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The Bazaar.

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

VOLUME V.—No. 48.]

QUEBEC, THURSDAY, FEBRUARY 22, 1849.

[WHOLE NUMBER 256

TO A GOLD COIN.
Written, on the Malabar Coast, by Dr. Layton, who had gone there for the purpose of procuring advantage, and died just as the prospect was about to be realized.
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-rope flapping lone I hear
For twilight coming, arm in arm;
The judder's shrill, on mine ear,
When mirth and music went to charm.
By Chertal's dark, wandering streams,
Where came this shadow all the wild,
Sweet visions haunt my waking dreams
Of Tartar lord with scimitar's gleam,
Of castled rocks stupendous, piled
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 perihelion of youth's first prime,
That once so bright on fancy play'd,
Reveals no more in after-time;
Far from my sacred natal clime,
I haste to an unknown grave;
The ocean's sighs that sound sublime,
And sink in Africa's southern wave.

Slave 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,
For once were glowing stars to mine;
Her fond heart throbs with many a fear—
I cannot bear to see thee shine.

For thee, for thee, vile yellow slave,
I feel a heart that lov'd me true!
I cross'd the boundless ocean wave,
To roam in climes unknown and new,
The cool wind of the stranger blew
Chill on my wither'd limbs—the grave,
Dark and untimely, met my view—
And all for thee, vile yellow slave!

Had I cou'd thus, so late, to mock
A woodwife's banish'd heart to burn,
Now that its flame the lightning shook
Of sun-gods, from the north-east turn,
From love, from fondness, country, form,
To in my own fond breast the prey,
Vile slave, thy yellow glass I scorn—
Go, mix thee with thy kindred clay!

JOHN VI. 51 &c.

Concluded from 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 something 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 did not openly and plainly announce his intention of instituting the eucharist, in which either his flesh and blood, or the symbols of them, should be eaten and drunk. It is true that, on the theory of transubstantiation, such a declaration would not have removed the harshness of the precept in the opinion of the hearers, till it would at least have given them a clear idea of his meaning. On the Protestant theory of the eucharist, it would at once have removed the whole difficulty. The strength of this consideration must, of course, be increased in the minds of those who, with a Dr. Wiseman and Mr. Coleridge, have taken a favourable view of the docility and religious honesty of the party addressed, from whom it is not to be supposed that such information would be withheld.

Further, the general tenor of the discourse shows, that when our Lord urges on his hearers the duty and necessity 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 prescribes a proper unity of subject, and that verses 48—53 inclusive are indissolubly connected. Notwithstanding the several phrases employed in verses 53—58, the subject required to be eaten 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 eat—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 (or work) for that meat which endureth unto everlasting life, which the Son of Man shall give unto you," 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.

The effects of obedience and disobedience, as stated by Christ, do not harmonize with the interpretation which refers this passage figuratively or wholly to the eucharist. If any man eat of this bread he shall live for ever, as stated in verse 51, and Matt. xxvi., 13, 14; do not exclude the possibility of a plain reference to the eucharist. Neither do the various phrases which surround this passage show the contrary. "I am the true bread which cometh down from heaven; he that eateth of this bread shall live for ever," says the Saviour, but he speaks of eating his body and drinking his blood, not only by the plain and direct language, but also by the metaphorical feeding upon him, and the spiritual partaking of his life and blood, which is the substance of the sacrament, and which is not easy to defend the doctor's random and periphrastic

