

The Bazaar.

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

VOLUME IV.—NO. 47.]

QUEBEC, THURSDAY, FEBRUARY 15, 1849.

[WHOLE NUMBER 255]

SUBMISSION.
There is a secret in the ways of God
With his own children, which none others know,
That sweetens all his dews, and if such peace,
While under his afflictive hand, we find,
What will it be to see him as he is,
And, just the reach of all that now disturbs
The tranquil soul's repose, to contemplate,
In retrospect unclouded, all the mews
By which his wisdom has prepared his saints
For the vast weight of glory which remains
Come then, Alliegeon, if my Father bids,
And be myrowning friend: A friend that knows
Is better than a smiling enemy.
We welcome clouds which bring the former rain,
Though they the bright prospect blacken round,
And shade the brightness of the opening year,
That, by their store enriched, the earth may
A fruitful summer, and a plentiful crop,
Yield to the sun.
Neville.

JOHN VI. 51 &c.
From an Essay on our Lord's Discourse at Capernaum, by the Rev. Samuel H. Turner, D. D., Professor of Sacred Learning, &c., to the General Theological Seminary of the Protestant Episcopal Church, New York.
[In the former part of the Essay, the author examines the view given by the Roman Catholic Bishop Wiseman in his Lectures on the Real Presence.]

I come now to that part of our Saviour's discourse which requires the most careful examination. After telling his hearers that the food of which he had been speaking is himself, he proceeds to say, more particularly in the latter part of verse 51, that it is his flesh, which he will give for the life of the world. A declaration seemingly so extraordinary, and to them unintelligible, became the occasion of excitement and dispute; and, attaching no other meaning to his words than a carnal and literal one, such as their gross views of the supply of bodily food which the Messiah was to furnish would naturally suggest, they speak of it contemptuously, and as a palpable impossibility: "How can this man give us his flesh to eat?" verses 51, 52. The master enjoins the necessity of their doing what they regarded as absurd and impracticable, in order to obtain spiritual life; he enjoins it with a strong asseveration, with particularity of expression, employing the words "drink the blood" as well as "eat the flesh of the Son of Man." To those who do so, he promises a joyful resurrection; he speaks of this food and drink as the best and truest; of the one who uses it as intimately united with him, as partaking of life by him as he does by the Father, and concludes by characterizing it as having come down from heaven, and by contrasting its effects in conveying spiritual and everlasting life with those of the manna, on which their deceased ancestors had lived for a time in the desert, verses 53, 58. "What means he by this eating his flesh and drinking his blood?"

The expression, "And, moreover, the bread which I will give is my flesh, which I will give for the life of the world," cannot be explained merely of Christ's devoting himself, considering his whole earthly life (6 man's welfare). The word *flesh* is never used in this sense, neither can it be said, in accordance with it, "the bread which I will give is my flesh, which I will give." This denotes a future act, whereas the consecration referred to had been already made in a *god degree*, and was still in progress. Neither is it correct to say, that having spoken in the preceding part of his discourse simply of his doctrine, our Lord now introduces another distinct and additional idea, representing his death as what was to give life unto the world. For what is this sentiment but a part of his doctrine, a very prominent and important part, and implied in what he had already said! Such a distinction and supposed transition are without evidence.

Are we, then, to explain this part of the discourse solely or principally in reference to the eucharist, and to interpret the phrases "eat the flesh and drink the blood" in accordance with the doctrine of transubstantiation; or in reference to the symbols of bread and wine representing the real body and blood of the Redeemer? There are difficulties in this view, some of which cannot be removed, and of which it is necessary to take notice.

It might be said, that the word here used is *flesh*, while *body* is always employed elsewhere, as in the words of the institution as given by the evangelists and St. Paul. If our Lord intended here a particular reference to the eucharistic body or symbol, it would seem reasonable to expect him to have used the same word on both occasions. To this it may be replied, that such arguments are not of much weight, because, as either word is well adapted to express the thought intended, the choice of either may have been rather circumstantial than necessary. This is true; and yet the reader must feel that if the eucharistic food be meant, the sense would have been clearer if the word *body* had been employed as elsewhere.

