

# The Bazaar.

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

VOLUME V.—No. 11.]

QUEBEC, THURSDAY, JUNE 8, 1848.

[WHOLE NUMBER 210]

## THE WORD AND THE SPIRIT OF GOD.

O! who can fathom, gracious Lord,  
The wonders of thy living word,  
Its entrance giveth light;  
Its mysteries expand the mind,  
Imparting truth to human kind,  
A blaze at dead of night.

Light penetrates this dark abode,  
The light of truth, the light of God,  
Reflecting from the Lamb;  
And by the Holy Spirit's voice,  
I gather courage to rejoice,  
Before the great "I AM."

This light of God reveals the way  
How Jesus takes my guilt away,  
And brings me under grace;  
He keeps my nature in control,  
And consecrates my sinful soul  
To be his dwelling-place.

Lord, shine upon the sacred page,  
And let the mighty theme engage  
My undivided care;  
Unseal the fountain day by day,  
And grant the boon for which I pray,  
It is thy Spirit's prayer.  
Rev. J. C. E. Neville, Vicar of Houghton.

## RELIGIOUS ANNIVERSARIES.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The 44th Anniversary of this Society was held at Exeter Hall, London, on the 3rd of May last. The aged Lord BEXLEY, President, took the chair, but being unable to deliver by his own voice the sentiments which he wished to express, the Rev. A. Brandram, Secretary, read an address which the venerable nobleman had put upon paper, testifying the joy which he felt in meeting with the Society's supporters, and more especially on the present occasion when he was enabled to introduce the PRIMATE OF ALL ENGLAND as a Vice-President of the institution.

From the Report which was read by the Secretary, it appears that the income during the past year was £29,116. 8. 4. and the expenditure £105,042. 19. 1. The issues of books from the depository at home and depots abroad amounted to 1,124,067 volumes. The Bishops of Hereford and of Melbourne had been added to the list of Vice-Presidents. From the several Societies in British North America, the sum of £1,707. 7. 5. had been received during the year; and 29,883 Bibles and Testaments had been sent to that portion of the great field of labour. In concluding the Report called upon all the friends of the Institution not to relax in their efforts, especially as a pathway was now open before the Society, "into districts and provinces and countries into which it had hitherto in vain sought to enter, or where it had been embarrassed at every step."

The ARCHBISHOP OF CANTERBURY then rose, amidst a congratulatory burst of applause from all parts of the room, to move the first Resolution. His Grace spoke as follows:—"I am always happy to be assured of the favourable regard of so many Christian friends, but I shall be sorry if any one here thought I had more claim to that regard than formerly. ("Hear, hear," and cheers.) The Bible Society may confer honour upon those who belong to it, but it can never receive honour from them. ("Hear, hear.") I therefore turn from all private considerations, and proceed to move, as is usual on these occasions,—"That the Report, an abstract of which has been read, be received and printed under the direction of the Committee." I wish, my Lord, it were as easy to get the Report generally read as it is to have it printed and circulated; for I am sure, with regard to this Report, as I have been with regard to others, that nothing else is needed than that it should be read, and that the world should know what God is doing through the agency of this Institution, in order to make this the universal Society, instead of being the Society of only a part of our fellow Christians. ("Hear, hear.") It could not have any opponent, and I think it could hardly fail to have more contributors amongst those who knew in what work this Society is engaged, the manner in which God has blessed it, and the mercies which it is conveying to the world at large. I shall not attempt to follow the Report. To attempt to echo it, would be a hopeless task; and, in fact, the idea which it leaves upon my mind may be better described by comparison than actually expressed. It may be compared, I think, to what one sometimes finds in standing on an eminence, with a broad country before us, composed of hill and dale. On one of those days which are so common in this land, of mixed cloud and sunshine, we see before us a wide prospect, and for a while all appears dark. A cloud has overspread the view, and you cannot distinguish one object from another. Too much is this the case, my friends, with regard to the world at which we have been glancing—too much may it still be said that "darkness covers the earth, and gross darkness covers the people." In some cases it is inevitable darkness which prevails: for the light of revelation has not reached too many of those lands which we have seen before us. Would it were not so; I think we may say it ought not to be so, when we consider the nature and extent of British enterprise, British commerce, and British wealth. ("Hear, hear.") But still so it is. There are still lands where only gross darkness prevails; nothing else has reached them. But there is likewise a different sort of darkness which overspreads too many countries. This may be called an artificial darkness—darkness which men sometimes cause for themselves, but which is sometimes caused for them by others who keep out the light which otherwise might shine upon them.

