

ADVENT



HERALD

Luke 9: 28-30.

"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."

NEW SERIES. Vol. II.

BOSTON, SATURDAY, OCTOBER 14, 1848.

No. 41. WHOLE No. 389.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies.
\$10 for Thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

Christ, the Vine.

BY JOHN EAST, M. A.

Weary pilgrim, lift thine eye—
Downward through the yielding sky,
Lo! the Vine of Canaan bends,
Near the hand that faith extends;
Branches laden with such fruit
As thy parching thirst will suit.—
Fainting with the summer's heat,
Thou art welcome,—take and eat.
Nay, why dost thou trembling stand?
Why withhold thy timid hand?
'Tis no dream—this Vine is true!
Taste,—the vintage is for you.
Merit!—'tis an idle dream;
All thy merit,—need of Him:
Quicken, then, thy lingering feet:
Thou art welcome,—take and eat.

Washing the Saints' Feet.

BY REV. JOHN L. DADD.

"If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."—JOHN 13:14.

EVERY word of Jesus Christ is important, and every command which he has left as a rule of our conduct, ought to be punctiliously obeyed. The words quoted above may be regarded as a part of his dying instructions to his apostles. Every circumstance connected with the time and manner of their being uttered, tends to invest them with interest. No one deserves the name of his disciple, who could knowingly neglect a duty recommended by such unparalleled love and condescension.

What, then, was the Saviour's meaning? "If ye know these things," says he (v. 17), "happy are ye if ye do them." We must know, in order to do, and if we mistake his design, how honest soever our intention may be, we shall not have fulfilled his command. If, on this memorable night, when he partook of the last passover with his disciples, and when he instituted the breaking of bread as the memorial of "Christ, our passover, sacrificed for us," he designed to institute the washing of feet as another religious rite, till his second coming, together with baptism and the breaking of bread; then, this institution should be observed with punctilious carefulness; and no plea should be admitted from the neglect of it, to justify the neglect of any other divine command. But, if it was the Saviour's design, not to institute a religious ceremony for the observance of his disciples, but to enjoin on them a whole class of moral duties of the very highest importance, it would be a lamentable mistake, if we should substitute for these duties, a mere external rite, which he never meant to institute.

To ascertain the Saviour's design, let the following things be attentively considered:—

1. The particular duty enjoined is *moral*, as distinguished from those which are *positive*. Baptism and the Lord's Supper are positive institutes, because the obligation to observe them could not be inferred from any utility, or apparent fitness, in the things themselves. On the contrary, the washing of feet was not a mere ceremony, but a necessary act of hospitality, which had been in use since the days of Abraham (Gen. 18:4; 19:2); and it is accordingly reckoned by the Apostle Paul (1 Tim. 5:10) in connection with other moral duties of like kind, as the proper foundation of a reputation for good works. "Well reported of for good works, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." It is the utility of

the act which gives it a place among the "good" works here enumerated. In those days, when travelling was so generally performed on foot, and when the feet were shod with mere sandals; to wash the feet of the wayworn stranger was not a mere ceremony, but one of those "good works which are profitable unto men," and to be maintained "for necessary uses." Tit. 3:8, 14.

2. The example of the Saviour recommends the act on the ground of its *utility*.

When Peter wished his hands and his head to be washed, "Jesus saith unto him, He that is washed needeth not, save to wash his feet." The two words here rendered *wash*, are different in the original; the former denoting a washing of the whole body; and the latter, which is the word used elsewhere throughout the narrative, a partial washing, as of the hands or feet. The sense is—he that has been bathed, needs only to wash his feet, which may have been defiled in walking from the bath.* The apostles had bathed themselves before sitting down to the Paschal Supper, and therefore did not need any washing except of the feet. On this *need*, small as it may appear, the Saviour placed the fitness and propriety of the act which he performed. He was willing to set an example of performing the least possible act of real kindness; but he would not extend that act a whit beyond the line of necessity and utility. Beyond this line it was no longer an act of kindness, but a burdensome ceremony. As what the Saviour did was not a mere ceremony, but a good work, for a necessary use; and as he herein gave to his apostles an example that they should do as he had done to them (v. 15), it is manifest that he designed to enforce on them something of practical utility.

3. It was not a *single* duty which the Saviour intended to enjoin:—

This is apparent from v. 17: "If ye know these things, happy are ye if ye do them." Duties were manifestly intended beyond the single act of washing of feet. Of these duties this act was a mere specimen, by which they know the rest; and knowing, practise them.

A proof that the washing performed by our Saviour was a part and specimen of a whole class of duties, may also be derived from v. 8: "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." The true import of this answer seems to be this: If I may not wash thy feet (so the words here used imply), I may not, on the same ground, render to thee any of the great benefits resulting from my humiliation, in which I came not to be ministered unto, but to minister, and to give my life a ransom for many. If I may not perform to thee acts of condescending kindness, thou hast no part with me." As in this declaration, the washing of Peter's feet was made by the Saviour a specimen and representative of all his acts of condescending kindness; so the washing of feet, enjoined upon Peter and his fellow apostles, was intended to include all the acts of condescending kindness which they could perform towards their brethren. "A new commandment I give unto you. That ye also love one another: as I have loved you,

* Some interpreters take the first word to mean, not a bathing of the whole body, but a washing of the hands and face, which the disciples are supposed to have performed before taking their places at Supper. "He who washeth his face and hands is considered sufficiently clean, and need no other washing unless this mark of civility, that his feet be washed by a servant. This civility I exhibit to you, thus acting the part of a servant." This interpretation, though less satisfactory, because less conformed to the ordinary signification of the terms employed, will, nevertheless, serve equally well for sustaining the argument above presented.

that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Vs. 34, 36.

