anoilate to some mon at danied brod to land They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.—Acts with 11.

The Sikhs advanced, whilst Thacker! The Volume Views No. 49, 1 all of squal

Tail the grade spring of the

QUEBEC, THURSDAY, MARCH I, 1849.

WHOLE NUMBER 257

THE POWER OF GOD. The Lord our God'is fall of might,
The winds obey his will be some the He speaks, and in his henveoly height

[Assistant The rolling sun stands is till of the source of the speaks and the stands is till of the source of the so Time Richell ye wayes, and o'er the land way in the land with threitening agreet roar; with the land with hand, and find chains you to the shore. ad . "How! Wind of high, "four force combine;

nows Disturbs the whartowis nest. a situate and to fail tours to the state of Ye nations bend, in reverence bend,

Ye nations bend, in reverence to the state of the monitories which his nod; has a And bid the choral song ascend and M. To celebrate your God!

E 16 12012 27 10HN VI. 53-71. -x From Professor Turner's Essay on our Lord's 130 Discourse at Capernaum (see last two num-

From what has been said, I conclude that this part of our Lord's discourse, like the preceding, urges the necessity of a living faith in Christ, acting on the atmement which he was about to offer, and ex. Lord's previous descent to his then future God. As 'tis in true repentance, a grace they are particularly appropriate to that action in the Sacrament of he plainer than these wherein that always conjoined with faith, and leads Tobject diffing the various occasions of a Communicant in the terms: "Feed on Thin in the same fully Christian spirit does she comfort the dying believer, who is prevented by uncontrollable circumstances from commemo-Toting his Master's death in the cucharist. thy assuring thim "that, if he do truly respent him of his sins, and stendfastly believe his redemption, earnestly remembering the benefits he hath thereby, and giving trim hearty thanks therefor, he doth eat and disp's the body and blood of our Sassour Charles prohibly to his soul's health, olthough he do not receive the sacrament with his mouth in oin the words of St. Amplishing Ma Befieve, and thou hast

The remainder of the chapter does not require very particular examination at li Tener the that schiel need not be sur-prising to any, that the doctrine was ob-preted to as WENLIA and December in occasion of the appearcy of many who shad before professed attachment to the teacher, while the tracker, while the tracker, while and love the season, 61, 66-71. It contadia, when burn burd sown correction of the gromeous and literal sense of his words. verses 62, 63, and his reference to the leadsing causalof the error; want of faith produced by the Father's influence, verses 64, 65. I shall conclude this part of the disenssion by exanding the great Master's

"Does this offend you?"-throw an ob. gacle in the way of your faith and perseverance, and incline you to reject my docstring? "If, then, you should see the Sen These words may be intended to convey

the thought, that the harshness of his sup-- josed meaning would necessarily be in--Anni Clood should be removed, and his bodily, presence, no, more be continued; and thus they would amplify the supposed ground of stumbling. As if he had said : Marthier documents now so distasteful to, you, how abhorrents to your feeling and partial reasonings will it application in heaven?" According to this yew; the works hatead of containing anything like agree oution of the difficulty, only draws it out with the more particularity The solution, if athere becone, begins will changxhwords. If however, the verse be regarded as the commencement of the solution, it unquestionably implies this most important point, namely, that the literal exposition is a palpable absurdity and contradiction, which a sane mind, not under some undue extrançous influence, could hardly be thought capable of entertaining. Then it "will, be as if Christ had said : UDoes my language present an impediment to your faith? You have grossly misiffiderstood me; and my lascension to beaven, will prove to you that, the literal sonse in which you have taken, any words cannot possibly by the true one dan Whichcan post possion, be the true one; survivance over of these views history by the next verse will not be the next verse will not be survival to the control of the next verse will not be survival to the survival of the survi

pouts that quickenging the flesh profileh nothing is the words that I speak unto you are spiritand are life?". It is necessary to move the gorden schie of these words.