because they are not willing that their unscriptural doctrines, or their ungodly practices, should be exposed to view. ("Hear, hear," and cheers.) But sometimes, while we are looking at the natural prospect, and observing its gloom, suddenly a gleam of light shoots across, and we see lighted up, here a spire, there a farm, and then again a grassy knoll—a change which enlivens all around, and delights the eyes of the beholder. So it is likewise with the moral and spiritual prospects which are set before us in the Reports of this Society. You find suddenly a place in which darkness had been dispersed. And how is it dispersed? Just as it is dispersed in the natural landscape: because the sun has shone out in that particular quarter. Darkness is dispersed in the spiritual world because the Bible has been brought there, and the agent in bringing the Bible has perhaps been that Society in which we are this day and always interested. Our Reports exhibit instances of this kind; and we know, that as the sun, wherever it shines, enlivens all and warms all, and nourishes all, so that book which we circulate enlivens, warms, and nourishes whoever peruses it and holds its principles. We have had examples of this from time to time, very lifeful in their character, in the various Reports which have been brought before us by this Society. I dare say one which struck me very forcibly is likewise familiar to many present. I refer to the case of one who having been brought up as a monk in Spain, happily had afterwards come to the knowledge of the truth, and left his own country to settle for a while in one of the Protestant districts of France. After a time he returned to his own land, was there asked to visit a sick man who was lying dangerously ill; nothing more was said to him than that then his attendance was requested. After a little conversation with the sick man, he proceeded to prayer, as was natural under the circumstances; and in the course of his prayer he entreated, as any Christian would do, that God would give to the sick man a knowledge of the way of salvation through Christ Jesus. In other words, it was a Protestant prayer. ("Loud applause.") At its conclusion, the sick man said, "Have you, too, come to the knowledge of the truth?" The visitor replied, "I have long been acquainted with the truth, though I have been in another country, and you have had no opportunity of knowing the fact." "But," he continued, "what enlightened you?" "The Bible," was the sick man's reply. And what Bible was it? Why, it was a Bible which had been brought into Spain from this country, and had been procured from Mr. Barrow, who was the agent of the British and Foreign Bible Society. ("Applause.") There was an instance of the sun lighting up a prospect which would otherwise have remained dark. Entertaining these views in reference to the importance of the operations of our Society, it cannot be supposed, my Lord, that I, any more than yourself, should change my opinions or practice respecting it. ("Great cheering.") I have no doubt that the Bible Society will maintain its principles, and I hope that I shall maintain mine. ("Renewed cheers.") The Bible Society has maintained its principles from its infancy, and I may say that I have done the same from my youth; for the Society itself was but about two or three years old when I first became a subscriber to it. ("Hear, hear.") It may, indeed, happen that hereafter I may be less able than I have hitherto been to take an active share in its proceedings. For I have already been long enough in my new situation to find that, though I have always been one of the working clergy, and wish to continue so (laughter, and applause)—still, I shall have occasion to husband my strength, or I may not be able to work at all. Therefore, if I should not in future be so frequently with you as I have been, in bodily presence, I hope you will believe that I shall always be with you in spirit, and that my first and latest prayer will be that God will give prosperity to this Society, and wisdom and discretion to all who may be engaged in carrying on its operations. ("Cheers.")

The LORD BISHOP OF ST. ASAPH spoke as follows:—"This is the first occasion on which I have had the honour to present myself before this Annual Meeting, though I have been for many years a subscriber to the Bible Society, and have spoken on its platform in the country for many years—I do not recollect how many—and I think it will be convenient if, before I enter upon the peculiar topic which has been left in my hands, I say a few words in reference to the principles on which I now appear before you. I have always considered it a very great privilege to be allowed to assist in any work of the Lord; but, at the same time, I think it of the utmost importance that, in our earnestness to combine, we should all clearly see that in combining, we do not violate any of those great principles by which our general conduct is guided. Now, persons who agree in seeking an end, may not agree as to the means whereby that end may be sought; but it does not follow because a man does not agree with me in reference to the propriety of advocating or urging the claims of this Society, that he differs from me as to the great end to be kept in view. ("Hear, hear.") If I had chanced to differ from those assembled; if I had not deemed it consistent with my duty to be present on this platform, I do not conceive that I should necessarily have been at all less anxious to promote the great object which we all profess a desire to promote. But I am very glad that I can appear here,

