-giving power and fulness. Nor is it long, in most cases, before the proofs that the popularity of such ministers is not "waning," shew themselves in the increased size and orderliness and devoutness of the congregations.

It is not easy to estimate how wide the mischief of such mis-representations must needs be: for minds that have been dented with writings leavened by such a spirit must become full of narrow prejudices, so as to be almost incapable of recognising goodness

in any one who does not belong to the same party. But still more mischievous is the practice, which unhappily is not uncommon, of introducing the same sort of religious polemics into books for children. Children should be trained to look with reverence on everything connected with religion. Irreverence will come too soon, without our taking pains to sow and foster it. They who teach their children to look with suspicion and to laugh at any professions of religion, or any peculiarities prevalent among its professors, are training them to be sceptics and scoffers: nor can I see what other results are to be anticipated from such books as *The Fairy Bower* and *The Lost Brooch*, which are all the more dangerous on account of their cleverness.—*The Ven. J. C. Hare, Archdeacon of Leices.*

## CONTENDING FOR THE TRUTH.

In the course of a lecture delivered at Liverpool, on the 20th of last November, by the Rev. Dr. Cumming, of the Scotch Church, (the Rev. Hugh McNeile in the chair) the following passages occurred—as reported in the *Liverpool Courier*:

Several atrocious corruptions in the Psalter of St. Bonaventura were pointed out by the lecturer. In the *Te Deum*, wherever the name of God and of the Lord occurred, they had been expunged, and the name of the Virgin Mary substituted. The 95th psalm in our prayer-book commenced with, "O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation;" in this psalter it stood, "O come, let us sing unto our Lady Mary, let us heartily rejoice before the Virgin who brings us salvation." Other psalms were named with which a similar liberty had been taken. There was also the Athanasian Creed. He had none of the dislikes to this creed which many persons felt; but he did not like it one whit the better for its Popish "improvements;" for it said, "Whosoever wisheth to be saved, it is essential that he hold a firm faith concerning Mary;" and "unless he keep this faith he shall perish." Then as to the *Te Deum* and our noble Liturgy. The former was the nearest approach to the sublimity of inspiration that could be conceived; and nothing would more rejoice him than to hear sing, in all the parochial churches in Scotland, "Thou art the king of glory, O Christ;" or to hear prayed that most beautiful petition, "In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, good Lord deliver us." He recollected when he first entered an English parish church, after coming from Scotland, hearing a clergyman who prayed that prayer: he was not satisfied with reading, he prayed it. He (Dr. Cumming) shut his eyes and enjoyed it as thoroughly as though the supplication had been extemporaneous; and he should never forget those words. The *Te Deum* was most praise for saints to offer—most praise for God to hear. But could the meeting conceive how horrified he was when he read it, as amended by a distinguished saint and cardinal of the Romish Church? "We praise thee, O Mary, as the mother of God: all the earth doth worship thee, spouse of the Eternal. To thee all angels cry aloud, holy, holy, art thou, O Mary, mother of God; heaven and earth are full of thy glory." And so it went on to the close. Then in the Litany it was said, "Be merciful to us, and spare us, O Lady!" "From all evil and mischief, deliver us, O Mary." "In all time of tribulation, in the hour of death, in the day of judgment, and from the torments of the damned, good Mary deliver us." If it were replied to him that he proved these perversions from old documents which were extremely scarce, he replied that the Church was infallible; that if this doctrine was blasphemy in the thirteenth century, it could not but be blasphemy now; that the Church must be consistent. But he was not left to prove these corruptions from any old books, for they were regularly published in the Catholic Psalter by Martini, the Pope's bookseller at Rome, one of which he held in his hand.