On this theory it is not easy to explain the usual meaning of *body* with an accusative, as on account of, with a genitive, by, &c. (See for an instance of each usage, Heb. ii. 10.) Still it is acknowledged by the Grammatians, that in the New Testament *body* is sometimes, (though very seldom) used with the accusative in the sense of means; cause; object; and means being so intimately allied, See *Winer's Grammar*, iv. 1, p. 324, 339. The above translations therefore sanctioned by occasion, and it is to be preferred, because it conveys a meaning best adapted to the context.

I have employed these words to convey the sense of *body*.

the language, "I will give," in verse 51. This cannot be interpreted of the eucharist, for Christ's flesh or body was not then given. The words of the institution, "Which is given—which is shed," we have, indeed, been alleged to prove that the giving and the shedding, that is, the offering made by Christ when he gave himself to be crucified, and allowed his blood to be poured out as a sacrifice and libation for human guilt, was made at that time and in that very act. But this is plainly at variance with repeated declarations of the Apostles, that the offering of the body of Jesus Christ was made once for all by his death upon the cross. The use of the present *το δίδωμενον*, *το εγγυρημενον*, *το σλαμμενον* (1 Cor. xi. 21.) is easily explained, as the Saviour represents before the eyes of his Apostles a symbol of what was so very soon to take place. Such language is very common. Thus we read, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." Whether this be understood of a literal, or, more correctly, of a moral resurrection, does not affect its application to the case in hand. Of the same kind is our Lord's language, "The hour is come that the Son of Man should be glorified;" *now* is the judgment of this world." The proximity or certainty of what is stated is the ground of the usage. And on the same principle, what is still future is sometimes spoken of as past, as is often the case in prophecy. Thus, also, our Lord, in his last prayer before his passion, speaks as if his whole atoning work on earth were completed, as if he had already died, and was going to his Father. The language is particularly worthy of notice; "I have finished the work which thou gavest me to do; and now I am no more in the world; while I was with them in the world, I kept them." When, therefore, our Lord employs the present in the eucharistic institution, he does so, not because he means to teach us that his sacrifice was then offered, nor that his body was then given, his blood then shed; but because this was so soon to take place, that it is in his mind as if it were present, though, strictly speaking, it was only symbolized by the celebration.

It is certain, then, that the words "I will give," cannot be explained of the eucharist. They must be understood of Christ's voluntary sacrifice on the cross, as the same verb is employed in other places. Thus, for instance, it is said, "The Son of Man came to give his life a ransom for many—who gave himself a ransom for all—who gave himself for our sins—who gave himself for us." Yet even if his assumption were allowed, the cases would not be relevant. I will not urge that the practice of baptizing proselytes to Judaism was then in general use. This might be questioned; although, on the theory which wholly denies its use antecedent to the coming of John, it is difficult to account for the question of the delegation sent to him from Jerusalem: "Why baptizest thou, then, if thou be not the Christ, nor Elias, neither the prophet?"

The language seems to imply, that had he avowed himself to be any one of these personages, they would not have been surprised at his baptizing, and consequently implies, also, that they were familiar with the usage as a ceremony of initiation. Waiving all this, however, it is a matter of fact that John, as the precursor of the Messiah, had been publicly baptizing, and that crowds had flocked to him from Judea and Jerusalem. The use of water, then, in admitting to discipleship in the doctrine of the prophetic Elias, must necessarily have been known to Nicodemus, and he could not have failed to apply the well-known fact as explanatory of our Lord's language. But it is not necessary to take this view. It is in the highest degree probable that Christ's baptism was in use before the conversation held with Nicodemus. The first direct mention that is made of our Lord's baptizing is, indeed, in the verse that follows the account of this interview; but the apparently incidental manner in which the practice is introduced makes it extremely probable that he had already instituted, or, which is equivalent, sanctioned the rite: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized."—John, III. 22; compare verse 26; I. 1: These places show the practice immediately or shortly after the interview with the Jewish ruler. Before it, Christ had publicly avowed himself to be the Messiah, by clearing his father's house of profanation, by a symbolical prediction of his death and resurrection, by working miracles so remarkable, either in number or kind, or both (ii. 23; iii. 2), as to induce a member of the Sanhedrin to show him the respect of a visit, and to recognize him as a divine teacher. All this implies that he spent some time in the great capital, and must have elicited a considerable degree of public attention. As an effect of his actions and instructions, "many believed on his name," and the probability is in favour of the opinion, that such persons made the same public profession of their faith as those disciples, became his disciples after the interview, in other words, that they received his baptism. When, therefore, Dr. Wiseman asserts that "the discourse in the sixth chapter of St. John stands in

the same relation to the institution of the eucharist as the conference with Nicodemus does to the institution of baptism," he makes a statement which is entirely gratuitous, and without even the shadow of a proof. To be continued.