"If the literal meaning, be adhered to, the flesh" must be explained of Christ's ige many services a secure of will be that his body, even it rewested by the then shift of the s The Little Bushead, Wondings but the or and

And this sense is given to the word Fresh in this verse by several distinguished divines. Thus Cranmer, for example, after quoting our Saviour's language, re-marks: "These words our Saviour Christ spake, to lift up their minds from earth to heaven, and from carnal to spiritual eating, that they should not phantasy that they take his body away from them and ascend with it into heaven, and then by faith, and not with teeth, they should spiritually eat him, sitting at the right hand of the Father. And, therefore, saith he, the words which I do speak be spirit and life; that is to say, are not to be understood that we shall eat Christ with our teeth grossly and carnally, but that we shall spiritually and ghostly with our faith out him, being carnally absent from us in heaven, and in such wise as Abraham and other holy fathers did eat him many years before he was incarnated and born." Fanen, who cites the passage, agrees with the archbishop, "When we take the entire context of the whole discourse, which teaches us both that no man can be saved without cating Christ's flesh and drinking his blood, and that every presses the union with himself which such man who does thus cat and who does thus saints to believe, and the work of faith is dinate and instrumental causes, the various an faith produces, and the blessed conse drink will infallibly obtain eternal salva-quences resulting. While the words fifty tion; and when we farther note the nedenote the action of such faith on its divine cessary tenour of the argument from the the Lord's Supper, which our Church, in avowedly contrasts the spirit of his dissahe spirit of Scripture and the language of course with the letter. My flesh, we may distinguity, most properly enjoins on the view him as saying, if it were possible for the infinite millions of mankind all grossly to eat of it, would, under that aspect, profit them nothing to eternal salvation. whole context of the discourse shows, that by the flesh we must understand our Lord's own flesh which he had declared he would give his people to eat; and by the spirit, a spiritual manducation as opposed that Jesus Christ hath suffered death upon to a gross carnal manducation. Under the cross for him, and shed his blood for this aspect, the following will be the sense of the passage. The flesh of which I speak, namely, my own material flesh, would profit you nothing in the way of obtaining everlasting life, even were it possible for you to eat it bodily with your teeth when I shall have ascended up to heaven.'t HAMmonp seems to have taken the same view. and Whithy explains the term of the body of Christ.

> this place, may consistently be intaintained, on account of the antithesis with spirit, and the ordinary usage of Scripture in such cases. The term //ceh is so often employed in a tropical sense, that figure of some sort may well be admitted in this instance, although it is not easy to say very definitely, within what limits and by what literal expressions, the thought is to be confined. The terms tlesh and car nol are used, and most naturally, for the external, in controdistinction to the inward, and hence to designate man as what he appears 33, 22. 1 Chron. 29, 18. 1 John 2, 27. to be: as, "All flesh is grass; the Word Jer. 31, 18. Ezek. 36, 26. are applied to the rites of the law, as when ish? having begun in the spirit, are ye now Christ, "not after the power of a carnal carnal ordinances;" for what either is, or is considered as inadequate, low and comparatively contemptible, as where it is said, If we have sown unto you spiritual things, things ?" And again : " The weapons of our warfare are not carnal, but mighty," &c; I and lastly, for what is vile, corrupt, sinful, as in the texts, "I am carnal, sold under sin;" " Who walk not after the flesh, but after the spirit," and others to the same effeet, And, on the other hand, the words spirit and spiritual are often employed to denote the inward excellent, perfect, holy, and divine. This is evident from the following passages : " What man knoweth the things of a man save the spirit of a man which is in They "did all eat the same spiritreal meat, and drink the same spiritual drink." "He that was born after the flesh persecuted him that was born after the spirit," To this view of the usage of Scripture it may be added, that the previous embrace himself, and Christ our Lord. For use of the word flesh would naturally have led our Lord to adopt it in a modified none of his. Yen, faith itself, reven as all sense; as is the case with other words just before been employed ind its literal incoming. # In accordance, etherefore) with? these facts, and in perfect harmony with the

Still, a figurative meaning of the word, in

Defence of the True and Catholic Doctrine Defence of the True and Catholic-Doctrines of the Sagrament; &c. Remains of True and Policy of the Sagrament; &c. Remains of True and Policy of the Sagrament; &c. Remains of True and Policy of the Sagrament; &c. Remains of True and Policy of the Sagrament; &c. Remains of True and Policy of the Sagrament; &c. And Policy of the Sagrament of True and Policy of the Sagrament of the Sagrament of True and Policy of the Sagrament

