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TO A GOLD COIN. Written, on the Malabar Codet, by Dr. Leyden, who had gone there for the purpose of pecuniar advantage, and died just as the prospect

Slave of the dark and dirty mine! What vanity has brought thee here? How can I love to see thee shine So bright, whom I have bought so dear. The tent-ropes flapping lone I hear For twilight converse, arm in arm; The juckal's shrick bursts on mine on When mirth and music wont to charm.

By Cherical'a dark wandering streams,
Where cane-take shadow all the wild,
Sweet visions haunt my waking dreams
Of Teviot loved while still a child,
Of castled rocks stipendous, pil'd By Esk or Eden's classic wave Where loves of youth and friendship smil'd, Uncurs'd by thee, vile yellow slave!

Fade, day dreams sweet, from memory fade!
The perish'd bliss of youth's first prime,
That once so bright on fancy play'd,
Revives no more in after-time;
Far from my sacred natal clime, I haste to an untimely grave; The daring thoughts that soar'd sublime, And sunk in ocean's southern wave.

Siave of the mine! thy yellow light Gleams baleful as the tomb-fire drear; A gentle vision comes by night, My lonely, widow'd heart to cheer; Her eyes are dim with many a tear, That once were guiding stars to mine : Her fond heart throbs with many a feat--I cannot bear to see thee shine.

For thee, for thee, vile yellow slave, I left a heart that loved me true! I cross'd the tedious ocean wave. To roam in climes unknown and new. The cold wind of the stranger blew Csill on my withered heart--the grave,
Dark and untimely, met my view-And all for thee, vile yellow slave!

Had comist thou now, so late, to mock A wanderer's banished heart forlorn.

Now that his frame the lightning shock of sunsape (pt with death has horned From love, from friend-ship, country, torn, To in many's fold regrets the prey, Wie slave, they yellow dress I scorn!

Go, mix thee with thy kindred clay!

JOHN VI, 51 &c.

Concluded form last number. Still, while the illustration of Wiseman must be rejected, the principle of Sherlock is freely admitted. Our Saviour's precept might have a subsequent institution in view, and relate to comething hereafter to be done. Let us now examine if such is the fact.

On this supposition, it will be difficult to explain satisfactorily why our Lord shill not openly and plainly aunounce his intention of ustituting the eucharist, in which either his Beet and blood, or the symbols of them, chipald be eaton and drunk. It is true that, on the theory of transubstantiation, such a declaration would not have removed the harshifese of the precept in the opinion of the Bealers, but it would at least have given them a clear idea of his incaning. On the Protestant theory of the encharist, it would at once have removed the whole duficulty. Thu strength of this consideration must, of course, be increased in the minds of those sho, with Dr. Wiseman and Mr. Coloridge, have taken a favourable view of the doeility and religious honesty of the party addressed, from whom it is not to be supposed that such information would be withheld.

Farther, the general tenor of the hearers the duty and accessivy of "eating his flesh and drinking his blood, he means that the persons addressed should themselves, without delay, do the thing required. It is evident that the whole discourse preserves a 58 inclusive are indissolubly connected. Notwithstanding the several phraces employed in verses 53-58, the subject required to be exten is the same throughout. But the language in verse 58, "This is that bread which came down from heaven; not as your fathers did eat the manna and are dead, he that eateth of this bread shall live for ever," necessarily refers us back to that of verses 31-33 : " Our fathers did eat the manna, as it is written, he gave them bread from heaven to cati-verily, verily, I say unto you, my Father giveth you the true bread from heaven, for the bread of God is he that cometh down from heaven and giveth life unto the world;" and both are most clearly connected with the very first direction, " labour everlasting life, which the Son of Man shall give unto you," verse 27. It is quite evident, then, that our Lord is not asseverating in his most solemn manner the necessity, in order to secure union with him and a glorious resurrection, of obeying a law which was not to be plainly promulgated until a year after, but is urging an immediate compliance with the command which introduces his discourse.
5. The effects of obedience and disobedi-

ence, as stated by Christ, do not harmonize with the interpretation which refers this passage principally or wholly to the cucharist.