4. It is an argument of weight against regarding the washing of feet as a religious ceremony instituted in the Church, that it does not, like baptism and the Lord's Supper, *typify* Christ.

The Lord's Supper, in a lively figure, shows forth the death of Christ; and his baptism, his burial, and resurrection. These standing ordinances of the Christian Church lead the mind directly to the great Author of our salvation, and to the atoning sacrifice by which the salvation had been effected. These ordinances teach us the grand doctrine of redemption, in a language which infinite wisdom has invented for the purpose. To this great doctrine these witnesses bear their testimony in a voice, long and loud, through all the revolutions of centuries, and all the tumults of heresy. What does the washing of feet teach us of Christ, or of redemption by him? Does it lead the believer away from himself, or all his own works of righteousness, to the atoning sacrifice or the justifying righteousness on which he must rely for salvation? It might serve, as a religious rite, to remind those of a duty to be performed, whose faith rests upon such duty for righteousness; but of Him who is the end of the law for righteousness to every one that believeth, of his suffering and death as the means of our salvation, it tells nothing.

5. The washing of feet was not practised as a religious rite by the primitive Christians.

That Baptism and the Lord's Supper were so practised, we have the clearest evidence, both from the Scriptures and the writings of the Christian fathers; but not so with regard to the washing of feet. It is not necessary to pursue this subject beyond the clear light of Scripture, into the comparatively dark field of investigation which ecclesiastical history presents; as the testimony which this less satisfactory source of evidence affords, though entirely consistent with the testimony of Scripture, is not needed, either for elucidation or confirmation. On opening the inspired history of the church, we read, at the very beginning: "They that gladly received his word were *baptized*: and they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." Baptism is frequently mentioned in the subsequent history; and in the 20th chapter 7th verse express mention is made, that "the disciples came together to break bread." But not a chapter, not a verse in all the Acts of the Apostles, contains an intimation that any church, or any company of disciples, ever assembled to celebrate the washing of feet. In the Epistle to the Romans (ch. 6) a reference is made to baptism; and an explanation given to its import. The first chapter of the next Epistle (the first to the Corinthians), contains an account of several baptisms; and the 11th chapter a very particular account of the institution of the Supper, and of abuses in its observance, which had already crept into the practice of the church of Corinth. But in these Epistles, and in all those which follow, no allusion whatever is found to the washing of feet, as a rite, observed by the churches.

There is, indeed, one passage, and only one, in which the washing of feet is mentioned; and this passage (1 Tim. 5:10) furnishes decisive proof that it was not practised as a church ordinance, as were baptism and the Lord's Supper. To demonstrate this, we have but to substitute, in the passage, the mention of these acknowledged ordinances; and the incongruity of such a connexion will immediately appear; "Well reported of for good works; if she have brought up children, if she have lodged

strangers, if she have been baptized, or received the Lord's Supper, if she have relieved the afflicted, if she have diligently followed every good work." As it must be supposed of every widow in the church, that she had been baptized and received the Lord's Supper; no "if," with respect to these ordinances, could be admitted; and no one widow could, on account of her having observed them, be more entitled to honor, than any other. The same would have been true, concerning the washing of feet, if this also had been a religious rite in common use in the churches; and it would have been a manifest absurdity, to state the fact of any church member having performed the rite, as a reason for regarding him or her as specially entitled to reputation for good works, or to honor from the church.

There is, therefore, not only a total want of proof, that such a religious rite was anciently observed; but there is (what few cases in controversy furnish) a proof of the negative, which is as clear and satisfactory as any such proof can be expected to be.

These considerations show clearly, that it was the Saviour's design to enforce a whole class of moral duties, and not to institute a religious ceremony; and that he was so understood by his apostles. He who washes the feet of a saint, when those feet do not need washing, is as if he gave a cup of cold water to a disciple who is not thirsty. He may indeed make a show of voluntary humility, but he does not fulfil the command of Christ, nor imitate his example. He ought to remember that Christ declined to wash the hands and head of Peter; not because there would have been less show of humility in so doing, but because those parts did not need washing. He, therefore, who washes the feet of a saint, when these feet do not need washing, instead of obeying or imitating Christ, does that which Christ refused to do. And he who washes the feet of a saint, merely as a religious rite, without considering or caring whether the act which he performs is necessary and useful, is just as far as the other from obeying or imitating the Redeemer.

If after a careful consideration of the subject, we have satisfactorily ascertained that our Saviour designed his disciples should perform towards each other every needful act of condescending kindness, even the smallest and the most servile; let us be ready with promptness and pleasure to fulfil his will. If we have the spirit of Christ, we shall be ready, when need requires, to lay down our lives for our brethren, or give them a cup of cold water, or wash their feet, or render them any other comfort. In so far as by any of these means, we seek to promote the happiness of a disciple of Christ, our good deeds will be remembered; and the great Judge, in the last day, omitting all mention of our most labored religious ceremonies, will bring that act of kindness to mind, and will say, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."—*Baptist Preacher*.