for over—whose eateth my flesh and drinketh 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 eat 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 dealings, are often made in Scripture. But so solemn a warning, implying the most 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 baptized shall be saved," but "he that believeth and is baptized," while we do read, "he that believeth shall not 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 added, 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 as of outward profession. And when St. Paul speaks of Christ "having purified his Church by the washing (or bath, *λουτρον*) of water," he immediately adds, "through the word," implying the efficacy of the "truth" in producing the result. St. Peter, also, when he speaks of "baptism saving us," is careful to guard against the error of attaching this important result to the outward act, and therefore explains it to be "not the putting away the filth of the flesh, but the answer of a good conscience towards God," adding also, "by the resurrection of Jesus Christ." Here inward purity is presumed to 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 hands, it is evident that with the external sign 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 annexed 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 meaning of the words in question? I answer, the same as had already been conveyed by the phrases before employed; namely, the duty and rewards of a living faith in the Redeemer, with the fuller and more distinct development, however, than had been before made of the atoning sacrifice which was to be effected 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 attainment of present spiritual life, of future resurrection, and of eternal happiness. The exercise of such a faith is meant by "eating 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 querulous 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 gross error of some of his hearers, he introduces the same fundamental principle of faith, as effected by the Father'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 given unto him of my Father," verses 64, 65. And, moreover, to the question, "Will ye also go away?" the honest, 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 aside such an interpretation, sustained by its whole train and tenor and by the leading ideas pervading the mind of both teacher and disciple after it had been delivered, ought to be not only weighty, but overwhelming.

The profound and universally acknowledged "judicious" Hooker lays down a principle of interpretation, the truth of which is founded in the nature of the mind and the purpose of language: "I

hold it for a most infallible rule in exposition 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 transubstantiation. 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 essential manner; but this might be denied by one who, at the same time, justly claimed to be a most rigid adherent of the literal sense. Figure of some sort, and in some degree, must be admitted by all. Either the phrase "flesh and blood" is a synecdoche, a part for the whole; or it is a metaphor, the thing signified for the sign; or the whole clause, which speaks of eating the one and drinking the other, is troped. It is idle to object to the view before given because it is figurative. No interpretation can be entirely literal.

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 explains it of the Lord's Supper. It is plain 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 which give rise to their use, by which, also, their meaning is often modified; so that all "obscurity" is thereby removed. Our 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 obscurity 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 eating the bread, in verses 48, 50, 51, is identical with eating the flesh. Whatever the one means the other must also mean. The language, "Except ye eat," &c., in verses 53—56, is suggested by that in which the objection is couched, in verse 52, "How can this man give us his flesh to eat?" to which the words "drink the blood" are added simply to particularize, so as to denote a thorough partaking, and the whole is an amplification of the thought before expressed, 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—eateth me—eateth of this bread," are manifestly identical in meaning. The amplification may be illustrated by Ephes. v., 30 where the apostle, after stating of true Christians, that they "are members of Christ's body," immediately adds, in order to show more particularly the intimacy of the union intended; "of his flesh and of his bones." (Compare the language of the Israelites to David: "We are thy bone and thy flesh.") To suppose that he intends to denote a personal identity thereby, would be a monstrous extravagance, unsupported by Scripture, and directly tending to a species of Pantheism; and, moreover, contrary to the

comparison taken from the marriage relation 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 thoughts in language taken from the lips of his hearers, employing their very words in a sense different from that intended by them. See John, ix., 40, 41. Matt., xii., 48, 49; xxiii., 31, 32; and compare Ezek., xvi., 45. In fact, such a modification of the meaning of words is common with all speakers, and particularly in colloquial and popular discourse; and it rarely gives any difficulty to the honest, candid hearer. I am not aware that an instance of the word *ἕρπαι* 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 Ciceronian nor a 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 convey 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 tenacity. 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 force of the language. But if, more in accordance with the general representations of Scripture, we consider the faith thus enjoined, not as "bare believing," but as "believing with the heart unto righteousness," as the faith "which worketh by love," which "is the substance of things hoped for, the evidence of things not seen," as that which, by its living and active energy, unites to the true and life-giving 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 enjoyment of him hereafter; then it cannot be questioned that we have a sense sufficiently elevated for any occasion and any allowable warth 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 on the 26th of last month, Commander Oriehar, R. N., presiding. The Rev. Dr. Jenkins opened the meeting by reading the 31st ch. of Isaiah, 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 younger 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 Continent of Europe; principally in Prussia, and Russian Poland, in which two kingdoms, the Jews are found in the greatest numbers. In the City of Berlin alone, the number that have left Judaism since 1822, is estimated, by the Jews themselves, at upwards of 2,000.