(Hany man cattof this broad he shall live

Comparelyi, 4, vii., 12, and Matt., xxvi.,

to I'do not hequiesce in the reference as Dr Wiseman has slated it: ". " precludes the possi-hility of any treference to the eucharist." Neither do the divines he refers to maintain Neither do the very language of Boveridge not the secretarial the privilence and a line body and blood but the secretarial that the secretarial that the secretarial that he secretarial the secretarial that the secretari

eth my blood hath eternal life, shall live for ever, dwelleth in me and I in him, and I will raise him up at the last day. Verily, verily, I say unto you, except you cat the flesh and drink the blood of the Son of Man, ye have no life in you." I do not attach much importance to the fact that all this is said absolutely. I am willing to grant that such language might be employed of what has been called "sacramental feeding," while the condition that the eating and drinking be rightly and worthily done, that is, with suitable dispositions on the part of the communicant, is implied. Absolute declarations, when the subjects of them are in their very nature conditional, and also shown to be so by the analogy of God's lealings, are often made in Scripture. But so solemn a warning, implying the anost serious threat, and such glorious promises, are never represented in the New Testament as the result of neglecting or complying with any one positive institution. Certainly, this is so in reference to the other sacrament. We never read, "He that is baptised shall be saved," but "he that believeth and is baptized," while we do read, "he that believeth not shall be damned," and "whosoever shall call upon the name of the Lord shall be saved;" and it is particularly worthy of notice, that when baptism is mentioned as saving, cleansing, forgiving, there is generally, if not always, some word or phrase addd, expressive of internal sanctification. Thus, when Ananias required Saul to "arise and be baptized, and wash away his sins." he adds, " calling on the name of the Lord," which implies the necessity of prayer as well e of outward profession. And when St. Paul speaks of Christ "having purified his Church by the washing (or bath, \\ \Dourpu) the word," ; implying the efficacy of the is," is careful to guard against the error of because it is figurative. No interpretation attaching this important result to the outward can be entirely literal. act, and therefore explains it to be " not the putting away the filth of the flesh, but the inswer of a good conscience towards God," ulding also, "by the resurrection of Jesus Christ." Here inward purity is presumed o exist along with the outward act, and Christ's resurrection is represented as the procuring cause of the blessing. And, lastly, when the apostle contrasts outward circumcision in the flesh with that not made with bands, it is evident that with the external ogn he conjoins the thing signified, " the putting off the body of flesh, the being buried along with Christ, and being raised with him to a new and holy life." To suppose. therefore, that such "exceeding great and precious promises" as those before us are nunexed to the sacramental feeding, however explicable such a representation might be with the usage of the necessary condition implied, is not in harmony with the usage of New Testament Scriptures.

What, then, it may be asked, is the meanng of the words in question? I answer, the same as had already been convoyed by the phrases before employed; namely, the duty shows, that when our Lord urges on his ment, however, than had been before made of the atoning sacrifice which was to be effeeted by his death, and the necessity of this faith acting on it, in order to secure the pardon of sin, the mystical union of the believer with his Lord, and, by consequence, his atproper unity of subject, and that verses 48 - tanment of present spiritual life, of future resurrection, and of eternal happiness. The exercise of such a taith is meant by "enting the flesh and drinking the blood of the Son of Man," by whatever means of grace it may act, whether they were in existence and operation at the time when the discourse was uttered, or were subsequently developed or established.

This view of our Lord's meaning is drawn from the occasion and whole tenor of the discourse as already presented. He begins by urging faith; he replies to the queru lous objections of his opponents by inculcating faith; he proceeds by repeatedly stating the necessity of the Father's influence to produce faith; and, after he has finished his discourse, and corrected the (or work) for that meat which endureth unto gross error of some of his hearers, he introduces the same fundamental principle of faith, as effected by the l'ather's influence. "There are some of you that believe not; for Jesus knew from the beginning who they were that believed not; and he said, therefore said I unto you, that no man can come unto me, except it were Will ye also go away?" the honest, the truly "ardent and enthusiastic" Peter responds in his Master's own strain, "We believe and are sure that thou art the Christ, the Son of the living God," verse 69. The verbal difficulties which can set its whole train and tenor and by the lead-

overwhelming.
The profound and universally acknowwhich be queliar shows the contrary for it is ledged "judicious" Hooker lays down a cone and try ness. It is ledged "judicious" Hooker lays down a cone and try ness. It is suppose solw the sacrative state of that he intends to denote a personal state of the identity thereby would be a remonwhich is founded in the nature of the identity, thereby would be a monmind and the purpose of language: "I