It had been alleged by the champions of Romanism that she had produced many distinguished men and illustrious literati; and it could not be supposed to be so corrupt a system, otherwise such accomplished men as the Archbishop of Canterbury would not have belonged to it. He (Dr. Cumming) replied that Greece and Rome, with the most wretched theology, had the most accomplished scholars. Infidelity itself enrolled among its ranks Voltaire, Diderot, Gibbon, Hume, and many other men of distinguished scholarship. This taught us, and a most important lesson it was, that knowledge might be, as Bacon proclaimed it to be, power; but that sanctified knowledge alone was peace and holiness and happiness, as well as power. It was perfectly possible to obtain great knowledge in science, literature, and art, yet with that knowledge to have the most un sanctified and unholy heart: it was possible to be the first among all the encyclopaedists of the universe, and yet have less knowledge of God than a Sabbath-school child. Some had alleged that they did not like controversy, and therefore they disapproved of these meetings. If by controversy was understood the calling of hard names, he utterly repudiated it; but by controversy he meant contending for the truth in opposition to error, not in the spirit of bigotry, but in the spirit of love and of a sound mind. The real question about controversy was—was it scriptural? St. Paul went into the synagogues and proved out of the Scriptures that Jesus was the Christ; St. Jude told us to contend for "the faith once delivered to the saints." The next question was—was controversy calculated to do good? His answer was, How were our missions in every part of the globe carried on at this moment? By controversial discussion. All our precious things had been purchased at this price, and they must be maintained at the same price. The crown of our Queen and our glorious constitution were sustained only by a ceaseless conflict; and the integrity of the Scripture, the safety of our communion, access to God's word, and the social privileges of Protestantism, could only be maintained by controversial conflict. Many sentimental persons exclaimed, "Let us have peace at any sacrifice." Peace can be purchased at too high a price. Better truth without peace, than peace without truth. Again, he asked what had made England what she was, and elevated her to her rank among the nations? How came it to pass that in Switzerland you could tell that one citizen was Roman Catholic because the people were dirty and idle, and in no sense prosperous; and

that another canton was Protestant, because you saw the people industrious, prosperous, clean and happy? Why was it that Scotland presented so complete a contrast to Ireland? How was it that Scotland, with all her faults, was able, with but a few regiments, and a very few police, to keep order? Because it was a land of Bibles, of pure and Protestant Christianity. How was it that Ireland was in so unhappy a state? He admitted that there might be political and social faults in that country, but its great governing evil was its prevailing Popery. If it were not so, how was it that Ulster, which was Protestant, presented so marked a contrast to the other three provinces of Connaught, Munster, and Leinster, which were Catholic? One was perfectly quiet and peaceful; the others the scenes of constant emigrations. The one was Protestant, and Popery prevailed in the others. He was indeed persuaded that the secret spring of all our prosperity as Britons was just our Protestant and Bible Christianity. The secret of the stability of that diadem which girds the Queen of England's brow was the existence of the Protestant Church in the midst of England's government.

## RELIGIOUS EDUCATION FOR THE PEOPLE.

It has been affirmed, and has been found by actual experience to be true, that of all the religions that ever appeared in the world none were ever so well adapted to promote the welfare of society and the great ends of civil government, as the Christian religion; and that, therefore, it is the obvious interest as well as the indispensable duty of every State to support and encourage that religion. On the contrary it has been asserted by those who dignify themselves with the name of philosopher, that all this is nothing more than the language of priestcraft, bigotry, and superstition.

I will not, however, detain you by exposing the fallacy of any such opinion, but draw your attention to the much more pleasing sentiments expressed by the Prime Minister when the subject was under discussion in the House of Commons. He said, "there are individuals who speak of secular education. What they mean is, that all schools should be established by the State, and that none but secular education should be given in them—that, in fact, the schoolmaster should become a State officer—that the State should be the great teacher—that the schoolmaster should only afford secular instruction—and that religious instruction should be given by the ministers of the religious persuasion to which the children might belong: to this I have a decided objection. I think the State should take cognizance of the religious training of the children in all schools set up by itself. If only one half and that not the most important, of what ought to be taught, of the children were neglected, I think we should omit altogether the functions and duties which lay on us. To omit to teach a child the love of God, and to love his neighbour as himself, would, in my opinion, be a great, a serious, an irreparable fault."