Your Committee can only take a brief notice of the work at two of the Stations, viz:—London, and Jerusalem. They are the most interesting and important; and will give some idea of the objects endeavoured to be carried out, more or less in all.

The London field of labour includes, an *Episcopal Chapel* where Divine Service is held in Hebrew (and occasionally in German) every Sabbath, and once during the week; and in which chapel, from its opening to the present time, 497 Jews have been received by the rite of baptism into the Church of Christ; a Hebrew College for the training of converts, who are desirous of becoming heralds 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

sound religious and industrial education, to 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 in immediate connection with the Society, and supported by a different fund, is a most important auxiliary to it; the moral and religious instruction of its inmates being superintended by one of the Society's Missionaries, and from it many of the most promising have been received into the College, and are now in preparation for the Ministry. A 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 well worthy of being remembered. "Let the bishop 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 necessities of life. In one year, 215 patients were admitted into the Hospital, and 3300 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 days of Nehemiah they sought to hinder him 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 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 alternately 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 few years, and the still increasing demand for them—the schools in Posen, in which near 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 touched 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.

stand of diminishing, they may increase 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 doing, when Christ shall come again, "to be a light to lighten the Gentiles, and to be the glory of his people Israel." Amen.

[The P. E. Island Association had transmitted £61 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 selected. The great statesman sees the working of man's corruption, and "his need of assistance;" he denounces the error of believing "that the free will of man tends to good." How he can, notwithstanding, assert that "the honour 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 inward 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 day—an hour? I do not say this to discourage man, nor to humble or undervalue his free will. He is called upon to conquer in 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 enfeebles the government of communities no less than the government of the inward man.

Resistance not only to evil, but to the principle of evil; not only to disorder, but to the passions and the ideas which engender disorder—this is the paramount and pre-emptory duty of every Government. And the greater the empire of Democracy, the more important is it that Government should hold fast to its true character, and act its true 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 to weakness; they condemned them to falsehood. It is the melancholy condition of 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 the struggle between the good and the evil principle, continually bends the knee before the bad, 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 bind 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 adventurers 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 quantities of gold, and figures of all manner of birds and beasts, and fishes; and trees, and herbs, all of gold; also robes, budgets, chests, and trunks, of gold and silver." Besides, the Indians had a pleasure garden in the island of Puna, where they went to recreate themselves, and take the sea air, which had all kinds of herbs and flowers of gold and silver." Sir Walter Raleigh, in his "History of the Discovery of Gama," informs his readers, that notwithstanding the repeated and persevering effort of many daring adventures, only one person had ever reached the Golden City. One John Martinez, being for some misdemeanour in the army of the Spaniards, condemned to be executed, begged to be allowed the chance for life afforded by being put into a canoe in the Great River without sail or oar, and left to drift at the mercy of the current. This was granted him, and after floating a long way down the stream, he was

Mark, xvi., 18. Acts, ii., 21. Rom., x., 18.
Act, xxii., 16.
Eph., v., 27.
John, xvii., 17.
Pet., iii., 21.

Eccles. Polity, book v., §59.
12 Sam., v., 1.

Rom., x., 10.
Gal., v., 6.
Heb., xi., 1.

drawn across the... who took him... reference to this fund... the income of the Colonial Bishop...

of £2000. sterling. If the Society has been... reference to this fund... the income of the Colonial Bishop...

in having every one of... with the gratifying consciousness of perfect freedom of action...

California.—We suppose, judging from our exchanges, that a newspaper can hardly be considered as complete at the present time...

From the General Editor of the... paper.—The attack upon the Windsor University is not exactly what it seems...

Our Correspondent has briefly adverted to an anomaly in the state of affairs in Canada...

