

# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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## THE ADVENT HERALD

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### UPWARD—ONWARD.

This your watchword, faithful one,  
While contending with your lot;  
Rest not till the race be done,  
And the glorious goal be won,  
Upward—onward—falter not.

Onward through the mists of error,  
Fearless moving, clear the way;  
Acting right, ye'll know no terror,  
Though the storm comes near and nearer,  
Upward—onward—watch and pray.

Sit not down in brooding sorrow,  
Joy unseen may yet be near;  
Let your heart no trouble borrow,  
Bright the day that dawns to-morrow,  
Upward—onward—never fear.

Action—action; time is speeding,  
And our years are short and few;  
Work ye must, the foremost leading,  
Rain and storm but little heeding,  
Upward—onward—firm and true.

From the past a lesson learning,  
Onward move, by duty led;  
With a truthful eye discerning  
Right from wrong, nor backward turning,  
Upward—onward—straight ahead.

Let no thought of gain or power  
Swove you from the path of right;  
Virtue is a diamond dower,  
Growing brighter every hour,  
Upward—onward—day and night.

Though life's tempests round you gather,  
Tremble not, but press the sod;  
With firmer step, the storms ye'll weather,  
Pulling heart and hand together,  
Upward—onward—trust in God.

### Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

#### GREECE.

The territory of modern Greece is of about the dimensions of Massachusetts—with a population of not far from one million, and an annual revenue of four millions of dollars. It is oppressed with a royal family, consisting of a king and queen, without children. His majesty is hated, if people speak truly, while her majesty is rather popular. For the last eight months the king has been in Bavaria, and his loving subjects express a hope that he will never return. His salary is only \$160,000 per annum! A standing army is kept up of between 8,000 and 9,000 men, which is of no earthly use, for if the Turks were to attempt a blow, they could eat up every soldier in the Greek service in one night. The kingdom depends for its security on the European powers exclusively. If, therefore, the army were disbanded, and the soldiers employed in agriculture, the wealth of the nation would increase more rapidly. Athens looks like a flourishing town, and will by and by become a very handsome one.

When the Rev. Mr. Hill, an American missionary, first took up his residence in Greece, 24 years ago, not an edifice of modern growth had been erected. Coaches are driving through the streets actively, and if there were good roads to the country, there would be safe intercourse with the interior—but now there is not. Political corruption is dominant, and the government carries all elections and every measure by the over-awing influence of soldiers in the back ground, a place in office, or a position for a dangerous individual where he can scrape the pot, as the proverb says, since there is no dish so clean that it does not yield a taste of what was in it. An English gentleman, who has resided fifteen years in Athens, speaks particularly of the low reputation of the courts of law. The judges of some of the tribunals have a salary equal to \$35 a month, and are removable at the pleasure of the king. The insecurity of their office is probably one cause of the corruption that has the ascendancy.

Athens is governed by a corporation of a mayor, municipal council, &c., elected by the citizens. A more complicated kind of system never could have existed, since they elect electors, whose choice must be approved by his majesty, or it is of no effect. Three mayors are annually elected, at the same time, whose names are carried up to the throne, and if Otho, or in his absence, the queen, likes the list, one of them is approved, and is qualified. If not, then there is an opportunity to go into a new election for three more.

Athens at times is a sickly city, and will continue to be so till the drainage is better managed. For miles round, the land is low and inclined to be marshy. On entering the plateau from the Piræus, I was struck with its general resemblance to that of Esdraelon, and Celosyria. Their geological features are precisely alike. In 1850 the mortality of Athens was 1,384, while the births were only 534, in a population of 26,000. In the early part of the present year, typhus fever has been quite prevalent, and many deaths occurred. Still, with these facts before the king—for no one does or thinks here without his slow, cold, Bavarian consent—nothing is done to better the public health by filling bogs, and draining off the water from marshy places.