Now, although these sentiments do not go so far as to say the child shall be taught the love of his Maker by the use of the catechism, the Liturgy, or the Bible, according to the note and comment set forth by the Established Church, yet I collect from them thus much that is satisfactory, namely, that government will be cautious how they treat institutions of the Church as unnecessary ingredients in the plan of national education—will be cautious how they patronize schools from which religious instruction is openly and avowedly discarded.

It is, then, impossible, when we are assured that out of the pale of our Church there is a vast destitute, neglected mass, polluting our streets and alleys, without any sense of duty to earth or to heaven—to whom no word of instruction is ever imparted, upon whom no breath of Godlike love ever descends—it is impossible that we, as ministers of Christ's Church, should not rejoice to find, that notwithstanding all the scoffs and sneers and petty jealousies with which we are taunted by our adversaries, that some steps are in progress, some measures adopted, which, through the powerful influence of the government, may eventually remove all complaining out of our streets.

The statistical accounts I have collected on good authority prove the melancholy increase of crime, and when we find one-sixteenth of the population of this great country are entirely without instruction, we ought not to be surprised at it. In the last year more than 1600 persons under the age of 16 years passed through the house of correction in Cold Bath Fields, 536 of whom were tried at the Middlesex sessions. The cost of prosecution amounted to £445 17s., and their maintenance to £964 12s., making an expenditure of £1410 9s. This speaks volumes, and is a lamentable proof of the vice in young persons, who, if they had been brought up in a sound religious education, instead of being a pest to society, might have been useful members of it. Besides which, had the sums of money expended in their conviction and maintenance in goal been applied towards the cultivation of their minds, or towards ameliorating their condition, with what satisfaction should we have been enabled to contemplate an enlightened and a Christian population, instead of pitying and bewailing the vast amount of ignorance and vice so prevalent!—*Archdeacon Croft's Charge.*

## ON HAVING, MAKING, AND KEEPING GOOD SERVANTS.

In the whole extent of scripture, I think there is scarcely a passage which contains such a summary of duty as that in the *Epistle to Titus*, which gives directions for the conduct of servants: "Exhort servants to be obedient unto their own masters, and to please them well in all things: not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God their Saviour in all things."

Here we have minute directions for the daily life and conversation; and here also is shown the secret spring which alone can animate the whole round of duties—the desire to "adorn the doctrine of God their Saviour in all things." I am convinced, there are many heads of families, in the present day, who sincerely desire the improvement of their servants, and who feel willing to use any exertion likely to accomplish this object. The real spring of all faithful service being discovered, it must be our first endeavour, to cultivate

this high and holy principle in the minds of our servants, if we expect to find them filling their several stations with comfort and respectability.

In the instruction of servants, the public ministry of the Clergyman, in many cases, effects comparatively little. He may preach the Gospel faithfully on the Sunday, and perhaps lecture occasionally at their master's house during the week; and yet the benefit of these discourses may be nearly lost, from the want of preparation of mind in the servants. More responsibility seems to rest upon the head of the family, than upon any other individual, as to the care of the immortal beings, thus brought for a season under his immediate superintendence. He has the opportunity, both of pointing out to them Scripture principles, and of showing the effects of such principles in his own conduct. Family-prayers are supposed to be regularly kept up, the servants forming part of the assembled household, in every house where a solicitude on this subject is felt. The servants may obtain much good by that means; but in many cases this means of improvement loses its effect from the ignorance and consequent listlessness of the hearer. Some private teaching, therefore, becomes highly desirable, for the purpose of awakening attention, and drawing out the hidden powers of comprehension.