and I will tell you why I do so. Our differences may, speaking generally, be classed under two heads, those of prejudices and those of principles. By the term prejudices, I mean to indicate cases in which we differ in matters, in themselves not essential; by difference of principle, I mean differences upon matters which are essential. Now it is not by any means an easy task to draw the line. A man can hardly do so for himself; and when another person does this for us, unless there be a great deal of Christian charity in the mind of the person who draws the distinction, there will often be great danger of his confounding principle with prejudice. It is, I repeat, a very difficult thing to draw a line between the two, and I do not, in fact, know how any one is to point out the decision. We must all judge, and answer for ourselves. Whenever, indeed, a man can get the better of any prejudice, he does himself a great deal of good; whenever a man at all violates a principle, I think he does both himself and the public a great deal of harm. ("Hear, hear.")

I am getting older every day, and there is one thing, and one thing only, in this world which seems to me to be worth contending for, and that is our principles. Now it cannot be denied that between myself and many of those to whom I address myself at the present moment, there are great differences of principle; I deny it not, I conceal it not. I do not mean to give up my principles, please God, and I ask no man in the world to give up his. If I can persuade him, I shall very gladly see him go with me; if he can persuade me, I shall be very happy to go with him; but if I cannot persuade him, and if he cannot persuade me, let us go together as far as we can. ("Cheers.") Now with regard to the great end which we have in view, I suppose there is no difference of opinion amongst us. We all wish that the prayer of our blessed Saviour may be carried out, and that Christianity may be spread over the surface of the world. This is what Christ prayed for, it is what every Christian prays for; and it is what every believer will try to carry out in the way that he thinks right. Again, we are all, I presume, agreed as to the propriety of carrying out Christianity as based upon the Bible. It is Christianity alone that can do us good; it is Christianity, and nothing but Christianity, that can do the world good, and I do not believe that any one will carry out Christianity unless it be based on the Bible. Therefore, every man who goes forth in this great work, should carry the Bible with him. Here we are all entirely agreed. "We all of us know also, that the facility with which this is done is wonderfully increased by combination, by our joining together; and when we have a clear and definite object, limited by bounds which no one can mistake, then even persons who differ essentially in principle on other matters, can go together cordially, freely, and honestly; they can proceed in company without any compromise. This is, in fact, exactly what we should do in every similar case. I will not state the case of war, but we see that it is so in that case; I will not state the case of civil tumult, though thank God we have seen lately that the same principle may be acted upon in that case, and we have seen the blessing connected with it. But in the case of a plague or of a famine, should we ask what are the opinions, political or religious, of the persons who came forward to assist us in putting an end to such calamities if it were in our power to do so? No one would dream of doing so. The reason is this,—that the lines of demarcation are clearly and distinctly marked, and I would join as readily with a Hindu in either of the objects stated, as with a brother Dissenter or a brother Churchman. The object which we have met to promote is, in like manner, definitely marked out. It is an object for which the Saviour prayed, "Neither, said he, pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us." He prayed for a oneness at which Christians certainly have not yet arrived; it is a prayer which I have offered up all my life, and I hope I shall die offering up that prayer.

From the Rev. JAMES STRATTEN'S speech we select the following portion:—"Let me see pure benignity, a holy character, and a regard for the glory of God and the good of men, and I look upon the man in whom these are combined with respect and veneration, whether he appear in the costume of a prelate, or covered, like William Allen, with a quaker hat. ("Cheers.") And I am indebted very much to this Society, and to the impressions produced by it upon me in early life, for now possessing this spirit and these principles. Here I lost in youth my bigotry, (hear, hear,) here I learnt the principle of universal charity, and began to feel the glow and warmth and sweetness of it; and that feeling has, I trust, augmented in my mind with growing years up to this day. And let me say that we have witnessed on this occasion the finest and most magnificent display of that spirit that I ever saw. What is it, my Lord, that has called out the sympathy, the strong admiration and delight of the Meeting in relation to the Rev. Prelate? It is his goodness. ("Cheers.") And, let me tell the other prelates who are present on this occasion, let me tell the clergy, let me tell all Episcopalians here, that they have not the joy and gladness of the recent appointment entirely to themselves. ("Applause.") No, no Nonconformists most deeply, and thoughtfully, and profoundly sympa-