Beautiful View of Providence.

When the prophet Ezekiel entered on his mission, he was for his instruction and encouragement, favored with one of the sublimest visions that can be conceived, in which are many particulars that perplex the ablest commentators; but the general design appears to be, that the whole was intended to exhibit, in the wheels, an idea of the machinery of Divine Providence; and by the cherubim, the agency by which it is conducted. In this view, the following hints I hope will not be thought impertinent, though not offered as a complete explanation of the vision.

1. In this scenery we may observe the magnificence of Providence. Not to advert to the flaming cherubim or sapphire colored throne, how magnificent the machine itself! "The rings were so high," saith the prophet, "that they were dreadful" to behold; their color was like the beryl, i. e., a beautiful sea-green, and they were full of eyes round about. The prodigious circumference of the wheels represents the comprehensiveness of Providence, the magnitude of its objects, and the grandeur of its movements;—but the eye suggested another idea, viz:

2. The wisdom of Providence. Chance is properly represented blind; but Providence is full of eyes. It is also said that "the spirit of the living creatures," or the same spirit that actuates them resideth in the wheels, and directeth all their motions: and while worldly men rely on the sagacity of their statesmen, or the prudence of their generals, he frustrates the counsels of an Ahithophel, and "taketh the wise in their own craftiness." But this circumstance may intimate also,

3. The harmony of Providence. The same spirit resideth both in the living creatures and in the wheels, and thus directs the whole machinery, and secures the most perfect harmony in all its movements—"when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went.

4. The irresistibility of Providence also is strongly implied, both in the magnitude of the wheels, which were terrible to behold, and in the power by which they were directed, the spirit that was in them. Hence they went straight forward; and no obstacle could change their course. They turned not as they went; no power could impede their motion; for they as well the living creatures, "ran and returned as the appearance of a flash of lightning."

5. This machinery represents the mysteriousness of Divine Providence—it was as if it were a wheel within a wheel; i. e., several rings involved one in another, like the circles of an armillary sphere; so complicated are the movements of Providence. We behold, indeed, the revolutions of the machine, but know nothing of the mechanism (so to speak) within.—Hence are we often deceived in calculating events and consequences by our own sagacity. But prophecy is like the index of the clock; by its necessary connection with the internal movements—by its being dictated by the spirit in the wheels—it becomes as we are enabled to understand it, a certain guide to our conjectures. But without this, how vain and uncertain are all political speculations! When the Duke of Brunswick marched with the flower of his army into the heart of France; when the armies of the Republic spread their victories through all the surrounding countries; or when on a sudden turn of affairs, Dumouriez declared for monarchy, and marched back to France with the view to effect a counter revolution, what power seemed able to withstand them? None but that of the

Hand unseen,

Which guides and turns the great machine;

an idea in perfect coincidence with the vision of the prophet, who observed that every living creature had the hand as of a man concealed beneath its wings.

6. When Ezekiel had a repetition of the vision, (10:13,) a voice, I suppose from the celestial throne, proclaimed to the machine—not, "O wheel," as in our translation, being quite a different word from that rendered wheel in the context, but rather, "REVOLUTION," move on! As if to inform us that the proper design and tendencies of the wheels are to effect revolutions as well in nations and communities, as in the affairs of families and individuals. The world subsists by revolutions. Good men, indeed, should be cautious of promoting such as are useless: but if the voice from heaven cry, "REVOLUTION!" or, "Move on; move round"—in vain would all the powers upon earth attempt to arrest the motions of these wheels. They shall go round till every sacred prediction is accomplished; till the last event in the plan of Providence is brought to pass.

It is certain that the French Revolution had nothing less in view than the fulfilment of prophecy, yet, had this been their only design, they could not have done it more effectually.—It is the Lord's usual method to effect his purposes by undesigning and even refractory agents. "He doeth whatsoever pleaseth him," not only "in the armies of heaven," but also among the inhabitants of the earth.

It is indeed shocking to think of the present slaughter amongst conflicting powers and par-

ties; but prophecy holds out this consolation; that when the judgment written shall be accomplished, and the present convulsions subside—"the remnant shall give glory to the God of heaven"—shall acknowledge his hand in all their sufferings, and, I hope, receive his gospel in all its purity and power.—*Ex.*

The Plague in Milan.

An ancient couplet, preserved for ages by tradition, foretold that in the year 1630 the Devil would poison all Milan. Early one morning in April, and before the pestilence had reached its height, the passengers were surprised to see all the doors in the principal part of the city were marked with a curious daub or spot—as if a sponge filled with the purient matter of the sores had been passed against them. The whole population were speedily in movement to mark the strange appearance, and the greatest alarm spread rapidly. Every means was taken to discover the perpetrators, but in vain. At last the ancient prophecy was remembered, and prayers were offered up in all the churches that the machinations of the Evil One might be defeated. Many persons were of opinion, that the emissaries of foreign powers were employed to spread infectious poison over the city, but by far the greater number were convinced that the powers of hell had conspired against them, and that the infection was spread by supernatural agencies. In the meantime the plague increased fearfully. Distrust and alarm took possession of every mind. Everything was believed to have been poisoned by the Devil; the waters of the well, the standing corn in the field, and the fruit upon the trees. It was believed that all objects of touch were poisoned; the walls of the houses, the pavement of the streets, and the very handles of the doors.