THE PURSUIT OF EARTHLY GAIN.
There never was, in the history of the world, an age or a country, in which the spirit of trade was more urgent than it is in this land, and in our day. We are the greatest trading, manufacturing, and commercial country, not only that now is, but that ever was. Tyne, Carthage, Phoenicia, and Venice, were mere pedlars compared with Britain. Ours is "the mart of nations;" theemporium of the world. Such a state of things affects us all. Scarcely any stand so remote from the scene of busy activity as not to feel the impulse, and to catch the spirit. All push into the contest for wealth; all hope to gain a prize of greater or less value. Education has raised up many from the lower walks, and wealth has attracted many, down from the higher walks, to the level of the teeming portion of the community; while population, as is natural in such a state of things, has gone on increasing. What is the result?

Just what might have been expected,—a keen and eager competition for business, beyond any former precedent. Every trade, every profession, every branch of manufacture, or of commerce, seems over-stocked, and every department of action over-crowded. See who must follow—time is so occupied that men have scarcely an hour in the week for thoughtfulness, reading the Scriptures, and prayer—the head, the heart, and hands, are so full of secular matters that there is no room for God, Christ, salvation, and eternity—competition is so keen and eager that, to get business, whatsoever things are true, and honest, and lovely, and of good report, are trampled under foot, and conscientiousness is fore-gone or destroyed. If these efforts are successful, and wealth flows in, and the tradesman rapidly rises in society, then he is perhaps, destroyed by prosperity. In addition to all this, what an inconceivable amount of mischief has been induced by the gambling system of speculation, which, though not set up, has been stimulated by the railway schemes. What multitudes have plunged into the gulph of perdition, which yawns beneath those who have taken up the resolution of the men that will be rich, and who are determined to encounter the many foolish and hurtful lusts which beset their path.

Religion becomes a flat, insipid, and abstract thing amidst all the excitement produced by such pursuits. Even the Sabbath day hardly serves its purpose as a season of respite and repose, given to arrest the eagerness of pursuit after wealth, and to loosen, for a while, the chain that binds man to earth; and is passed with an impatience that says, "When will it be ever, that we may buy and sell and get gain?" Of what use are sermons to those whose minds and hearts are intent upon their speculations or their business? And even the voice of prayer, which calls them into the presence of God, calls them not away from their secularities. Their Father's house is made a house of merchandise, and the Holy of Holies a place of traffic. As soon might you expect a company of gamblers to lay down their cards, and, with the stakes yet undecided before their eyes, listen with attention to a homily or prayer, as some professing Christians, to join with reverence in the devotions of the Sabbath, or to hear with interest the voice of the preacher. The spirit of trade, thus carried on, is flattening the religion that is left, and is preventing more from being produced.—*Rev. J. A. James' Church in Earnest.*

Love melting the hard heart.
Account of Mrs. Elizabeth Fry's visit to the female prisoners at Glasgow, given by a Lady present.

Mrs. Fry's voice and manners are delightful; and her communication free and unembarrassed. She met several of the Magistrates, by desire and appointment; also this evening a number of ladies met at the Bridewell. She told them with much simplicity, what had been done at Newgate. She entered into pleasant conversation with every one, and all were delighted when she offered to speak a little to the poor women.

But the keeper of the Bridewell said, he feared it was a dangerous experiment; for that they never, but by compulsion, listened to reading, and were generally disposed to turn anything of the kind into ridicule. She said she was not without fears of this happening, but she thought, it would show the ladies what she meant. The women, about a hundred, were then assembled in a large room, and we went in, mistaking and anxious. She took off her little bonnet, and sat down on a low seat facing the women; then looking at them with a kind and commencing eye, yet an eye that met every eye there, she said, "I had better just tell you what we are come about."