The Bureau

QUEBEC, THURSDAY, FEB. 22, 1849.

It strikes us on looking again over our editorial remarks of last week, that we ought to be somewhat more explicit in distinguishing between the annual income drawn from the sources by the Society for the Propagation of the Gospel...

It must be evident to any but a very superficial mind, that the position of a body of Clergymen, situated by one powerful Society, must materially influence...

A CHANGE OF MANAGEMENT.—The Southern Churchman contains the following account of a meeting held in the city of Montreal...

EPISCOPAL AND CATHEDRAL REVENUES.—Commission of inquiry.—Hitherto, January 10.—The Queen has been pleased to appoint the Right Hon. the Earl of Harrowby...

KING'S COLLEGE, WINDSOR.—[From the Clerical Editor of the Halifax Church Times.]—The winds of adversity have begun to blow and to beat against the walls and pillars of King's College...

It is to be hoped, also, that the new regulations will provide that letters and papers be delivered to parties having a known domicile...

logging kindness towards each other, the purity, the sincerity and the Christian charity and benevolence which those times evince...

opinions to be swayed, and their course misdirected, by the suggestions of journalists who have an interest in creating confusion...

154, ounces and 2-16ths of silver, which is the ratio established by the ordinance of coinage...

The excitement among the members extending to the spectators in the galleries, where such a tumult arose that they were ordered to be cleared...

Hours of starting 4 1/2... THE ELECTRIC TELEGRAPH is now in operation between St. John's New Brunswick and Boston...

LIFE ASSURANCE COMPANY... CAPITAL, £50,000. HUGH C. BAKER, President...

Public Meeting has been called by the Mayor, upon a requisition respectfully signed, to be held at the Parliament House...

Extensive naval and military preparations are being made at Marseilles, Toulon, and other ports...

BRIDGING OF LAKE CHAMPLAIN. The Montreal Gazette states that the Select Committee of the New York Senate...

LEGISLATIVE COUNCIL. Feb. 12. The Bill confirming the erection of Townships was read a third time and passed...

PROSPECTUS OF L'ANNALISTE RELIGIEUX ET LITTÉRAIRE. THE REV. G. H. WILLIAMSON, Director of the Church Du Saint Saurer...

Assurances can be effected either with or without participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments...

Local and Political Intelligence. The newspapers brought by the Niagara did not reach Quebec till Friday morning...

M. Papsy, the Minister of Finance, has published his budget for 1847, by which, including the deficiency of 1846...

PROVINCIAL LEGISLATURE. ABSTRACT OF PROCEEDINGS IN THE ASSEMBLY. Feb. 12. A number of petitions were presented...

13th. Several petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

EDUCATION. MRS. HATTON, who has for several years been engaged in tuition, purposes opening in March next, an Establishment in this City...

BOOK AND TRACT DEPOSITORY OF THE Church Societies. AT MRS. WALTON'S, OLD FELLOWS' HALL...

THE DECADE OF THE HANDS concludes. Within the last few days the Legislature of a country has passed thirteen resolutions...

GERMANY. The continental advices allude to a gigantic project, in contemplation at the present moment, which, if carried into effect, will have a remarkable influence upon the maritime power of Germany...

CONSEQUENCES OF THE INCREASE OF GOLD. The first announcement that California was an auriferous region, was reported in the United States...

14th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

MUTUAL LIFE ASSURANCE. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN STREET, GLASGOW...

FALL AND WINTER CLOTHING. THE Subscriber begs to thank the Military and Clergy of Quebec and the public generally for their very liberal support...

CONSEQUENCES OF THE INCREASE OF GOLD. The first announcement that California was an auriferous region, was reported in the United States...

15th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

16th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

17th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

18th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

19th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

20th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

21st. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

22nd. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

23rd. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

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29th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

30th. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

31st. A number of petitions were presented, among which were for aid to St. Lawrence and Atlantic Railroad...