The populace were raised to a pitch of ungovernable fury. A strict watch was kept for the Devil's emissaries, and any man who wanted to be rid of an enemy, had only to say that he had seen him besmearing a door with ointment—his fate was certain death at the hands of the mob. An old man, upwards of eighty years of age, a daily frequenter of the church of St. Antonio, was seen, on rising from his knees, to wipe with the skirt of his cloak the stool on which he was about to sit down. A cry was raised immediately that he was besmearing the seat with poison. A mob of women, by whom the church was crowded, seized hold of the feeble old man, and dragged him out by the hair of his head with horrid oaths and imprecations. He was trailed in this manner through the mire to the house of the municipal judge, that he might be put to the rack, and forced to discover his accomplices, but he expired on the way.

Many other victims were sacrificed to the popular fury. One Mora, who appears to have been half a chemist and half a barber, was accused of being in league with the devil to poison Milan. His house was surrounded, and a number of chemical preparations found. The poor man asserted that they were intended as preservatives against infection; but some physicians to whom they were submitted decided they were poison. Mora was put to the rack, where for a long time he asserted his innocence. He confessed at last, when his courage was worn down by torture, that he was in league with the devil and foreign powers to poison the whole city; that he had anointed the doors, and infected the fountains of water. He named several persons as his accomplices, who were apprehended and put to a similar torture.—They were all found guilty and executed. Mora's house was razed to the ground, and a column erected on the spot, with an inscription to commemorate his guilt. While the public mind was filled with the marvellous occurrences, the plague continued to increase. The crowds that were brought together to witness the execution, spread the infection among one another.

But the fury of their passions, and the extent of their credulity, kept pace with the violence of the plague; every wonderful and preposterous story was believed. One in particular occupied them to the exclusion for a long time of every other. The Devil himself was seen; he had taken a house in Milan, in which he had prepared his poisonous agents, and furnished them to his emissaries for distribution. One man had brooded over such tales till he became firmly convinced that the wild flights of his own fancy were reality. He stationed himself at the market place at Milan, and related the following story to the crowd that gathered around him.

He was standing, he said, in the door of the

Cathedral, late in the evening, and when there was nobody nigh, and saw a dark colored chariot, drawn by six milk white horses, stop close beside him. The chariot was followed by a numerous train of domestics on dark colored steeds.

In the chariot there sat a tall stranger of a majestic aspect, his long black hair floated in the wind, fire flashed from his large black eyes, and a curl of ineffable scorn dwelt upon his lips. The look of the stranger was so sublime that he was awed, and trembled with fear when he gazed upon him. His complexion was much darker than that of any man he had seen, and the atmosphere around him was hot and suffocating. He perceived immediately that he was a being of another world. The stranger seeing his trepidation, asked him blandly, yet majestically, to mount beside him. He had no power to refuse, and before he was well aware that he had moved, he found himself in the chariot.—Onward they went with the rapidity of the wind, the stranger speaking no word until they stopped before a door in the street of Milan.

There was a crowd of people in the street, but to his great surprise, no one seemed to notice the extraordinary equipage, and its numerous train, from this he concluded they were invisible. The house at which they stopped appeared to be a shop, but the interior was like a vast half ruined palace.

He went with his mysterious guide through several large and dimly lighted rooms. In one of them, surrounded by huge pillars of marble, a senate of ghosts were assembled, debating on the progress of the plague. Other parts of the building were enveloped in the thickest darkness, illuminated at intervals by vivid flashes of lightning, by which he saw a number of gibing and chattering skeletons running about and pursuing each other, or playing at leap-frog over one another's back. At the rear of the mansion was a wild uncultivated plot of ground, in the midst of which stood a black rock.—Down its sides rushed, with a fearful noise, a torrent of poisonous water, which, insinuating itself through the soil, penetrated to all the springs of the city, and rendered them unfit for use.

After he had shown all this, the stranger led him into another large chamber, filled with gold and precious stones, all of which he offered him if he would kneel down and worship him, and consent to smear the doors and houses with a pestiferous salve which he held out to him. He now knew him to be the devil, and in that moment of temptation he prayed to God to give him strength to resist. His prayer was heard—he refused the bribe.

The stranger scowled horribly upon him—a loud clap of thunder crashed over his head—the vivid lightning flashed in his eyes, and the next moment he found himself standing alone at the porch of the Cathedral.

He repeated the strange story day after day, without any variation, and all the populace were firm believers in its truth. Repeated search was made to discover the house, but all in vain. The man pointed out several as resembling it, which were searched by the police; but the demon of the pestilence was not to be found, nor the hall of ghosts, nor the poisonous fountain. But the minds of the people were so impressed with the idea, that crowds of witnesses, half crazed by disease, came forward to swear they also had seen the diabolical stranger, and heard the chariot drawn by milk white steeds rumbling over the streets at midnight, with a sound louder than thunder.