She told them she had to deal with a great number of poor women, sadly wicked, more wicked than any then present; and in what manner they were recovered from evil. Her language was often biblical, always referring to our Saviour's promises, and cheering with holy hope these desolate beings. "Would not you like to turn from that which is wrong? Would not you like for Ladies to visit you, and speak comfort to you?" and "help you to become better?" Surely you would tell them your griefs; they who have done evil have many sorrows." As she read to them the Rules, asking them, if approved,

to hold up their hands if they accorded therewith, at first all hands were upraised; but as soon as she spoke, tears began to flow. One very beautiful girl, near me, had her eyes swimming with tears; and her lips moved, as if following Mrs. Fry. One old woman, who held her Bible, we saw clasping it with emotion as she became more and more impressed. The hands were ready to rise at every pause; and these callous and obdurate offenders were with one consent bowed before her. During this moment she took the Bible, and read aloud the parable of the Lost Sheep, and the Piece of Silver, also the Prodigal Son.

It is impossible for me to express to you the effect of her saintly voice, while speaking such blessed words. She often paused, and looked at the poor women, as she named the, with such sweetness as won their confidence, applying with beauty and taste all the parts of the story to them, and in a manner I never before heard, and particularly the words, "His father saw him, when he was yet afar off."—A solemn pause succeeded the reading. Then, resting the large Bible on the ground, we saw her on her knees before them. Her prayer was devout and soothing; and her musical voice, in the peculiar sweet tones of the Quakers, seemed like the voice of a mother to her suffering child.

In the Prison of Glasgow we found sixteen women; she had only to read and converse with them; for the proposal of work was greedily received. There were some much more varied emotions than at Bridewell—astonishing repugnance, and, in some instances, obdurate resistance to listen;—in others, anxious desire to accept her aid. How different were the impressions in the varied figures before her. One old woman, with the appearance of a mental servant, and haggard features, said, "No! no use work!" But these rugged lines were at length relaxed; and I saw a tear fall over the brown visage. But it was not the prisoners alone; for there was not a man in the room unmoved. My father was charmed beyond words.—We saw too little of her in private; but all we did see, more and more delighted us. She is now hastening to her eight children; and she has not a thought or time to bestow on anything but PAINFUL DISCIPLINE.

VIA DOLOROSA.—THE ROAD OF MOURNING.
We attended the funeral of an aged citizen on a cold Sunday afternoon, not long since.—His remains were conveyed to Greenwood Cemetery, to await the resurrection in company with thousands of other dead, who already sleep, or who soon will sleep, in that hallowed ground. It is well called "hallowed ground;" for to us no place is more sanctified than that where the links of the broken chain lie, from which the freed soul has gone to rest.

It was a bitter day. The wind from across the water was chilling and cutting, and the close carriage hardly sufficed to protect us from its severity. As we passed through the streets, we noticed that some of the windows and houses which an unpleasant autumn day always causes, and the faces of people in the streets were pinched and gloomy. Men drew their cloaks around them, and hurried along the pavements, only looking up for an instant as the hearse passed, and shuddering yet more coldly at the coldest view which earth affords.

A singular interest is visible in every man's mind, when he sees the procession which follows a fellow-man to burial; and it is by no means wonderful that it should be so. Yet it is remarkable that a birth, which is the commencement of an immortality, should be regarded with less interest than a death, which is but a change in the course of immortality.

The carriages had not left Atlantic Street, in Brooklyn, before we began to meet a novel class of persons. Novel, we mean to say, as a class; for mourners are plenty enough in the world, and we meet the garb of some hourly. But it is not often that one meets with a continual flow of carriages, all of which contain weepers, returning from the graves of friends. The road from Atlantic street to the entrance of Greenwood is emphatically a "via dolorosa." We met first a carriage with closed windows, which went swiftly by our own, but not so swiftly as to prevent our seeing in it a lady with face buried in her hands. She was alone, perhaps a widow returning from a well-beloved grave, or a mother from a child's sleeping-place. Scarcely had her carriage passed, when we met two others, in which appeared to be a whole family, and following these an empty hearse, and another and another after it, and soon, until we had met five hearses, and carriages more than we could count, bearing mourners. Some had returned from the burial that they had been to visit graves; with that beautiful affection which leads us to linger around sacred spots, as if there the souls of the departed also linger, with somewhat of love, mayhap, for the dust which once imprisoned them.

The train in which we were, moved but slowly, for it was of great length, and in it were many on foot, who followed their friends to the gates of the cemetery. Other trains of less length passed us swiftly. Three hearses with accompanying carriages passed as thus. In one we saw the coffin of two children, as the wind lifted up the hearse curtains and swept coldly over them. In a carriage which followed another, we recog-

nized the face of a man who had lost a son the Friday previous, as we knew by the obituary notice in the paper.