Arthous of the stektions for our requestion days inches of the stektion of the

spirit, is the view which expounds the verse thus: 'That apprehension of my language which is limited to the outward and superficial, which accords with the secular and degrading, which is compatible with the vile and sinful, the corrupt and only uscless, but positively injurious. here on earth; for his flesh, so caten, saith joy. The 'more excellent way' which it he, should nothing profit them. And yet opens, the practical, soul-stirring principle so they should not eat him; for he would which it develops, the heavenly and divine life which, when rightly received, it causes to germinate and flourish-these constitute its vitality and real worth.' It is unnecessary to say that this closing declaration of our Lord is in most perfect keeping with the view given of his discourse in the preceding analysis.

THE SOURCE OF FAITH.

From "The Joy of Faith," by Samuel Lee, M. A., sometime Fellow of Wadham College, Oxford, 1685.

As to the efficient Cause, Author or Worker of faith in the heart: we know that every good gift comes down from heaven. And ence faith is sometimes ascribed to the donation of God essential; being called the gift of God, the Faith of the operation of said to be the effect of his mighty power: in and wonderful methods, the seasons and which, and in all other heavenly gifts and times of divine working. As Naaman graces, to will and to do are both wrought of was excited by a poor captive maid at As 'tis in true repentance, a grace be plainer than those wherein Christ out of ourselves by the hand of faith into Christ; the former being given of God, so is All our sufficiency to think but a good thought slides down from heaven. Jam. 1, 17. Eph 2, S. Col. 2, 12. Phil. 1, 29. 2 Thess. 1, 11. Phil. 2, 13. 2 Cor 3, 5.

If you ask, then, How thoughts come into he heart? I answer: They flow into the head or heart by the power of imagination, through the windows of the senses or from concreated ideas, or by some instillations and special infusions from God, as it is in all cuious arts and sciences: He is the finder out of all witty inventions, as we read in the case of Bezaleel for the Tabernacle, and in Hiram for Temple works. If you ask, whence holy thoughts come? I answer, from the infusion of the Spirit, and his warming the waters of the soul; as it is expressed by Moses in the first creation, so it is in the new creation from the breathings of the Spirit on the garden of spices, which he himself hath planted in our hearts. So it is in the work of faith, as the Church expresses it: Thou hast wrought all our works in us and for us; he causeth us to trust or hope in his Word. He begins and inspires good thoughts into us, and keeps them in the ima-gination of our hearts. He teaches and anoints us with the oil of the Spirit. He makes all new within us, and puts hearts of flesh into us, and turns us unto himself, because he is the Lord our God, having accepted us into covenant relation with himself. Prov. 8, 12. Gen. 1, 2. Isa. 26, 12. Psalm

to be: as, "All flesh is grass; the Word was made flesh;" for the merely outward, superficial, imperfect, in which sense they to the Father, as in that to the Ephesians: We are made to believe by the exceeding St. Paul asks the Galatians, " Are ye so fool. greatness of the mighty power of the Father, even the same power which he wrought in made perfect by the flesh?" and speaks of Christ, when he raised him from the dead. And otherwise it is said, that no man can commandment," and of the legal services as come to the Son (that is, by faith) except the Father draw him by the golden chain of his electing love, and teach him from his chair in heaven. Besides the work is often-times ascribed to Christ, who is said to be is it a great thing if we shall reap your carnal the Author and Finisher of our faith, and that he is exalted to give repentance and forgiveness of sins, both which are intimately connexed with faith, as in the case of the Father of the tormented child, praying to Christ to help his unbelief. Eph. 1, 19. 20. John 6, 44. Heb. 12, 2. Acts 5. 31. Mark 9, 24.