Some families, after consulting their servants, in order to have their free concurrence in the plan; have set apart an hour on Monday evening for this purpose—before the business of the week more entirely engrosses their minds. Instead of the usual Family Prayers, on that night, the master takes the men servants, the mistress, the maids, for reading and catechising, or rather for conversation and prayer. This draws the parties together, brings out the state of the servant's mind, comparative information &c; it creates an interest in the Bible, and directs attention to Family prayer, to Public Worship, and to the Sermons heard, by means of occasional references to these other means of improvement. Some families have, at the commencement of this year, begun some connected portion of Scripture in this way: for instance, the book of Genesis, which describes the creation, the fall of man, promise of a Saviour, flood &c;—or some Scripture character, such as Abraham, Joseph, Daniel &c., showing how faith supports the believer in every station and under all trials:—or the parables in their order; in all cases requesting the servants to turn the subjects in their minds during the week, and especially on the Lord's day, and to think of any text or example that bears reference to the portion of Scripture.

An hour would be generally found long enough for this purpose, as the great object is to stir up an interest in the mind, and great care is required lest it be wearied instead of interested. The good may not, in many cases, be seen by those who adopt this plan: but if judiciously persevered in, good can hardly fail to be done; and your own deadness and coldness of heart may often account for the want of success from your exertions. You will then endeavour to be more diligent in prayer and duty; and so you yourself have received good at all events, while, as regards further results, you will leave all with the Lord, who can make the seed spring and grow up, we know not how. (MARK iv. 27.)

I know of two instances, in each of which a maid-servant was carried off suddenly; by heart-complaint, in the middle of the night. The family were scarcely aroused by the cry of illness, before they found one lying dead amongst them. The only ground of hope for the safety of the soul, in each case, was, the quiet and serious attention with which these young women had appeared to listen to divine truth in the course of Bible-instruction constantly given by their mistresses; and to them it afforded some relief under the trial.

Let it be remembered, also, that there is a Scripture-rule for those who have servants: "Masters, give unto your servants that which is just and equal." (COL. iv. 1.) Show patience and forbearance towards your servants; endeavouring to cure them of their faults in preference to parting with them at once, when they have misbehaved. Mark strongly your displeasure at sin against God; but at the same time be thoughtful lest you put temptation in their way. For instance, you will justly insist upon strict observance of the Lord's day, and allow no visits or parties among your servants during its sacred hours. But remember, that they have natural affections like yourself, and if you restrain them from seeing their friends and relations on the Lord's day, they may justly look for some time on a week-day to enjoy this reasonable indulgence. Your house must not come to be looked upon by them as a kind of prison, which they will be tempted to break through, by underhand ways. You will be much assisted, if you have one Christian servant in your household, that will cordially support you in all your plans for spiritual improvement.

Anxiety about your children is likely to make you very forgetful about the wants and feelings of servants. A sickly child sometimes requires so much attendance that, unless relief is considerably and equitably afforded to the nurse, she may have her health—her only possession—irrecoverably impaired in waiting upon that child. Want of sleep destroys the health of many a servant, when a little thoughtfulness and management on the part of the mother, by dividing the necessary night-watches, might have obviated all injury. Too many seem to think that the daily work must be done of course; and that if the night's rest is broken in upon besides, it is what a nurse must expect when she engages in that situation. If such mistresses find their servants selfish hirelings, as the complaint of many is, they ought certainly to remember that their servants have quite as much reason to charge their employer with cruel heartlessness.

These are a few thoughts, hastily thrown together for the consideration of employers. To exhaust the subject, would fill a volume.

## THE TSCHEREMISSEN.

A rather singular account has recently found its way into the daily papers of the conversion of a heathen tribe, which remained until very lately in the practice of their ancestral idolatry in the Russian empire. The statement given is shortly as follows. In the district of Birk, on the Russian frontier, in an isolated corner and surrounded by impenetrable forests, lived a nation of idolatrous Tschheremissen, who were subjected to the rule of

\* Job vii. 7. Phil. iii. 14.  
† 2 Peter i. 10. Rom. vii. 18.  
‡ Neh. iv. 2, 3.

\* Mal. iii. 16, 17.