As we approached the cemetery, we looked back and saw still more of these solemn processions coming across the plain at the head of Gowanus Bay, and as we entered the avenues, we saw here and there, among the leafless trees, groups standing with heads uncovered, around open vaults or uncovered graves. It was like entering a vast temple in which men of all creeds assembled to do homage to the instinctive idea of immortality, (for that idea is at the foundation of our care for the dead,) as we entered the forest arches of the holy ground. "God's acre" there, is rich with treasures for the day of awaking.

As we passed the gateway, the sun, fast setting across the bay, broke from the clouds, and a flood of glorious light bathed the hills and trees and gilded the gleaming monuments; but as we stood at the foot of the grave on a high hill overlooking the cities and the water, the sun went down, and a cold blast swept the dead leaves along into the grave, with the man who had faded like a leaf in autumn, and whose sun, as that sun, had gone down in the evening of a long and tempestuous day.

Any one who will take an afternoon ride to Greenwood, will no longer wonder that a city like this can afford business to stores which sell nothing but mourning.—*New York Journal of Commerce.*

THE GOSPEL IN THE HOLY LAND.
From the Bishop of Jerusalem's annual letter "to all the brethren, who in every place call upon the name of the Lord Jesus Christ in sincerity, and especially to those who mourn over the desolation of Zion, whose heart's desire and daily prayer is God for Israel's, that they may be saved."

Besides the two Bible readers employed by the Jews' Society, who have the charge of the ever more important Bible depot at Jerusalem and Jaffa, I have continued to employ three others; one among the Jews, one among the Christians of Jerusalem, and one among the Arabs of different places. I am expecting a fourth from Beyrout, chiefly to visit the towns of this country. This work has not been without fruits in Jerusalem, in removing prejudices both from the Jews and the Christians. But it is chiefly at Nablous and on the mountains of Samaria that the labours have been blessed. In those parts there is a great movement, hunger and thirst after the word of life from which I cannot but expect happy results. When one of these Scripture readers was at Nablous, about a year ago, a few individuals began to read and to search the Scriptures; and in the spring, last Easter, several of them came to witness our Church services, but they were rather reserved. However, a few weeks later, I received a letter from Nablous, signed by many individuals, who stated that they had resolved to come out of the Greek Church (or, as they said, the Church of the Patriarch), in which, if they remain, they and their children must perish for lack of knowledge, &c., and that they had agreed to constitute themselves into an Evangelical Church, taking the word of God for their guide, and to place themselves under my superintendence. To this I replied, that although I was most willing to help them on as far as practicable in their search after the truth of the Gospel, I could not approve of their leaving their Church at present; that the only advice I could give them was for them to continue reading the word of God with prayer, taking it for the guide of their whole life; and thus to abide in their Church until they be driven out for the Gospel's sake, if it should come to that. After exchanging a few more letters, one of the missionaries went with an intelligent native Christian to investigate the matter; and they found, as was to be expected, that the people had, as yet, but a scanty knowledge of Scriptural truth, of which, however, they seem to be deeply sensible; and that the heads of families, representing about seventy souls of the 100 Greek Christians of the place), had signed a mutual promise to keep together in searching the Scriptures, and especially in endeavouring to have their children educated according to the pure word of God; and that there were others similarly disposed, but who, from motives of prudence, had not yet been requested to sign the paper. A little later they addressed to me a petition, signed by above a dozen heads of families, breathing a modest and altogether Scriptural spirit, in which they intimated that they would remain in connexion with the Greek Church; but praying most earnestly that I would pity their children and provide them with the means of giving them a Scriptural education, the want of which they so deeply felt for themselves. Upon this, considering all the circumstances, I was led to, and did immediately purchase a house sufficiently large for a boys' and girls' school, and a dwelling for the master's family; and I appointed an intelligent, promising young man, originally from Nazareth, but living at Nablous, as schoolmaster, under the superintendence of the two most influential Christians of the place.

On the 5th of September the school was opened, with twenty-one boys. But on the next following Lord's day a most humiliating excommunication was read in the Church, in the name of the Greek Patriarch, against all those who should continue to send their children to what was called the English school, with the threat, that, although they should afterwards repent, they could never be readmitted into the

same relation to the institution of the eucharist as the conference with Nicodemus does to the institution of baptism," he makes a statement which is entirely gratuitous, and without even the shadow of a proof. To be continued.