The number of persons who confessed they were employed by the devil to distribute poison, is almost incredible. An epidemic frenzy was abroad, which seemed to be as contagious as the plague. Imagination was as disordered as the body; and day after day persons came voluntarily forward to accuse themselves. They had the marks of disease upon them, and some died in the act of confession.—*Memoirs of Popular Delusions.*

Efficacy of Faith.

Faith in Christ is that state of mind which renders it right and proper in the sight of God, that the believer should be put in possession and enjoyment of the benefits which the death of Christ has procured. If Christ had not died as a propitiation for sins, no qualification whatever in us could make us fit to be pardoned. But now that Jesus has made such ample provision for our forgiveness, faith in him is that quality of ours which makes it meet we should be forgiven. By faith, we become suitable subjects of this incomparable benefit; and without faith, our justification would be as incongruous

and inconsistent as though the Saviour had done nothing for us.

The reason why faith is the cause of this effect is obvious. It is because faith is the only thing which can make it right in the sight of God, that we should be forgiven. And this is not because faith is so superior to every other religious affection or virtue, nor because there is any personal merit in our possessing it, but merely because of the relation it has to the person of the Redeemer. It conjoins the believer with his Lord, the Saviour. It constitutes a spiritual union between Christ and the believer, resembling the natural and vital union between the vine and each of its branches, whether natural or engrafted. This is what the Scriptures mean by having the "life hid with Christ." Faith is the uniting act by which the Christian, on his part, consummates this living union. Though other spiritual graces may be as excellent as this of faith, yet they have not this particular effect of incorporating the soul with Christ, which is the peculiar property of faith alone.

It is the root of all graces and all blessings. Every virtue which makes the Christian character flourish like a tree of righteousness divinely planted, branches from this vigorous and prolific root, which sustains them all, and ripens their joyous clusters. Faith is precious: for "it is the gift of God," and brings with it the gift of God himself as our everlasting portion, and all his fulness as our own. It is precious, both for the Giver's sake, and for the unsearchable wealth of bliss which it includes in itself.

O! the power of faith! "He that believeth on the Son hath everlasting life." He hath it. It is already his. It energizes the soul to do and suffer the holy will of God, and renders it instinct with the sensitive and acting "power of endless life." We cannot better express its efficacy than in the language of that bright star of science, Sir Humphrey Davy: "I envy no quality of the mind or intellect in others; not genius, power, wit, or fancy. But if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness; creates new hopes when all earthly hopes vanish, and throws over the decay and destruction of existence the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and marabouts, the gardens of the blest, the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, annihilation, and despair."—*Boston Recorder.*

The Third Seal.

BY E. B. ELLIOTT, A. M.

"And when he had opened the third seal I beheld, and lo a black horse! and he that sat on him had in his hand a pair of balances:" (such is the rendering of *ζυγος* in the authorized English translation; and both from the associated notice of *chaenix* in the hieroglyphic; and yet more from the Roman usage of symbols, it is, I doubt not, the correct one:—) "and I heard a voice in the midst of the living creatures, saying, A chaenix of wheat for a denarius, and three chaenices of barley for a denarius; and see that thou hurt not (or, rather, that thou wrong not in regard to) the oil and the wine."

The intent of the symbols of this seal is less obvious than of the others, and will require some considerable thought and attention.

A famine of the chief articles of food (whether literally taken or metaphorically) has been supposed by nearly all interpreters to be denoted by them: their opinion being grounded on these two suppositions:—1, that the chaenix spoken of was the Attic chaenix of three, or rather, four cotylæ, i. e., of a pint and a half or two pints; 2, that the notice from the midst of the living creatures respecting the denarius, was a notification of the then average market-price of the chaenix of wheat.

Now it is observable that the words uttered respecting the price of wheat, were words specifically addressed to the rider, not to any other auditory; and this in the way of precept and caution, not of general notification. An important indication this to which I shall presently again have to call the reader's attention.—Moreover it is to be observed, that though the Attic chaenix seems to have been the best known and most extensively used in the Roman Empire, yet there were other chaenices used in it also: not to add that the word is sometimes

a designative of measure in the general; which generic sense, however, from the specifications of price given, is here of course clearly out of the question. Already Mr. Mede long ago observed on this variety of size in the ancient chœnixes: and both in a copious memoir on the subject in the "Memoires de l'Academie des Inscriptions," and also in later treatises on the Greek and Roman measures by Professor Wurm and others, I find the same conclusion substantially arrived at, as the result of the most careful and elaborate inquiry. There seem to have been three chœnixes in use among the Greeks and Romans, of the value of 3, 4, and 8 cotylæ, or half-pints, respectively: the Attic being, as some would have it, the measure of 3 cotylæ; as others, with more reason, I think, that of 4. Besides which values it is used in one passage by the Septuagint translators as a term answering to the tenth part of the Jewish chomer; that is as equivalent to the much larger measure of an English bushel.