But more especially and immediately it's attributed to the Holy Spirit, who works in our understandings to think of heavenly things, and puts holy motions into our hearts, which are the original of those sudden thoughts by durting of Scriptures, and precious promises into our memories, and kindling sparks of lights and comfort in our hearts: yea, the witnessings of our spirits to him are wrought by him. He inclines our wills to if we have not the spirit of Christ, we are other graces, are given by one and the same elsewhere. Of this we have instances in Spirit, Again, one of the fruits of the spirit is St. Paul's writings. Thus, he employs the recorded to be faith, and to speak with revword : sleep in different modifications of crence, it is from his implantation and inocmeaning even in the same connexion, and ulation in the new paradise of the soul. Yea, nlso present and absent. And in the and after that we have believed, we are also episte to the Hebrews, the word camp is scaled up, in the faith by this holy Spirit, of used in a figurative sense, although it had promise. He scale all his own gravious vorkings upon our hearts. Sometimes believers are said to receive the Holy Ghost resently hinon the first work, which evident. vishews the compexion of faith and holiness by the same Spirit. Hence "its observable, that though, prophecies beingyer an nerspicuously and riough, admirable

for denying the truth of this assertion. | common meaning of these terms, flesh and of the Spirit; he must add thereto an inward | Christ Jesus, are justified not by ourselves, | whilst those who know them, and their natumiracle upon the heart. Thus it befel the Israelites in the Arabian desert: For God (says Moses) gave them not a heart to perceive unto that day. Just so the Capernaites, they saw Christ's blessed person, and his eminent miracles; but believed not, as corrupting naturalness of the heart, is not not being given to them by the Father: and so it was with the pharisees and other Jews, should with their teeth eat him present The deeper meaning brings happiness and though he had done such great works before their eyes, yet they believed not on him. There must be therefore a working power of the Spirit concomitant with the ministry of the outward call of the Word: else none shall believe the report of Christ by faith, unless the arm of the Lord be revealed within.

But some may say, if faith be wrought by the Holy Ghost, how is it said that we receive the Holy Ghost by futh? Gal. 3.

I answer, Though the Holy Ghost work faith in us at first; that faith which was wrought in us by him, is further augmented and increased in us by the same holy Spirit, and acts together with him in prayer for a further addition of his gifts and graces. Besides, in the primitive times, it was the method of mercy, that when persons had declared their faith, upon that they received the Holy Ghost in his dona ministrantia, or gifts for good of the Church. I God. Again, 'tis said to be given to the might treat further of the adjuvant, suborhome, and by his servants abroad, to believe God for his cure by the prophet, it is in thousands of cases and notable circumstances, wherein God produces this blessed work: but I must surcease, and end with a deduction, that since the work of faith is supernatural, and our conversion birth from the Spirit: then are we not the sons of God, begotten by the will of man, but of God; and are breathed upon with the breath of spiritual life, by that free agent, the Spirit of God. Not where and when the heady list and free will of man pleases, that great idol of a perishing world, rejecting the free grace of God. Faith is of grace. There's no power in nature to believe, nay the very preparation of the heart is from the Lord. We are by nature dead in sins and trespasses, and can no more believe than the old feigned Atlas can support the heavens, or an inconsiderable fly with her impetuous hummings can shove a Mountain into the Sea. John 3, 6: John 1, 12. Acts 18, 7. Prov. 16, 1. Eph. 2, 1. -[The spelling, and some of the words, us well as the punctuation modernized all through.]

CLEMENT OF ROME, ON ELECTION, FAITH, AND GOOD WORKS.

Let us then draw nigh unto him in purity of soul, lifting up holy hands and undefiled, and loving the Father for his condescension and mercy in giving us a part in his election: for thus it is written-" when the Most High divided the nations, and scattered abroad the children of Adam he appointed the boundaries of the nations according to the number of the angels of God. Jacob became the portion of the Lord, and Israel the lot of his inheritance." And in another place he saith, the Lord taketh to himself a nation from among the midst of the nations, as a man taketh the first fruits of his threshing-floor; and out of that nation shall come the Holy of holies." Being therefore made the portion of the Holy One, let us perform all the works of holiness. Let us flee all evil-speaking, intemperance, concupiscence, and abominable pride; for "God, we are told, resisteth the proud, and giveth grace to the humble." Let us closely unite ourselves with those to whom God has given his grace. Let us be of one mind, clothed with humility, and living in temperance, while we keep ourselves at a distance from all slandering and whispering; justifying ourselves not by our words but by our deeds—for it is said, "he that says much shall hear much said against him in return. Does the talkative man think that he is righteous? Be not abundant in words." Let our praise be from God, and not from ourselves. Let others bear testimony to our good deeds, as was the case with our fathers. Presumption, arrogance, and audacity belong to those that are cursed of God; but meckness, lowliness,