thized in their joy; and I hope I may be regarded as sufficiently large and liberal in my views, when I say that we, the Nonconformists of England—perhaps you might not have been aware before that I am one of that body, but such is the fact (laughter)—that we regard that as the best stroke that has taken place in favour of the Church of England for more than a century. ("Loud cheers.") My Lord, I may venture to say that I think this Society has no occasion to be ashamed anywhere; it may show its face and distribute its Bibles, and prosecute its work undauntedly in any part of the world. We are not ashamed of this Society's history. What has it done? When it began, Bibles were scarce in England, scarcer still in Wales. In France after the Revolution it was very hard to get a Bible: the French people were obliged to ransack Lyons to get a Bible, when in the frenzy of their madness against the word of God, they wanted to tie it to the tail of an ass. Since then 2,000,000 copies of the Scriptures have been circulated in that country; and I think we may infer from all that we have heard that no such scene as I have mentioned is likely to be repeated. There is the heaven of the word of God among the French people; and wherever the Scriptures are read, they humanize, they fill with benevolence, they make men true and faithful to the interests of society, and in favour of the maintenance of order and peace. What has this Society done in our own country? It has done greater things than Solomon ever did. Solomon "made silver to be in Jerusalem as stones, and cedar trees made him to be as the sycamores that are in the vale for abundance." This Society has made the word of God surprisingly cheap. A Testament to be had for sevenpence, a Bible for half-a-crown! I say let me live, not under the reign of Solomon, but under the Imperial diadem of our beloved Queen (applause)—in a country and in an age when I can have God's holy word for half-a-crown, when I can not only sit and read the Bible myself, in silence and in thought experiencing the mellowing and holy influence which arises from the devout reading of the Scriptures, but when I can look around me and know that there is not a cottage or cabin in which that Bible may not also be present if the parties living there desire it. ("Cheers.") I think we have cause to be thankful in another respect as regards the past history of this Society. What nobles—nature's nobles—what men of ecclesiastical preferment and large intellect, and deep learning, what men from all parts of the world, have stood on this platform in past years, and with one heart and one voice pronounced their opinions as to the advantages, the glory of this Institution! Of these many have "fallen asleep," but some "remain unto this day." I shall never forget the impression produced upon my mind by a sentiment which fell from a former Bishop of Durham at a Bible Meeting held in another place. It was to this effect:—"When I come to my last hour, which cannot in the order of things be far off, there are many things which I must regret and deplore before God; there are some few, perhaps, at which I shall have occasion to be glad and to rejoice; and certainly among the things which I shall have to deplore this will not be one, the part I have taken in the affairs of this Institution; among the things which I shall have to be glad of I think this will be one—that I have assisted, according to my station and capacity, in promoting and extending the circulation of the word of God."

**IRISH SOCIETY OF LONDON.**—The 26th Anniversary Meeting of this Society (for promoting religious instruction among the Native Irish, through the medium of their own language) was held on the 4th of May last, the Earl of Galloway, President, in the chair. The principal part of the funds collected had been remitted to the Irish Society in Dublin; the expenditure had amounted to £6,885, and there was a balance in hand of £1,425. £1500. had been contributed by "The Committee of the special fund for the spiritual exigencies of Ireland." There were in connexion with the Dublin Society, and through it with this institution, 46 gratuitous Superintendents of districts; 45 Inspectors who periodically examined the scholars; 767 Schoolmasters or Teachers; and 17,838 pupils who had passed examination. The Archbishop of Canterbury had accepted the office of Vice-Patron to the Society. The conclusions at which the Committee, on a review of their labours to this time, had arrived were, amongst others, that the agents employed were well suited to their work, and exhibiting great boldness in the faith as it is in Jesus; that the power and influence of the Roman Catholic priests are decidedly and manifestly on the decline; the priestly agitators having induced the mass of the people to exercise the right of private judgment on the subject of politics, the same people would apply that right to other branches of knowledge, and in spite of the priests would exercise it on the question of religion; that the Irish peasantry were, notwithstanding all that might be said to the contrary, deeply grateful for the munificent bounty of England during the recent famine; that the teachers are well affected and loyal, and all anxious to maintain the legislative union between the two countries.

The Speakers on the occasion, besides the nobleman in the chair, were Viscount Bernard, the Rev. Denis Browne, the Bishop of Cashel, the Hon. Capt. Maude, the Revs. A. Dallas, and John Craig.