> Mark, xvi., 16. Acts, il., 21. Rom., x., 18. ł Acts, xxii., 16. § Eph., v., 27. T Pet., iii., 21.

for ever-whose eateth my flesh and drink- I hold it for a most infallible rule in exposi- | comparison taken from the marriage relation | sound religious and industrial education, to | stead of diminishing, they may increase the tors of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst.". Nothing can be more true. But let us not lose sight of the condition: "where a literal construction will stand;" that is, where it not only makes a good sense, but the sense best adapted to the scope of the author, most in harmony with his ordinary manner and the general object which he has in view. Now I deny that this is the case in the present instance. It is of little consequence to say, that the sacramental exposition gives the plain and literal sense of the word. This does not prove it to be true; it only imposes on those who object to it the obligation of showing that the literal sense cannot be the correct one; which I conceive has often been done. The literal exposition throughout necessarily results in the doctrine of a real corporeal presence. If the flesh and the blood are both to be understood literally of the Saviour's bodily substance, which is to be incorporated with the body of the worshipper, his bodily substance must be present whether by con- or tran-substantiation. But it may not be amiss to remind the advocates of the most literal sense, that if they will be true to their principle, they must allow that the words cannot prove the real presence of anything else than the bodily substance. I do not deny that where Christ's body is, there also is his soul, and there his divinity in an especial manner; but this might be denied by one who, at the same time, justly claimed to be a most rigid adherent of the literal ense. Figure of some sort, and in some legree, must be admitted by all. Either the phrase "flesh and blood" is a synecdoche, a part for the whole; or it is a meof water," he immediately adds, "through taphor, the thing signified for the sign; or the whole clause, which speaks of cating truth's in producing the result. St. Peter, the one and drinking the other, is tropicalalso, when he speaks of "haptism saving It is alle to object to the view before given

> Sherlock objects, that if the expressions are to be explained "of feeding on Christ by faith or believing, his disciples could understand this no better than that which expounds it of the Lord's Supper. It is dain they did not, and I know not how they could. For to call bare believing in Christ, eating his flesh and drinking his blood, is so remote from all propriety of speaking, and so unknown in all languages, that to this day those who understand nothing more by it but believing in Christ are able to give no tolerable account of the reason of the expression."

Dr. Wiseman asserts, that even if the phrase "to eat the Messiah" could mean to receive and embrace him, the expression to eat the flesh of the Messiah is totally different, and that the least departure from established phraseology plunges us in obscurity and nonsense."

In reply to the last mentioned writer, it is sufficient to say, that words and phrases often take their determinate meaning from the particular occasion and circumstances on the 26th of last month, Commander Orlebar, which give rise to their use, by which, also, R. N., presiding. The Rev. Dr. Jenkins openand rewards of a living faith in the Redeemer. their meaning is often modified; so that all ed the meeting by reading the 31st ch. of Isaiah author does himself recognise the principle here stated, and I am happy to confirm its correctness by his authority. "Philology is not conducted" merely "by taking the abstract meaning of words and applying them to any passage, but by studying them as used in peculiar circumstances. '- P. 127. The case before us proves the truth of this; for it is undeniable that some of the best critics and commentators, both of ancient and modern times, have agreed in giving to "the expressions, to eat the flesh and drink the blood of the Messiah," a meaning which Dr. Wiseman says implies a "departure from established phraseology," without either "obscurity" or "nonsense." There is, in truth, neither nonsense in the meaning nor necessary obsenrity in the language which conveys it. The bread to be eaten is expressly declared by our Saviour, in verse 51, to be his flesh. It is evident, therefore, that cating the bread, in verses 48, 50, 51, is identical with eating the flesh. Whatever the one means the other must also mean. The anguage, " Except ye eat," &c., in verses 53-56, is suggested by that in which the Continent of Europe; principally in Prussia, objection is couched, in verse 52, "How can this man give us his flesh to eat?" to the Jews are found in the greatest numbers, which the words "drink the blood" are In the City of Berlin alone, the number that added simply to particularize, so as to have left Judaism since 1822, is estimated, denote a thorough partaking, and the whole given unto him of my Father," verses 64, is an amplification of the thought before ex- 2,000. 65. And, moreover, to the question, pressed, in verses 50, 51 namely, the "eating of the bread that cometh down from heaven." And in verses 56, 57, 58, the phrases, "eateth my flesh and drinketh my blood-enteth me-enteth of this give some idea of the objects endeavoured to bread," are manifestly identical in meaning. The amplification may be illustrated by aside such an interpretation, sustained by Ephes., v., 30 where the apostle, after stating Episcopulian Chapel where Divine Service its whole train and tenor and by the lead- of true Christians, that they "are members is held in Hebrew (and occasionally in Gerng, idea pervading the mind of both of Christ's body," immediately adds, in teacher and disciple after it had been de border to show more particularly the intilivered, ought to be not only weighty, but many of the union intended; of his flesh to the present time, 497 Jews have been and of his bones. 37 (Compare the language of the Israelites to David : " We are thy