A more picturesque national costume cannot be conceived than the modern Grecian. A red cap, jauntingly worn, swayed to one side by a heavy silk tassel; a jacket of all colors, covered with embroidery—the sleeves open to the shoulder; a kilt, or white cotton petticoat, reaching to the knees—often containing ten yards; red, white, and other colored stockings, with a different colored wide garter outside; red shoes, and a silk scarf wound several times tightly round the body, make up the essentials of a court or gentleman's dress. In consequence of swathing the abdomen so tightly as is the custom of the country, more people are said to be ruptured in Greece than in any other part of the world.

Very little of the excellent land is under cultivation—and consequently weeds, and especially those which yield something for the bees, are prevalent, and hence their multiplication. Mount Hymettus, east of the Acropolis, was celebrated in ancient times for its excellent honey. An excursion to the quarries on Mount Pentelicus, where the marble for all the past and present buildings of Athens and its environs was procured, shows the astonishing industry of the people in past ages. The plain of Marathon, the plain and region about Sunium; the bay of Salamis, Elusis, and the theatre of the Elysian mysteries, are each and all of them points of intense interest in the history of civilization and classical literature.

I visited the palace thoroughly, and although an unmeaning and ungraceful excrescence of marble, brick and mortar, it has some splendid state apartments within. It is too low studded, and the defect runs through the whole interior. The throne-room is very beautiful, without being overdone.

On my way up the avenue, I saw the queen step on the hand of her groom, who raised her in a twinkling to the saddle of a spirited horse; and away cantered her little majesty, followed by a retinue of laced coats and other appendages of the household.

Of the progress of education in Greece, the school system, the public morals, amusements, &c., it is not my intention to write much upon them at present. I am making diligent inquiries, and through the kindness of the Rev. Mr. Hill, and other gentlemen of intelligence and reliability, shall no doubt gather up some valuable information, illustrative of the true condition of modern Greece.

Amusing anecdotes are related of the king.—His leading ambition seems to be, to be thought an universal genius and profoundly wise in every thing; yet so despotic and self-willed is he, that no one must act or think without his special royal permission. The administration of the government, in its various departments, has suffered through the king's delays, and want of decision. About a year since, an officer of

some distinction, stationed on the island of Negropont, being reduced very low in health, petitioned his superior for leave of absence. The latter could do nothing till it was laid before his majesty. When the request came up, instead of answering promptly one way or the other, he laid by the paper for consideration. After a long while his mind was made up, and he graciously granted the poor sick officer's request; but unfortunately, when word reached the island, the petitioner had been dead three months! At one time a basket of charcoal could not be purchased for government use, till the order had been submitted to his all-wise examination. The physicians of Athens, some time since, concluded to publish a pharmacopœia of their own, which was prepared by a committee, the chairman of which was the present professor of chemistry in the University. It being a law, however, that no work shall go to press till the manuscript is submitted to the government, the sheets, scrawled off and abounding in apothecary signs and measures, were necessarily handed to the bureau, without the least expectation of their being detained an hour. To the confusion of the committee, however, Otho took it into his head that he must hear it all read, it was so important. The professor was sent for, and the king, with pencil in hand, indicated his views, as the former waded through an ocean of sentences unintelligible to the muddy brain of this German blockhead. Six entire weeks were consumed before the inspection was completed—the silly fool having listened for hours in succession to words and ideas which he could not comprehend.