South's Corner.

LEARNING BY HARD EXPERIENCE.

You do not want your little knife just now, mother! said Willy.

Not just now, replied his mother.

May I have it? was Willy's next question.

Certainly not, if you cannot keep your fingers off until I have given you my answer, replied his mother.

Willy's fingers were off the table in the twinkling of an eye. He was not a bad little boy, but would disobey his parents; only he was thoughtless and forward, and wanted to have the use of many things which he did not know how to handle with safety.

But when she saw how readily Willy took off his fingers, and that he looked pleasant, and waited quietly, though she sat a while saying no more about the knife, she then thought that it might be as well to give him a treat which might turn into a good and safe lesson.

Willy did not get sulky; he did not ask a second time; but still he waited for an answer. He knew very well that he would not get the knife at all, if he showed any bad temper; but he also knew that his mother would say something to him about the matter.

And so she did. After a little while, she laid down her work, and told Willy that he might have the knife to cut something soft with it, like an apple or a potato; but not a stick.

I think, Willy, said she, that you will use the knife without much care, after you have had it a very short time, and that you will cut yourself.

Willy ran as hard as he could to find Sally; and when he had his apple, he ran as hard as he could again, to get the loan of the knife.

It was a rare sight to observe this little boy cutting one side of his apple into a face with two hollow eyes, a blunt nose, a sharp chin, and a mouth from one ear to the other; he was steady and cautious like a barber.

In the mean time, his mother had washed his finger, brought the two edges of the cut close together, and wound Willy's handkerchief round, which she bid him hold tight, until she cut a piece of sticking-plaster, that would secure the wound, and leave his hand free for common use.

Willy and his mother often gave him some advice, which he would not heed, until he was hurt, and then he would be glad to take their advice.

boy. He was a comfort to his father and mother, and took great delight in studying their pleasure, remembering the first command with promise: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

CHINESE ETIQUETTE.

The Chinese are so punctilious that their code of etiquette outdoes the most ceremonious courts in Europe. As soon as a guest alights from his sedan chair, he is met by the host, who bows his head, bends his body, and his knees, joins both hands in front, and with them knocks his chest.

CURE OF OPIUM SMOKERS IN CHINA.

From Dr. Macgouan, Missionary Physician, in connection with the American Baptist Missionary Union, stationed at Niagpo.

Moved by the frequent appeals made for aid by the victims of this destructive habit, I have been endeavouring for a long time to devise a course of medical treatment for their relief. A remarkable degree of success has attended these efforts, and I am now able to point to more than fifty persons formerly addicted to this form of intoxication, who are now sober, healthy, happy men.

Our California.—Our California is within reach of us. The soil, the estuaries, the rivers, the mountains, the sea-coasts, the very bays of Ireland, abound in not money, but money's worth. It may become to us a more splendid acquisition than all the mines of gold which the new world can furnish.

THE MECHANIC'S WANDERING-YEAR IN GERMANY.

The different crafts in Germany are, in general, recognized by law, governed by usages of great antiquity, with a fund to defray the corporate expenses; and in each considerable town a house of entertainment is selected as the house-of-call, or "harbour," as it is styled, of each particular craft.

METHOD IN STREET-CLEANSING, IN LONDON.

From a Report just issued by the National Philanthropic Association, established and carried on for the purpose of employing the poor in a work which, if carried out as it should be, would become one of national utility; we learn that the sanitary system of street-cleansing originated by the Association was commenced in Great Windmill-street on the 9th August, 1845.

A HORSE REMARKABLY BROKEN IN.

The celebrated Polish General, Kosciusko, wished to send some bottles of good wine to a clergyman in Solothurn; and as he hesitated to send them by a servant, lest a part should be smuggled away, he gave the commission to a young man of the name of Zeltner, and desired him to take a horse which he himself usually rode.

TURNING SPACE TO ADVANTAGE.