and humility to such as are blessed of him. Let us cleave then to' his blessing, and observe what are its ways and tokens from early examples which we have set before us. For what was our father Abraham and here there are three rocks to be avoided, blessed; of God? Was it not because that truth? Isaad fully confident of the future lesigns of Golf willingly offered himself as exercised. I Jacob in an humble condition feeing from his brother, forsook his own

derstanding, piety, or the works which we have performed in heliness of heart; but by faith, through which almighty God has ever justified mankind.
Whatshall we do then, brothren? Shall

we cease from the performance of good works, and leave off the expresse of charity? Never would the Lord parait his people to follow such a course; rather let us hasten with all diligence and alacrity of mind to do every good deed. The Artificer and Lord of all things himself rejoices in his works. By his almighty power he established the heavens, and with wisdom inconceivable adorned them; he separated the land from the circumfluent water, and laid its firm foundation according to his will. The animals which move upon it he called into existence. When he had made the ocean and the living things that move through its depths, he appointed its bounds by his power. But above all and far surpassing all other animals in understanding and intellect, with his holy hands he fashioned man in his own image and likeness: for thus God said, "Let us make man after our image and likeness; and God made man; male and female created he them." When he had finished all he commended them and blessed them, and said "increase and multiply." We may see then how all righteous men were adorned with good works; for our Lord himself rejoiced in the works of his hands and adorned himself with them. Having such an example before us, let us most diligently fulfil his will, and with all our energy work the works of righteousness.- Epistle to the Corinthians, about the close of the first century.

CULTIVATION OF THE VOICE.
From Dr. Mackness' Dysphonia Clericorum.
With a few omissions.

The cultivation and improvement of the voice ought to be a part of the physical education of the young, and were this more attended to at a time when the organs are yet flexible, the difficulties which beset the practice of public speaking would be incalculably lessened. It is great inconsistency to lavish all our care on storing the mind, neglecting altogether one chief medium by which those stores may be made available to the benefit of others.

Care should be taken very early with children to make them articulate distinctly, and they should be habituated to form those and they should be habituated to form those regular movements of the lips, tongue, and palate, on which the correct formation of the different letters depends. As they grow up they should be practised, according to their age and ability, in reading aloud, reciting, or declaiming, great care being taken not to allow them to pitch their voices in too like a too love a love to use a false or upon. high or too low a key, to use a false or unnatural emphasis, or to get into that wretched sing-song manner common with children. Many of the defects which young persons fall into in reading or repeating, arise, I am persuaded, from the too common mistake of nical, and they acquire a habit of raising and sinking their voices without any reference to the sense. What they read should generally be in short sentences and in perspicuous language. The narrative and dramatic forms are peculiarly adapted to cultivate the inflexions of the voice. It is a good practice occasionally in reading dislogue, for the teacher to take one part, and the pupil another, by which means interest is kept up, and the young reader, entering into the spirit of the character, learns without difficulty, to give the natural emphasis to every sentence. Let any one compare the animated manner in which an intelligent boy will relate something which interests him, with the lifeless tones and vicious emphasis which he will employ in reading through some dry, and to him unintelligible task, and he will soon be convinced that there can be no eloquence where the mind is uninterested; and if the habit of mere mechanical intonation be carried, as it sometimes is, from the school room to the pulpit and desk, the effect is at once fatiguing to the hearers and the speak-