strous extravagance, unsupported by Scrip-

Pantheism; and, moreover, contrary to the

ture, and directly lending to a species

\* Eccles. Polity, book v., \$59. † 2 Sam., v., 1.

which gives occasion to the language.

It is quite superfluous to show, not only that our Lord frequently draws his figures from what has just occurred or is passing at the time, but, also, that he often clothes his his hearers, employing their very words in a sense different from that intended by important auxiliary to it; the moral and relithem. See John, ix., 40, 41. Matt., x11., 48, 49; xx111, 31, 32; and compare Ezek., xvt., 45. In fact, such a modification of the meaning of words is common with all have been received into the College, and are speakers, and particularly in colloquial and now in preparation for the Ministry. A opular discourse; and it rarely gives any difficulty to the honest, candid hearer. am not aware that an instance of the word ήμέρα in the metonymical sense of judgment in which it is used in 1 Cor., iv., 3, has ever been adduced from any Greek writer; and yet no one is in danger of mistaking the sense, which is necessarily suggested by the context. It is neither a Cilieism nora Hebraism, but an elliptical manner of employing a word expressive of time to designate the action then to be done, the nature of the action having been already sufficiently brought before the reader. On the same principle, we have in our Lord's discourse an amplification of the idea which he had plainly and repeatedly stated. If some of his hearers misunderstood him, the fault lay with themselves, and is not attributable to any necessary obscurity in the language.

With regard to Dean Sherlock's objection, which is represented as "certainly satisfactory," the first remark to be made relates to a part of the language chosen to onvey it. He speaks of "bare believing, nothing more than believing." Whatever may have been his design in selecting these expressions, it is impossible to mistake their temiency. This, evidently, is to fill the reader's mind with the impression that the sense objected to is inadequate to the dignity of the subject, too low and feeble for the solemnity of the manner and the orce of the language. But if, more in ccordance with the general representations of Scripture, we consider the faith thus enjoined, not as "bare believing," but as believing with the heart unto rightenusness,"\* as the faith "which worketh by live,"† which " is the substance of things hoped for, the evidence of things not seen," as that which, by its living and active coorgy, unites to the true and lifegiving head, producing a spiritual union and blessed incorporation with him as members of his mystical body, and, consequently, bringing along with it the participation of Christ here and the full enjoy. ment of him hereafter; then it cannot be questioned that we have a sense sufficiently elevated for any occasion and any allowable warmth of language.

MISSIONS TO THE JEWS. From the 3rd Annual Report of the Prince Edward Island Association in aid of the London Society for the promotion of Christianity among the Jews, read at the anniversary held and offering up prayer. The operations of the Parent Society being referred to, the Report thus briefly describes them:

The number of Missionaries and Agents employed, is in all 69; amongst whom, 37 are converted Jews. A glance at their Journals will convince you, that like the great Apostle of the Gentiles, they are indeed, instant in season and out of season, both by public preaching, and from house to house, in endeavouring to shew out of the Scriptures, that this Jesus whom they despise, is the very Christ; daily and hourly are they surrounded with enquirers, some like Nicodemus, seeking for the truth, and others, learned in the doctrines of men, desirous to stay the progress of that truth, which alone could make them wise. In addition to these labours, they are diligent in circulating copies of the Old and New Testament in the Hebrew tongue; also of religious tracts, as well as in the formation of Schools for the vounger portion of the Jewish race.