If the railway arches at Lambeth were floured, and boarded on the sides, they would form a refuge for the homeless to sufficient extent, that no unfortunate person in London would want a dry covering in the inclement season.

POTTSWASHING SOCIETY.

On Saturday evening, the 11th inst., the Pottswashing Society, meeting in their hall, in the Strand, London, had a very interesting and profitable meeting.

should be passed, but though the promoters could not commence building as a society, they were not to be deterred from doing so; and therefore Mr. Joseph Sturge was disposed to take a portion of the land and build cottages for his work-people.

ALGERIA A COSTLY COLONY.

In the year 1845, Mr. Borer says, twenty-four thousand despatches were received by the civil administration from the chief bureau in the French capital, in exchange for twenty-eight thousand sent. Instead of imparting all possible celerity to the administrative forms requisite to the establishment of emigrants, these must often wait a year or more before they are put in possession of the land granted.

BATTLE ON THE CHENAB.

The first blow has been struck in the Indian campaign. By the Overland Mail we have dates from Bombay to the 20th Dec., with advices from Calcutta to the 10th, and Madras to the 12th, together with news from Madras to the 15th, and from the commander-in-chief's camp at Rangoon to the 7th Dec. Lord Gough joined the army of the Chenab on the 21st November; but the heavy guns did not arrive till the 30th, having been detached to make a detour to compel the unconditional surrender of a rebel fortress on the road.

FINANCIAL STATEMENT, PROVINCE OF CANADA.

Table with columns for Revenue and Expenditure for 1846 and 1847. Includes sub-sections for Customs, Excise, Light House, Bank Imposts, Fines, Penalties, and Public Works. Total Revenue for 1846 is £506,826 14 8.

and came down the right bank, whilst Lord Gough attacked the enemy with his main body in the front. Through some unavoidable causes General Thackwell was compelled to go up as high as Vicerabad before he could cross the river, by which a day was lost, and the troops too wearied out to attack the enemy immediately.

The following is, we have every reason to believe, a nearly correct list of the casualties, of which no official return has been published:—Brigadier-general Curzon, C. B., killed (shot through the heart); Her Majesty's 14th Light Dragoons: Colonel Havelock, killed; or, at least, his body had not been found up to the 1st inst. Capt. Fitzgerald wounded, in five places by sword cuts, chiefly about the head and neck (since dead); Captain McMahon wounded, 27 men killed or missing; 22 men wounded.—Her Majesty's 3rd Dragoons; Captain Cautley, wounded. Seven men wounded.—5th Light Cavalry: Lieutenant-colonel Alexander, right arm so much injured as to render amputation necessary. Was saved by the gallantry of Sergeant-major Drinkwater. Captain Ryley wounded; hit by a spent ball in the leg. 27 rank and file killed and wounded.—6th Light Cavalry: 35 men killed and wounded.—Her Majesty's 61st Foot: One man killed.—Artillery: Two men killed, and several wounded.—45th Native Infantry: Ensign Hardinge, A. D. C., wounded severely, shot through the shoulder.—12th Irregular Cavalry: Captain Holmes, wounded, whilst trying to carry off the body of General Curzon, shot through the chest.

Our latest intelligence from the camp at Rannagur is to the 25th of November. We regret to say, that as far as we can learn from the varying statements that have reached us, both Lieutenant-colonel Havelock, her Majesty's 14th Light Dragoons, and Captain Fitzgerald of the same corps, had died of the wounds they received during the action of the 22nd ult. The last named officer was doing well up to the evening of the 25th, when he became suddenly worse, and expired during the night. The other sufferers from wounds are said to be doing well. Amongst those mentioned as wounded, but whose names have not previously appeared, are Brigadier J. Hagan, Captain Baines, 3rd Dragoons; Captain Newbold, Commissariat; and Cornet Chettynd.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale.

R. PENINTON, Agent, India Wharf, October, 1845.

FAMILY RESIDENCE AND FARM.

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The Berean.

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