As by far the most directly existing cause of "dysphonia clericorum" is strained, immoderate, and irregular exercise of the voice the main precaution must be to moderate and equalize as much as possible those efforts on which Clerygmen, especially young Clerthrough faith he wrought righteousness and gymen, are very apt to split, viz., a rapid truth? Isaad fully confident of the future designs of Golf, willingly offered himself as long sermons. Rapid untermice is a habit lind, and went to Laban to a state of serlind, and went to Laban to a state of servitude; and to him were given the twelves ble to the hearers, especially to those of the
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discontinuous the manufacture of the first of the control of the property of the grant the grant to the property of the property of the property of the control of the property land, and went to Laban to a state of ser- an incessant strain, and also very improfita-

nor yet by our wisdom, our knowledge, un- ral tone in conversation, can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased soleumity or impressiveness to the reading; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exist, the tone will follow; if it do not, the ramedy is to strive after it rather

> ed than by the following brief rules, given by a late eminent Minister of our Church, who in his day, filled an important station at the University of Cambridge [the Rev. Charles Simeon. j

" Form your voice, not in your chest, nor n your throat, nor in the roof of your mouth, but simply with your lips and teeth.

but as a professor ex cathedra, and as a father in his family,
"Let there be the same kind of a pause

and emphasis as a man has in conversation, when he is speaking on some important sub-

The exercise of the voice, under proper regulations, is so far from being injurious, that t is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respira-

KING'S COLLEGE, TORONTO. From the Montreal Herald.

Hon. Mr. Sherwood having moved an address to His Excellency for a copy of the instructions given to the Commissioners who were appointed to investigate the affairs of

King's College, Toronto-Hon. Mr. Baldwin remarked that the hon. gentleman was in error in supposing that a commission had been appointed by Govern-ment, it was in reality a Committee appointed by the College itself. At the same time, he would take occasion to remark, that the reason why the Government had not laid before the House their Bill, with respect to the University, as soon as their other measures, was, that they were in expectation of a preliminary, if not a final report, which would give them some idea of the monetary affairs of the College!
His hon, friend from Halton, who was on the Commission, would, he believed, be prepared to give every information respecting the Com-

mission.

Mr. Sherwood understood that the Commision had been appointed by the Government.

[Mr. Baldwin—"No."] He would remark that he was not aware what was the nature of the Bill the Government intended to bring in, but he moved for this information in order that a he might know how to vote on the Bill when

to attend in his seat in Parliament, and as it was probable he might be called on to explain why the Commission had not made their final report, he wished to confer with them on the subject. The Commissioners were unanimous-ly of opinion that he should make no statement in Parliament which could be construed into an setting them, for the benefit of their elders, expression of opinion on matters still under conwhat does not interest them. The mind not being engaged, the reading becomes mechanical, and they acquire a habit of raising and 7th August lest, and after nominating him (Mr. Wetenhall) Chairman, proceeded to call on the Rev. Dr. M'Caul, President of the University, and informed him that they were ready to enter upon their duties. The President dent conducted Commissioners to the office of we King's College, where, with the Bursar, he entered into some details of the business of the office, explanatory of the nature and purposes of the account books kept therein, a offered the Commissioners necessary office and other accommodation in Parliament Buildings, and afforded every assistance in the prosecution of their inquiry. The Commissioners have received at the hands of the Presient, and of every officer and servant of the University, the most marked courtesy and attention. The first object of the Commissioners was to make themselves acquainted with the manner in which the business of the College office had been conducted from the found2311 ing of the University, in 1827, down to the interpresent time; and as they were aware that ign much excitement on this subject prevailed throughout the Province, they felt convinced to of the necessity of approaching their inqui-ries unbiassed by party feeling or denomina-tional predilections. They, therefore, resolved to diseard from their minds all reference to any statements which had been made in relation in to the affairs of the University, either by the conductes or by the opponents of the presenting organization and management; and to form get their opinions exclusively upon the facts which they should themselves discovering the course of their investigation. With this 'view' the course commissioners deemed it proper to confine their preliminary inquiries to the careful exactly mination of the documentary levidence afforded ails by the University records, The minutes of the site College Council, and the copies of its official no which is at once exhausting and injurious to correspondence, were therefore obtained, and the speaker, the vocal organs being kell on taken in every instance in which the Commisation incessant strain, and also very improfitations are the testing and the testing the control of the control of

than its impression.
These observations cannot better be clos-" Deliver your sermons not pompously,