Which, then, of these values would best suit the Apocalyptic symbol before us; which best help to a consistent sense in its several component details:—these details being, the horse's color, black, the constant emblem of distress and mourning; the rider's bearing a pair of balances in his hand, the constant symbol of equity;* and the cautionary and directive words addressed to the rider against injustice and wrong, as well as about the prices of corn, of which I was just before speaking? On instituting which comparison, the horse's color, black, seems at once to set aside all idea of the large Syrian chœnix of the Septuagint: seeing that wheat at a denarius, or near *Sd.*, a bushel, would indicate an æra of superabundant plenty; which, however consistent with the ideas suggested by the balances held and the caution against injustice, would ill suit, or rather be diametrically opposed to, the color of distress and mourning.—On the other hand, the Attic chœnix, or wheat at nearly *Sd.* for a two-pint measure, that is, about 20s. the bushel, or 160s. the quarter, though well suiting the black color in the symbol, as indicating a scarcity-price of wheat, would yet ill consist with the prominent characteristic of the balance-holding, and the charge against injury or injustice in respect of both wine and oil: seeing that these latter indications must be admitted to constitute a most marked weakening of any intended symbolization of famine or scarcity, not a strengthening. Besides which there is very singularly added a specification of the price of barley also, such as to put all idea of scarcity out of the question. * * * *

I find, that though the denarius for centuries previous, under both Republic and emperors, had been always scrupulously coined of pure silver, yet from the commencement of the third century, it began to be gradually more and more adulterated; to the value of one-half in the reign of the first Severus, and in the reign of Alexander Severus to the value of just two-thirds. So that as under that last-mentioned prince the denarius had but one-third the silver, and consequently but one-third the value, of the older and standard denarius, the Apocalyptic charge, "A chœnix of wheat for a denarius," proves to have given the literally true expression of its average price at that particular æra.—Surely the coincidence must be deemed most remarkable.—Nor, though the comparative price of barley specified in the voice from the throne is considerably lower than its usual proportion to that of wheat, (it being but a third, not, as more usual, a half,) is there anything in this inconsistent with historic probability: Alexander Severus' large and celebrated procurations of corn quite accounting for it; as they were doubtless most by far of wheat.

Thus did the prices of wheat and barley specified consist well with what the Christians living in Alexander Severus' time (the same that St. John here impersonated) might have heard addressed to the provincial presidents then in office by that emperor. And indeed I

* Multitudes of Roman medals, of every emperor almost and every province of the empire, are extant, bearing the device of a pair of balances:—generally in the hand of some one holding it, sometimes independent and alone. And, not even excepting those that attach to the Goddess Moneta, since the justice of the coinage, as well as the ancient custom of weighing money, is thought to be expressed thereby, they are all, I believe, in symbolization of equity. Indeed, many have the explanatory legend underneath, "Æquitas Augusti." See Rasche on *Bilanx*, Tom. i., p. 1530.—Bishop Newton, in a curious manner, associates together two of the most opposite meanings, as if both indicated in the symbol: "The color of the black horse befits the severity of their nature and their name (i. e., of the two Severi); and the balances are the well-known emblem of Justice, as well as an intimation of scarcity."

think that with St. John himself the words enjoining them must almost have suggested those imperial provincial governors, as the parties addressed under figure of the rider; just as the monitory words of the Cassian law might in earlier times have suggested the provincial administrators of the old Republic: more especially as there was added that other monitory clause, in the same spirit of equity, about the wine and the oil; precisely the like to which seems to have been often charged on the provincial presidents by the juster emperors, in connexion with the imperial exactions of wine and oil, in their Canon Frumentarius.—If however of itself this indication was insufficient absolutely to fix them as the parties symbolized by the black horse's rider, the second and additional indication of his holding a balance, must, I conceive, when conjoined with the former, have set all doubt on the point aside. For the balance, from being the emblem of justice, came to be an official badge of those that had appointment to the supreme administration of justice; such as the Prætors at Rome under the Republic, and the provincial governors in the balances. Which latter accordingly used sometimes to have a balance struck, over the curule chair of their high office, on coins connected with their appointment: (was it not like a public profession of their sense of the duty of equity in their administration?) and together therewith sometimes also an ear of corn, or it might be a Roman measure, with reference to the procurations of corn charged more or less directly upon them; just as in the medal

THE ROMAN PROPRIETORS' AND QUESTOR'S EMBLEM OF A BALANCE.



which the reader here sees engraved before him. Together these several pictured emblems would constitute, I believe, distinctive marks of a Roman Provincial Governor: as distinctive as the crown of the reigning Emperor, or the public sword-presentation of the military commander.—Which being so, and it being evidently the intention of the Divine Spirit to mark as distinctively as before the parties intended by the black horse's rider, let me beg the reader to observe with what beautiful propriety they have been all substantially interwoven with the imagery of the hieroglyphic before us. The balance was that which might appropriately be held in the hand of the rider. There, therefore, it was figured. For the curule chair, his very position as a rider, being indicative of authority and rule over the Roman people, was itself a substitute. And with respect to the wheat and barley, and the Roman measure also, forasmuch as the simplicity of the hieroglyphic, which might only consist of a horse and its rider, could not admit of their visible delineation, the defect was supplied by that audible mention of them, on which we have just been commenting, in the voice from the midst of the living creatures.

Christ, a Sympathizing Friend.