The number of Stations occupied at present is 32, viz : In Great Britain 4, Judea 4 Persia 4, Egypt 2, and the remainder on the and Russian Poland, in which two kingdoms, by the Jews themselves, at upwards of

Your Committee can only take a brief no. tice of the work at two of the Stations, viz: -London, and Jerusalem. They are the most interesting and important; and will

be carried out, more or less in all. The London field of labour includes, an Episcopulian Chapel where Divine Service man) every Sabbath, and once during the week; and in which chapel, from its opening received by the rite of baptism into the Church of Christ; a Hobrew College for the training of converts, who are desirous of becoming beralds to their brethren in the flesh, of that Gospel which has become their own consolation; Schools for the Hebrew children, who, to the number of hundred, are here prepared by a

become useful members of society. The Jewish operative Institution in which converts are taught the trades of book-binding and printing, and are thus put in the way of obtaining an honest livelihood; though not thoughts in language taken from the lips of in immediate connection with the Society, and supported by a different fund, is a most gious instruction of its inmates being super. intended by one of the Society's Missiona. ries, and from it many of the most promising Mission to the Jewesses in London, has this year been set on foot, under the direction of a female well qualified for so difficult a task and notwithstanding the great disadvantages under which the daughters of God's ancient people labour from long neglect, her journals contain evidence, that a blessing has already rested upon her labours, and we trust, a new

door of usefulness has thus been opened. We now turn to the Mission at Jerusalem. In this important field, we have 14 Missionaries and Agents, including the Medical Staff connected with the Hospital. The work is here superintended by the excellent bishop Gobat; whose memorable saying, on accepting the office, is so wel, worthy of being remembered." "Let the hishop be nothing, let man be nothing, but let Christ be all in all, and all in Christ. During the course of the present year, 5 adults have received baptism, making the total number 57, since 1839. The number is small, but could it be expected that the stronghold of Rabbinism would be surrendered without a struggle? Yet the work of the Lord is gaining ground, and the Missionaries state, that they fully believe, the Lord has a people there, who will yet, through the preaching of the Gospel, come out from the darkness of Judaism.

The Hospital has, during the past year, proved a great blessing to the Jewish population; its doors have been daily thronged with applicants for medical aid, as well as for the necessaries of life. In one year, 215 patients were admitted into the Hospital, and 3500 cases of sickness administered to.

The Protestant Church on Mount Zion, has at length been completed; many obstacles had to be overcome from the opposition of the enemies of the faith, (as in the feebles the government of communities days of Nehemial they sought to hinder him no less than the government of the inward in building a temple for the worship of God.) and also from the unforeseen expenses in its erection. It is gratifying to think, that once more, after a lapse of 1800 years, the Lord is again honoured in the city of David in the assembly of His Saints.

By the establishment of this Mission, the welfare and the happiness of the Jews, as a people, have been much improved by the repeal of many arbitrary laws in force against hold fast to its true character, and act its true them; and we can have little doubt, that the interest shown for them by two such powerful Sovereigns as those of England and Prussia, (by whom the Bishops of Jerusalem are alternatively nominated,) has had its share in bringing about such desirable results.

Did time permit, your Committee could speak of the number of the Scriptures circulated, amounting to 35,000 in the last four falsehood. It is the melancholy condition of years, and the still increasing demand for hem-the schools in Posen, in 600 children are annually educated; but enough has been said, they trust, to show, that this Society is truly seeking to promote Christianity amongst the Jews-that it uses Scriptural means, that it has been followed by the Divine blessing.

Many nations have been blessed because they favoured Zion, but which has ever prospered that injured her? He who has louched her has touched the apple of his eye. It was an Infidel king of the last century, that said, " Meddle not with these Jews, no man ever touched them and prospered." Jerusalem has truly been a cup of trembling to all people round about, and all that burdened themselves with her, have been cut to pieces. These are things which the Church of Christ ought to consider, viz: the duty of favouring those whom God favours, the blessing promised to those who seek their peace, or the curse with which He has cursed those who have trodden her down. Whether then we call to mind the

blessings which have flowed from them to us, and see how their fall has been our rising, or observe the manner in which the Prophets represent the future destiny of the world, as hanging on the fortunes of Israelwhether we remember their once high dignity, as those to whom belonged the glory and the covenants, the giving of the law and promises, or their long misery, degradation, and dismemberment, whether we honour them as the kinsmen of Christ, or pity them as still wanderers from His fold, let us learn to look on Israel as God looks on her, let us understand the deep meaning of her history and love, and labour, for those , who are still the beloved for the Fathers' sake."