Near the base of the Acropolis, is the philanthropic mission school established by the Rev. Mr. Hill and his lady, which is exerting a good influence on the moral and intellectual condition of the native inhabitants. The little children are taught English, while they are instructed in every useful branch of knowledge in the Greek language. Their system is admirable; and from the happy results already realized, the effects, that the diffusion of first principles in morals, Christianity, and science, is to exert on the future destiny of this resuscitated country, are incalculable. The building is located nearly in the centre of the ancient Agora, or market. In digging for a foundation they came to the original marble floor of that building, and the steps by which one now ascends to the front door of the mission school are those identical stones, and were perhaps trodden upon by St. Paul, on his way to the Areopagus near by. Marble columns were also found, standing in their original position, which had been covered for ages by the accumulated rubbish of two or three cities, built one upon the other. For a quarter of a mile N. W. and N. E. of the Acropolis, quite up to its perpendicular sides, the earth has been filled in to the depth of twenty feet.—No matter where an excavation is made, marble, wrought into some form of beauty, is sure to come up. Mr. Hill actually found the public oil measures; and I examined one of the omars, or public measures for wheat. He presented me with an immense marble sarcophagus, with bull's heads, ram's heads, and a bold, heavy chain-work on the sides in relief, which must have been superb in its day. The length is about seven feet, by three wide and three high, weighing a ton and a half, if not more. It refers to a remote antiquity, and may have contained the body of Euripides, Pisistratus, or Aristides the Just. In passing on the back of the palace garden, the other day, the workmen were opening a trench, in which some elegantly wrought blocks belonging to immensely large fluted columns, were exposed, where they may have been covered, for aught any one knows to the contrary, twenty-five centuries.

### God.

The following poem is said to have been written by Dershaven, the celebrated Russian poet, and by order of the Emperor of Japan was translated into Japanese, and hung up, embroidered with gold, in the temple of Jeddo. It is

also said to have been translated into the Chinese and Tartar languages, written upon rich silk, and suspended at the imperial palace at Pekin. It is one of those poems that will bear a repeated reading, and I believe you will confer a favor on every lover of good poetry by giving it a place in the poet's corner:

O thou Eternal One! whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all devastating flight;  
Thou only God! there is no God beside.  
Being above all beings! Mighty One!  
Whom none can comprehend and none explore;  
Who fill'st existence with thyself alone;  
Embracing all; supporting, ruling o'er;  
Being whom we call God—and know no more!

In its sublime research, Philosophy  
May measure out the ocean deep; may count  
The sands, or the sun's rays: but God! for thee  
There is no weight or measure; none can mount  
Up to thy mysteries. Reason's brightest spark,  
Though kindled by the lights, in vain would try  
To trace thy counsels, infinite and dark;  
And thought is lost, ere thought can soar so high,  
Even like past moments in eternity.

Thou from primeval nothingness didst call  
First chaos, then existence; Lord on thee  
Eternity had its foundation; all  
Sprung forth from thee; of joy, light, harmony,  
Sole origin—all life, all beauty thine.  
Thy word created all and doth create;  
Thy splendor fills all space with rays divine;  
Thou art, and wast, and shall be glorious, great!  
Life-giving, life-sustaining protentate!

Thy chains the unmeasured universe surround,  
Upheld by thee, by thee inspired with breath!  
Thou the beginning with the end hast bound,  
And beautifully mingled life and death.  
As sparks mount upward from the fiery blaze,  
So suns are born, so worlds spring forth from  
thee!

And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry  
Of Heaven's bright army glitters to thy praise.

A million torches, lighted by thy hand,  
Wander unwearied through the blue abyss;  
They own thy power, accomplish thy command,  
All gay with life, all eloquent with bliss.  
What shall we call them? Piles of crystal light?  
A glorious canopy of golden streams?  
Lamps of celestial ether, burning bright?  
Suns lighting systems with their joyous beams?  
But thou to these art as the moon to night.

Yes! as a drop of water in the sea,  
All this magnificence in thee is lost!  
What are a million worlds compared with thee?  
And what am I then? Heaven's unnumber'd  
host,

Though multiplied by myriads, and arrayed  
In all the glory of sublimest thought,  
Its but an atom in the balance weighed  
Against thy greatness; is a cypher brought  
Against infinity! What am I, then? Naught.