From an address delivered by the Lord Bishop of Cashel, we select the following:—

It was a very great mistake to imagine that all the recent crimes in Ireland were committed with distress. It was by men who were placed above the lower ranks that the greatest crimes were perpetrated. A man hired two others to murder an agent, because when he would not pay his rent, that agent determined to seize his cattle; and at the time when the seizure was made, the cattle on the defaulter's farm consisted of ten cows; he was, in fact, occupying a large farm, and was moving in a good station in life. An account had been given by Mr. Winning of a man who was formerly a captain under the system of Ribandism; now a Scripture reader, separated not only from Ribandism, but from Popery; a loyal subject, not only of the Queen of England, but of the King of Kings and the Lord of Lords. ("Cheers.") He (the Bishop) could observe with reference to his own part of Ireland, that the word of the Lord was there effecting great things. Tipperary was well known as the worst part of Ireland, and as the county in which so many persons had recently been tried and convicted of murder: a county in which, at the beginning of the present year, no man could feel that his life was safe for a single moment. There were now within six or seven miles of Clonmel upwards of 1,000 persons who were readers of the holy Scriptures. The Rev. Daniel Foley, the Curate of Clonmel, and a good preacher in Irish, had given a most gratifying account of the progress of the work in his own neighbourhood. He said that, notwithstanding intolerance, the word of God was producing the best results, to an extent which was unparalleled since the time of the Reformation. He had distributed parcel after parcel of the Scriptures, having more than doubled the number of copies within a few months. There was the most kindly intercourse between himself and the people, and perfect freedom in conversing on the lying vanities of the Church of Rome. This was the proper work of the Irish Society, and he hoped that it would never slacken in its efforts. In some places the events of the past year had rather tended to impede the Society's operations; but even in such cases they ought not to despair, for, as he firmly believed, God would ultimately bless their efforts to the conversion of the Roman Catholic population. The Rt. Rev. Prelate then read an Address which had been presented by forty-six persons, "in one of the Society's districts, to the clergyman who had the superintendence of the Society's operations in that part of the country, expressing gratitude for his efforts to benefit them, and indicating a state of mind favourable to the Society's progress. This address was signed by three classes of persons: There were two or three old Protestants, ten or twelve converts, and the remainder were still Roman Catholics. In conclusion, he would remind the Meeting of the importance of perseverance. Ireland had much to thank England for; and the worse her condition might be, the greater necessity was there for the distribution of the word of God to regenerate the people. Why was it that Ulster, whose soil was inferior to that of the south, resembled England so much more than the south? It was solely to be attributed to the fact that in Ulster, and not in the south, the word of God had free course and was glorified.

We add an extract from the speech of the Rev. A. DALLAS who had, himself, visited Ireland, and had preached there, and found congregations of Roman Catholics come to hear him, in spite of the opposition and the threatenings that had been used against those who attended.

Now for the proof that the case of Irish Roman Catholics was more hopeful than some could bring themselves to imagine. Some time ago, certain individuals with whom he was acquainted, not being willing to wait until English hearts had been warmed up to the boiling-point before they made any attempt on behalf of Ireland, determined to send throughout the country persons of tried character, whose mission it was to ascertain the true state of Ireland, and what hope of success there was for an effort to spread the Gospel. Several agents were employed for that purpose. The plan was to send two together throughout the length and breadth of the land—north, south, east, and west. They followed no marked track, but went simply where the Lord might direct them. Now it was not enough to say that the reports made were generally of a satisfactory character. Without one exception, these persons gave reports which justified the conclusion that he had expressed.

They had seen the Irish population under every variety of circumstances, in town and in the country; they met with friends, they met with bigots, they met with opponents; they entered into free communication with great numbers, though some, with a Nicodemus-like falling, came to them secretly. Wherever they went they were well received. They found that where they spoke of Romanism as a false system, there was an echo; that where they spoke of the priests as not guiding the people rightly, there was a response. Exceptions occurred, and where such exceptions led to discussion, a better effect was generally produced than probably would have been witnessed had the case been different. It appeared that in many parts of Ireland thousands upon thousands of letters had been received by the Irish population, addressed to them by post, and containing

short printed addresses, intended to awaken their souls. (The Rev. Gentleman then gave specimens of these addresses, one of which was headed, "The Food of Man," and coupled, with an allusion to the potato failure, the declaration that the Bible is the food of man's soul.) The effects produced by these letters were altogether extraordinary; in some cases they had had the effect of bringing souls to the knowledge of the truth. After reading all the reports which had been made by the agents, he had deliberately come to the conclusion that Ireland was at that moment open to any Protestant efforts which might be made there; and that if 100 missionaries were sent to the Romanists in different parts of the country, there was every probability that a blessed result would follow. He earnestly entreated all present to put forth their own energy, and to use their influence with their friends, as became Christian men under such circumstances.

**LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.**—The 45th Anniversary Meeting of this Society was held on the 5th of last month, the Right Hon. Lord ASHLEY, who has accepted the office of President, vacant by the death of the late Sir Francis Baring, in the chair. The Jewish children under the Society's care were present, as usual, and an address was given them by the venerable Dr. Marsh, the old and steady friend of the Jewish cause.

It appeared from the report that the income during the past year was £24,721. 13. 3. Expenditure £25,030. 14. 8. In addition to the stations previously occupied, the city of Salonich (the ancient Thessalonica) had been made a missionary station, and the operations carried on in various countries in Europe, besides Palestine, Smyrna, and Egypt, were highly promising. It had, however, been necessary to limit certain operations, such as travelling, and admission of children, on account of the diminution of income which this, in common with other Societies, has experienced during the past year.

We insert a portion of the address made by the Rev. Hugh Stowell, Canon of Chester:—

It had often been made a charge against the Exeter Hall agitators that they were needless alarmists, and had cried the wolf, the wolf, until they had succeeded in disturbing the equanimity of nervous persons, but that no wolf had ever come. They might now retort on their accusers; not in uncharitableness, but in all brotherly love and Christian feeling, that at the very moment they were crying peace and safety, sudden destruction came upon them even as pain on a woman in travail and they shall not escape. In the high places of the land the cuckoo notes of peace, peace was sounding, when with the suddenness of the lightning's flash Europe was shaken to her very centre, and the dynasty of France was crumbled in the dust. ("Applause.") Without doubt it was an evil to be needlessly alarmed, but it was a much greater evil to defer all alarm and all precaution until the danger came upon them. ("Hear, hear.") It was useless for the mariner to look at his chart when his ship was beating to pieces on the rocks, yet much the same would be the conduct of the Christian mariner if he consulted the chart of unfulfilled prophecy only when its fulfilment was taking place. An attentive and calm view of unfulfilled prophecy, taken in conjunction with the signs of the times, was in his mind admirably adapted to give counsel on the one hand and comfort on the other, for those things which made the people of this world afraid made the Christian look up and rejoice, as showing that the hour of his redemption drew nigh; and, on the other hand, they counselled him to gird up his mind, and to be still more uncompromising in Protestant principles (applause), and in proclaiming the great fact that the God of the English Protestant Church was the God of the Bible,—that the Lord Jesus was the God of the Bible, and should reign in the hearts of all men. Whilst he fully agreed with those who urged the duty of showing kindness to the Jews, he could not agree with those who commended the policy of the measure which passed the House of Commons last night. [Removal of Jewish Disabilities' Bill.] In his opinion, that measure, while it undoubtedly indicated great kindness to the Jew, augured sore infatuation and latitudinarianism in the Gentile. ("Applause.") Nor did he think they were doing the Jew any service in inducing him to give up his own noble heritage in Mount Zion for any petty, paltry privilege the Gentile could confer. ("Renewed applause.") The nation of the Jews shall dwell alone, was God's decree, and that decree he could not alter, even to give to the Jew, who was of the aristocracy of the world, a petty seat in a Gentile House of Commons, that he might settle down in the land of the Gentile, and pitch his tabernacle in the country of the stranger, forsaking his own glorious patrimony. Why, were his Baron Rothschild, he would disdain to barter his own noble birthright for any miserable mess of pottage the Gentile could offer! ("Vehement applause.") Certain he was that it would not tend to commend Christianity to the Jew, or make him believe that we were in earnest in our zeal for Jesus of Nazareth, whom he still denied as a curse—still crying out, Crucify him! Crucify him! It would not be the way to commend the Gospel to him; that the greatest Gentile nation of the world could proclaim that they could sit down with men who cursed their Saviour, as with those who blessed him; to legislate side by side for the same interests, of the same great Christian land, with its professed love for the Establish-