When he was on earth, he was kind to all and sympathized with all, but especially so with his true friends. When they rejoiced, his heart was filled with joy; and his tears were mingled with theirs, when they wept. When they suffered and sorrowed, he looked on them with pity; and when they cried for help, he was at hand to minister to their wants.

From many instances of the exhibition of his loving kindness and tender mercy, let us turn to two or three.

We read of the nobleman of Capernaum, "whose son lay at the point of death." That was a son much loved. Many fond hopes were centered in him. Perchance he was the main-stay of that family, their idol, and he could not yet be spared. They could not yet lay him down to his long, last sleep; and the father, with a heart overflowing with anxiety, grief, and affection, entreated the Saviour to come down ere the loved one should die. Jesus saw that faith, and those tears, and heard that earnest entreaty, and "thy son liveth" was the glad response he gave.

And who can forget the lonely widow, to whose arms he restored the son whom death had removed? In tears she was following him to his narrow home. "Weep not," fell upon

her ears. Christ spoke. He touched the bier, and "he that was dead sat up and began to speak."

Nor can we have forgotten the touching story of the Ruler's daughter, who was dying, "with no helper near;" we remember how she had already "bowed to the destroyer; her father, with bereaved and aching heart, besought the compassionate Redeemer to come and lay his hand upon her and she should live. We remember how he took her by the hand, and the weary slumbers that rested on her eye-lids were exchanged for the wakefulness of young and hopeful life.

Once more we turn our thoughts to Bethany. We stand by the bedside of a dying one whom Jesus loved. All that fond sisters can do, with care and love, is of no avail. Lazarus must die. He is dead, and Mary and Martha soon follow the remains of their brother to the tomb. That had been a happy family. Jesus had often been with them. They lived and loved together on earth, in hope of a blessed union in heaven. But now one is taken. Tender ties are sundered. The heart is left bare and bleeding. Jesus felt that he, too, had lost a friend. He sought the place of burial. At that friend and brother's grave, "Jesus wept," and called him back to life.

But to mention all the instances of the display of Christ's tenderness and love; to tell how he healed the sick, and gave relief to the sorrowing, imparted sight to the blind, and feet to the lame; fed the hungry and clothed the naked: how, in all the wants and woes of man he was always a sympathizing friend, would require an angel's pen and tongue.—Recorder.

A Remarkable Dream.

In the year 1795, the Rev. George Biddulph, at that time chaplain to the Earl of —, and my college associate, was in London; we spent much time together, and as he was a man of an earnest, serious turn of mind, our conversation was very much on religious subjects, he being anxious to dis sever me from the free-thinking principles of French and German philosophy, to which I was at that time much addicted.

One day being at Woolwich, we took a stroll on Blackheath, when we accidentally came upon a young man, who, having been overturned in a gig, had slightly injured his arm. The little service which we were enabled to render him, led to our spending the remainder of the day together, and as it was then hardly past noon, this consisted of several hours, which were sufficient to enable young men socially inclined, to become tolerably familiar before parting.

Our new acquaintance informed us that he was Lieutenant Macintosh, in the service of the East India Company, and that the following day he was to embark for his destination. He was a young man of remarkably prepossessing appearance and lively manners. In the course of conversation some words dropped from myself, with reference to an unfinished argument with my clerical friend, on our often contested religious subject. This led to the discovery that the young soldier was even more sceptically disposed than myself, and now with such an ally, the argument was resumed and continued till we were about to part, when the Lieutenant, asserting his positive belief in no other life than the present, declared that, if after death, his soul really existed—and he died before his new clerical acquaintance,—he would pay him a visit and confess his error, and adding that he would not fail to enlighten me also.

We parted, and we saw the Lieutenant no more, at least in this life. One remark I must make in this place, which is of importance, namely, that although the Lieutenant had told us his name, he had not mentioned his family nor his native place, nor had we inquired about them, and after that time neither of us thought more of him I believe than is commonly thought of any passing, agreeable acquaintance, who has enabled us to spend an hour or two pleasantly.

One night, however, about three years afterwards, I dreamed that I was sitting in my library as usual, when the door opened, and a young man entered, whom I immediately recognized to be Lieutenant Macintosh, though he was then wearing a captain's uniform. He looked much sunburnt, as one might naturally expect a man to be after about three years' exposure to a tropical sun. His countenance however was grave, and there was a peculiar expression in it, that even in my dream excited an unusual degree of attention. I motioned to

him to be seated, and without addressing him, waited for him to speak; he did so immediately, and his words were these:—

"I promised when we were at Woolwich, together, to visit you if I died. I am dead, and have now kept my word. You can tell all your friends who are sceptics, that the soul does not perish with the body."

When these words were ended, I awoke, and so distinctly were they, as it seemed, impressed upon my senses, that for the moment I could not believe but that they had been spoken to me by the actual tongue of man. I convinced myself that the chamber was empty, and persuaded myself that this was but the effect of my excited imagination, and again slept.

The next morning I regarded it merely as an ordinary dream. I was not a little surprised, therefore, when early in the day, I received a visit from my friend Biddulph, who instantly accosted me with the inquiry, whether I had heard any news of that Lieutenant Macintosh, whose acquaintance we had accidentally made three years before. I related my dream. "Strange, indeed," he said, "then of a truth he is dead!" he then related that the preceding night he also had a similar dream, with this difference, that it was twice repeated, and that each time he was desired to write to —, in Invernesshire, where lived his mother and sister, and to inform them of his death; the apparition in his dream adding each time, that this would be a great affliction to them, and therefore he laid it earnestly upon him to offer them all the consolation in his power."