Naught! but the effulgence of thy light divine,  
Pervading worlds, hath reach'd my bosom too;  
Yes! in my spirit doth thy Spirit shine,  
As shines the sunbeam in a drop of dew.  
Naught! but I live, and on hope's pinions fly  
Eager toward thy presence; for in thee  
I live, and breathe, and dwell; spring high,  
Even to thy throne of divinity.  
I AM, O God! and surely thou MUST BE.

Thou art! directing, guiding all; Thou art!  
Direct my understanding then to thee.  
Control my spirit, guide my wandering heart,  
Though but an atom, 'midst immensity.  
Still I am something fashioned by thy hand;  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their birth,  
Just on the boundaries of the spirit-land!

The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is spirit. Deity!  
I can command the lightning, and am dust.  
A monarch and a slave; a worm, a god!  
Whence came I here, and how? so marvellously

Constructed and conceived? This clod  
Lives through some higher energy;  
For from itself it could not be.

Creator! Yes! thy wisdom and thy word  
Created me! Thou source of life and good!  
Thou spirit of my spirit and my Lord!  
Thy light, thy love, in all their brightest pleni-  
tude

Fill'd me with an immortal soul to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day and wing  
Its heavenly flight beyond this little sphere,  
Even in its source to thee, its author there.

O thought ineffable! O visions blest!  
Though worthless our conceptions all of thee,  
Yet shall thy shadow'd image fill our breast,  
And waft its homage to thy Deity.  
God! thus alone my lowly thoughts can soar;  
Thus seek thy presence, Being wise and good!  
'Midst thy works, admire, obey, adore;  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude.

### On Eclipses of the Sun.

BY CHARLES COLBY.

Total eclipses of the sun are the most sublime of celestial phenomena. Such an eclipse will occur upon the 28th inst., but it will not be total in the United States. Indeed, such eclipses are very seldom seen in the same portion of the earth. For example, of those visible in the United States, the last occurred in 1806, which is well recollected by many persons, while the next will not occur until 1869. A complete annular eclipse will be seen in a part of the United States in May, 1854.

The utility of eclipses is much greater than is generally supposed by the public. The concurrence of the predicted and actual times of their commencement and termination, affords most accurate proof of the correctness of the theories by which they were predicted. The comparison of recent with ancient eclipses has proved that there has been an acceleration of the moon's mean motion. The observation of eclipses, (more especially those of the moon,) is a means, and one frequently used, of determining the longitudes of places.

Chronology has derived very great assistance from eclipses. In the writings of many ancient historians, many events are recorded as having happened about the time when certain eclipses of the sun and moon occurred. By means of astronomy, the time of occurrence of any eclipse can be determined with perfect accuracy. And thus, if, of any event, it is recorded that it happened at a certain time before or after an eclipse of which an approximate time is given, the true date of that event is certainly determined.—Many instances might here be given; but two will be sufficient.

In the writings of Josephus it is said that on the night succeeding the death of Herod, there was an eclipse of the moon. The record of this event, (which is the only one mentioned by Josephus, in any of his writings,) is of the greatest importance, since it determines the time of the death of Herod, and of the birth of Jesus Christ.

Again,—in the history of Herodotus, record is made of an eclipse of the sun, which occurred during a battle between the Lydians and Medes. The day was suddenly changed into night; the terrified armies ceased from their contest and made peace. Herodotus does not record the date of this event, except in mentioning that it was in the sixth year of the war between the nations. Astronomy is thus called upon to determine the exact time of this event. This task is rendered, to some extent, more difficult, since Herodotus did not record the place or part of the country where the armies were contending.

Hence, as might be supposed, different computers of the event have been led to entertain different opinions of its exact time and place.—However, the learned Mr. Bailey has conclusively shown that an eclipse which could cause so great darkness must have been total; and hence it is required to determine at what time total eclipses occurred in that region. According to his calculations, this eclipse took place September 30th, B. C. 610.

During the great eclipses which took place in 1836 and 1842, (the former being annular, and the latter total) several peculiar and wonderful phenomena were observed.