In conclusion, your Committee would only say, that the blessing which has so evidently rested on the past labours of this Societythe fields of usefulness still being opened to it, and remaining unoccupied only for want Discovery of Gamna," informs his readers, of funds,—the wonderful events which are that not withstanding the repeated and porce now taking place amongst the mightiest ustions of the earth, have, each a voice to us one person had ever reached the Gulden call; and does not that voice say loudly and City. One John Martinez being, for some say plainly, " Whatsoever, thy hand findeth misdemeanour in the army of the Spanfords. to do, do it with thy might," "for the night condemned wibe executed, begged to be alcometh when no man can work?" They lowed the chance for life afforded by being

The number of those who go forth and say to the daughter of Zion, "Behold, thy salvation cometh." May we one and all be found so loing, when Christ shall come again, " to he a light to lighten the Gentiles, and to be the glory of his people Israel." Amen.

[The P. E. Island Association had transmitted 661 12s. 4d. currency, in aid of the Parent Society's funds, during the year.]

MAN'S CORRUPTION THE DISTURBER

OF NATIONS. [M. Guizot, King Louis Philippe's late

Prime Minister, has just published a book, from the introduction to which, the following is seected. The great statesman sees the working of man's corruption, and " his need of assistance;" be denounces the error of believing that the free will of man tends to good." How he can, not withstanding, assert that "the nonour of the conquest," in the battle of life which man has to fight, "belongs to his free will," is difficult to understand.]

Let any man dive into his own heart and observe himself with attention. If he have the power to look, and the will to see, he will behold, with a sort of terror, the incessant war waged by the good and evil dispositions within him-reason and caprice, duty and passion; in short, to call them all by their comprehensive names, good and evil. We contemplate with anxiety the outward troubles and vicissitudes of human life; but what should we feel if we could behold the nward vicissitudes, and troubles of the human soul ?-if we could see how many dangers, snares, enemies, combats, victories, and defeats can be crowded into a dayan hour? I do not say this to discourage man, nor to humble or undervalue his free will. He is called upon to conquerin the battle of life, and the honour of the conquest belongs to his free will. But victory is impossible, and defeat certain, if he has not a just conception and a profound feeling of his dangers, his weaknesses, and his need of assistance. To believe that the free will of man tends to good, betrays an immeasurable ignorance of his nature. It is the error of pride; an error which tends to destroy both moral and political order; which en-

Resistance not only to evil, but to the principle of evil; not only to disorder, but n the passions and the ideas which engender disorder—this is the paramount and peremptory duty of every Government, And the greater the empire of Democracy, the more important is it that Government should part in the struggle which agitates society. Why is it that so many democracies -- some of them very brilliant—have so rapidly perished? Because they would not suffer their Governments to do their duty, and fulfil the objects for which Governments are instituted. They did more than reduce them democratic Governments, that while charged -as they must be--with the repression of disorder; they are required to be complaisant and indulgent to the causes of disorder; they are expected to arrest the evil when it breaks out, and yet they are asked to foster it whilst it is hatching. I know no more deplorable spectacle than a power which, in he struggle between the good and the evil principle, continually bends the knee before the had, and then attempts to resume an attitude of vigour and independence when it becomes necessary to resist its excesses. If you will not have excesses, you must repress them in their origin. If you wish for liberty -for the full and glorious development of human nature-learn first on what conditions this is attainable; look forward to its consequences. Do not blind yourselves to the perils and the combats it will occasion. And when these combats and these perils arise, do not require your leaders to be hypocritical or weak in their dealings with the enemy. Do not force upon them the worship of idols, even were you yourselves those idols. Permit them, nay, command them, to worship and to serve the true God alone.

EL DORADO.

It is well worth while, just now, to recur to the statements of the Spanish and English advanturers touching this remarkable country [Peru.] Don Lopez, in his "General History of the Indies," written in the sixteenth century, says, in describing the court of its monarch, that, "all the vessels of his house, table, and kitchen, were of gold and silver. He had, besides, great giant statues of gold, and figures of all manner of birds and bensis, and fishes, and trees, and licros, all of gold; also ropes, budgets, chests, and troughs, of gold and silver. Besides, the Incas lind a pleasure garden in the island of Puna, where they went to recreate themselves, and take the sea pir, which had all kinds of herbs and flowers of gold and silver. It Sir Walter Raleigh, in his "History of the vering efforts of many during adventures, only appeal then to the friends of Israel—they appeal to all who honour the word of God, to concellorward with increasing contribut the current C. This was granted him, and after those in current of this work, that in floating along was down the stream, he was