Mr. Francis Bailey describes his observations of them as follows:—1836—"When the cusps of the sun were about 40 deg. asunder, a row of lucid points, like a string of bright beads, formed round that part of the circumference of the moon that was about to enter on the sun's disc. My surprise was great on finding that these luminous points, as well as the dark intervening spaces, increased in magnitude, contiguous ones appearing to run into each other like drops of water; for the rapidity of the change was so great and the singularity of the appearance so fascinating and attractive, that the mind was for the moment distracted and lost in the contemplation of the scene.

Finally as the moon pursued her course, these dark intervening spaces were stretched out into long, black, thick parallel lines joining the limbs of the sun and moon; when all at once they suddenly gave way and left the circumferences of the sun and moon in those points, as in the rest, comparatively smooth and circular; and the moon perceptibly advanced on the face of the sun.

The moon preserved its usual circular outline, during its progress across the sun's disc, until its opposite limb again approached the border of the sun. When, all at once (the limb of the moon being at some distance from the edge of the sun) a number of long, black, thick, parallel lines, exactly similar to those before mentioned, suddenly darted forward from the moon, and joined the two limbs as before; and the same phenomena were thus repeated, but in an inverse order.

In the total eclipse of 1842, Mr. Bailey says that he at first "looked out very narrowly for the back lines which were seen in the annular eclipse of 1836, as they would probably precede the string of beads. These lines, however, were not seen by me.

But the beads were distinctly visible; and on their first appearance I had noted the time of my chronometer, and was in the act of counting the seconds in order to ascertain the exact time of their duration, when I was astounded by a tremendous burst of applause from the streets below, and at the same moment was electrified by the sight of one of the most brilliant and splendid phenomena that can well be imagined. For at that instant, the dark body of the moon was suddenly surrounded with a corona, or kind of bright glory, similar in shape and relative magnitude to that which painters draw around the heads of saints, and which by the French is designated an aureole.

Pavia contains many thousand inhabitants, the greater part of whom were at this early hour walking about the streets and squares, in order to witness this long talked of phenomena, and when the total obscuration took place, which was instantaneous, there was a universal shout from the observers, which "made the welkin ring," and for the moment withdrew my attention from the object which I was immediately employed.

I had indeed anticipated the appearance of a luminous circle round the moon during the time of total obscuration, but I did not expect from any of the accounts of previous eclipses that I had read, to witness so magnificent an exhibition as took place.

I was surprised and astonished at the splendid scene which now so suddenly burst upon my view. It riveted my attention so effectually, that I quite lost sight of the string of beads, which, however, were not completely closed when this phenomenon first appeared. Splendid as its appearance really was, at the same time there was something appalling in its character; and I can readily imagine that uncivilized nations may have become alarmed and terrified at such an object.

But another remarkable phenomenon was now exhibited. Suddenly from the border of the moon there burst forth at three different points purple or lilac flames, visible to every eye, situated in the corona before mentioned.

Appearances similar to these were seen at other places. In the eclipse of the present month observers in Europe, where the eclipse is total, will direct special attention to its observation, in order to note the phenomena which may occur.

Cambridge Chronicle.

### Catching a Man-Catcher.

Several of the ministers ejected by the Act of Uniformity, in 1662, united with the eminent Richard Baxter in establishing a lecture in a private house. The time of worship being at a very early hour, Mr. Baxter one evening left home with a view of being there ready for the morning. The night, however, being dark, he lost his way, and after wandering for a long time he came to a gentleman's house, where he asked direction. The servant informed his master of this fact, who, thinking it unsafe that so respectable a looking man should be wandering on the common at so late an hour, invited him to stay. Mr. Baxter readily accepted the invitation, and was treated with great hospitality. His conversation gave his host a high opinion of his good sense and extensive information. The gentleman wishing to know the quality of his guest, after supper said,

"As most persons have some employment or profession in life, I have no doubt, sir, that you have yours."

Mr. Baxter replied with a smile, "Yes sir, I am a man-catcher."

"A man-catcher, are you?" said the gentleman; "I am very glad to hear you say so, for you are the very person I want. I am a Justice of the Peace in this district, and I am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in the neighborhood early to-morrow morning; you

shall go with me, and I doubt not we shall easily apprehend the rogue."

Mr. Baxter very prudently consented to accompany him. Accordingly, the gentleman, the following morning, took Mr. Baxter to the place where the meeting was to be held.—When they arrived there, a considerable number of the people were hovering about; but, on meeting the Justice, they suspected his intentions, and were afraid to enter the house. The Justice now intimated to Mr. Baxter his fears that Baxter had been apprized of his intentions, and would disappoint them, and proposed to extend their ride, that the people might be encouraged to assemble, and give them an opportunity of fulfilling their commission. They did so; but on their return they still found the people unwilling to assemble. The magistrate, now supposing that he should be disappointed of his object, said to Mr. Baxter, that as these people were much disaffected to the government he would feel obliged to him if he would address them on the subject of loyalty and good behavior. Mr. Baxter replied, that as they met for worship, it was probable that such an address would not satisfy the people; but that if the Justice would engage in prayer he would say something to them. The gentleman replied that he had not his prayer book with him, or he would readily comply with the proposal; but expressed his persuasion that Mr. Baxter was able to pray with them, as well as to talk to them; and requested him to begin prayer.

They entered the house, followed by the people; Mr. Baxter prayed with great devotion and fervor; the magistrate, standing by, was soon melted into tears. The good divine then preached in his usual faithful and zealous manner, and when he had concluded he turned to the Justice and said,

"Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal."

The magistrate, however, had felt so much during the service, and saw things so differently to what he had done before, that his enmity was changed into love, and afterwards he became the friend and advocate of the persecuted, and, it is believed, also, a sincere Christian.

Watchman and Reflector.

### The Body of Man.

The Psalmist made the heavenly lights, the beasts of the earth, the fishes of the sea, as well as himself, the subjects of his pious contemplation:—"I am fearfully and wonderfully made," said he, when turning his thoughts to himself. And ought not man sometimes, and much oftener than he is wont to do, to make himself the object of his study? And in entering on this study, what wonders rise to view! Who can tell how the bones grow in the womb? How curiously is the frame knit together! This results not from the parent's care or skill, nor yet from chance. All our members were written in God's book. He took care of us, when we could not take care of ourselves. And shall we now distrust his care? God, help our unbelief!

How wonderful the construction of our nerves and arteries, and veins! The one as cords to unite the parts together; the others as pipes and channels to convey the blood and spirits to every part for the nourishment of the whole; and none of them idle or useless.

How wonderful the structure of the ear! So necessary to distinguish sounds one from another; how necessary to the comfort of life, by affording the means of converse! Where this organ is wanting, or fails, how much of the comfort of life is lacking or gone! It is not in our power to repair the loss. This is the entrance to knowledge, and man's eternal happiness apparently depends much upon the use of it. By the ear we hear the Gospel preached, learn the mind of God, and become acquainted with the way of salvation. For faith cometh by hearing.

How curious and wonderful the structure of the eye! Its position, its numerous and transparent coats, their crystal juices, the motion of the whole, and the application of the sight in discerning particular objects. Everything about the eye is wonderful. The lids of the eye excluding dust from this delicate organ, and supplying moisture for its preservation. How cheering is the light which these windows let into the house! It is necessary that we should be tender and careful of this very important organ.

The circulation of the blood is no less wonderful. So swiftly running its course through all the members, day and night, sleeping and waking, to keep every part warm, vigorous, and healthy. The heart is the fountain, receiving the streams of blood from the veins, and then forcing them back again through the arteries, as water is conveyed first by pipes into the streets, then into the houses, and last of all into the different rooms. But what more deserves notice is, that the blood which is now in the head or the heart will presently be in the hands or the feet, and will then run up again to the head.

How wonderful is the spring of life! Whence is the first mover of this curious piece of workmanship? He that made it can tell, and none but he can. This is the little world that has employed the study of thousands in every age, and still leaves the wisest of men in the dark as to many things contained in the human frame. Man's own body alone, or almost any part of it, would afford matter of study for a wise man all his life.

It is wonderful how the lungs, as bellows drawing in and sending out the breath, sustain the unceasing operation day and night; how the pulses keep their regular stroke, even when we are fast asleep, and can take no thought about them. Here is the true perpetual motion that never stands, from the beginning to the end of life, though the person live a hundred years.—And what a wonder that out of hundreds of millions of men in the world at the same time, yet there are not two faces or two voices that are exactly alike. Thus has the Creator ordered it, that men might not counterfeit each other, either in trading or in bearing witness, and that the innocent might not suffer for the guilty.—There is nothing in the body of man that could have been ordered to greater advantage than has been done; so that we may say, "How manifold are thy works, O Lord, in wisdom hast thou made them all!" But after all that has been said, or might be said, in admiration of the body of man, this is but the meaner part of him; the cabinet in which to preserve his soul. If the case in which the jewel is kept is so precious, what then must be the soul in value?—O may I glorify my Maker in my body and in my spirit, which are his!

Congregationalist.

### Popery Always the Same.

Such of our readers as may have observed the interesting intelligence that has appeared from time to time in this and other papers in regard to the religious movement in Tuscany, must have been looking with anxiety for the disposal of the case of Count Guicciardini and his associates, who were arrested on the 7th of May for having met together in a private house to pray to their Maker, and to read his word. It was hoped that when it became known to the Tuscan Government that none of these meetings had any connection with politics, and were purely of a religious character, the prisoners would have been dismissed. This would, at one time, have probably been the case; but now that this State is under the entire domination of Rome, and dragged in the rear of the new Papal league formed against religious liberty and the interests of Protestantism throughout the world, no mercy could be expected in the case of such illustrious heretics. The Romish priesthood could not forget the crowds that had openly flocked to hear the blessed Gospel openly preached in Florence during the past winter, nor the avidity with which copies of the Holy Scriptures and other religious works were sought after and purchased; and still less the striking fact that, for the first time since Popery had cast its baleful shade over that unhappy land, a body of native Tuscans had met together to partake of the Lord's Supper according to the simple and scriptural form of its divine institution. They could not, in the present day, venture to lead a man like Guicciardini—a distinguished noble, the heir of an illustrious name, and a man of irreproachable and amiable character—to the stake. The citizens who had once elected him to one of their distinguished public posts, would not have permitted such an outrage. But, with what refinement of cruelty and cunning, which they so well know how to combine, they have passed upon him a sentence which is often as fatal to the sufferer, though it bears a less revolting aspect, than a capital punishment. Count Guicciardini is sentenced to six month's banishment to the Maremma, a district in Tuscany, notorious for the pestilential character of its climate, to which it is usual to send galley slaves and the most notorious criminals, when guilty of insubordination in other prisons. His crime is the reading and circulating of the word of God, which all Christians are commanded to search and to proclaim to their fellow-creatures. His associates are to be disposed of in a similar way, leaving wives and young families destitute. And this outrage is perpetrated in the nineteenth century, and by the same church and party who scorn the very word "toleration" here, and demand the full development of their sect, claiming that their canon law, decrees of Council of Trent, and Papal bull, should have full force in this free soil of Great Britain!

All this is fitted to rouse our indignation, and ought certainly to enlist our warmest sympathies in behalf of the men who have suffered so cruelly for their attachment to divine truth, and their obedience to the command of God. It is gratifying to know that these young converts, the first fruits of a reformed Italian church, have stood the trial so nobly. It is said that Count Guicciardini, in particular, stood the long and tortuous examinations of his inquisitors with