After the first dream Biddulph, like myself, in awaking, had persuaded himself, that it was merely a dream, and after some time had again slept, when it was repeated precisely as before, and then on waking, he had risen and written down not only the address, but a letter to the clergyman of the parish, inquiring from him if a family such as had been intimated to him, lived at the place mentioned, but without giving him the reason for this inquiry.

When day came, however, the whole thing seemed to him so extraordinary, that he determined to come and consult with me, who had known the young man equally as well as himself, before he took any decided step.

The whole thing appeared so strange, and so contrary to all human experience, that I could only advise him to send the letter which he had written, to the clergyman, and be guided by his answer. We resolved not to mention the subject to any one, but we noted down the date and hour of these remarkable dreams.—A few posts afterwards settled the whole thing. Mrs. Macintosh and her daughter were living, as had been told in the dream, at —, and the clergyman added, that he hoped his correspondent had news to communicate respecting Captain Macintosh, about whom they were anxious. Thus two points were proved; our lieutenant had become a captain, and his mother and sister were living at the address communicated in his dream; as a natural inference, therefore, the third fact was true also.

As the best means of communicating the sad intelligence he had so singularly received, Biddulph determined to make a journey at once into Invernesshire; he did so, and singularly enough, that visit ended in his marrying Miss Macintosh.

In the course of a few months official tidings came of the death of Captain Macintosh, who had died by a *coup de soleil*, while hunting up the country with a party of brother officers, and the time of his death exactly corresponded with that of our dreams.—Howitt's Journal,

The Gentleness of Christ.

What an expression! How much is there in that short sentence! How much to admire, how much to imitate! Christ performed great deeds, such as no one ever did; but not that we should imitate them. He spoke to the tempest and stilled the rolling billows, but not that we should lift up our voices when the wind blows, and the thunders roll, and the waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spoke, and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as a hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracles to give vigor to the feeble, or health to the diseased. But Christ was meek and gentle, that we might be so too. Christ was benignant and kind, that we might be so too. Christ patiently bore reviling, that we

might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence, diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind, gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore "the gentleness of Christ."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, OCTOBER 14, 1848.

"Historical Testimony."

"CONSIDER" IT.

In the "Harbinger" of Sept. 9th, at the close of an extract from Gibbon's History, with corresponding notes, the following sentence is found:

"Those who seem to be somewhat—who cannot see the truth by the sole light of Scripture, are invited to consider this historic testimony." J. B. C.

We have often been requested by our brethren to desist from noticing the graceless assaults that are perpetually made upon us from this and another source, and if the cause of truth did not demand that we speak occasionally, we would comply with that request undeviatingly. But the enemies of the cause within, as without, grow bold by our neglect.

We must, therefore, like the old defenders of truth, use a two-edged sword, to cut both ways. Our friends must therefore try and bear with us, once in a great while. If we answer them according to their folly, we must become like unto them; if we do not answer them, they become wise in their own conceits. The same disabilities which lead to their blunders, in reference to us, disqualify them to perceive that they are unworthy of notice. Hence if we do not notice them, the next thing to be done is to tell the world in triumph that nothing can be said against their unrighteous accusations. Some of our friends have seen how much ingenuity such spirits can exhibit, in the remarks made upon our late Conferences, in which the most unauthorized insinuations and charges have been made. Now, as we did not expect the truth to appear in these remarks, and as we knew our readers, and those who were present at these Conferences, had eyes of their own, we have said nothing in reply to the remarks referred to. But another brother has done this, in the paper devoted to this species of popish dictation among us, in which the accusations complained of appeared. And that brother is told, in the true spirit of a vicar apostolic, "neither brother N. nor any other has attempted to disprove what we have said." That is all perfectly in character. The writer of it having evidently got the fancy into his head, that we ought to "fall slain at his feet," by blows which he must have made before a mirror—for he talks of "self"—we take this opportunity to report that we are neither among the killed, wounded, nor missing. And while we consider the testimony of Gibbon, let this testimony of Solomon be also considered: "These six things doth the Lord hate: yea seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren!"

This "historic testimony" of Gibbon, which we are invited to "consider," is certainly a characteristic curiosity, and in this light we may consider it a moment, though we do not indulge our curiosity very often in any department. We say, we are invited. To be sure we are not named in the invitation, but then, although we make no claims to the black art, or to special Divine aid, we have been so frequently favored with the attentions of the would-be St. Pauls and Elijahs of our day, that we know them as well as Nehemiah knew the mongrel children among the

Jews, by their speaking "half in the speech of Ashdod." Neh. 13: 24.

But to consider the "important testimony." The quotation from Gibbon, his infidelity aside, is appropriate testimony, or it is not. If he meant, in sketching the history of opinions connected with "the progress of Christianity,"—if he meant, by "the immortality of the soul," what we understand to be its meaning in the question at issue—i. e. the soul's capability of a separate existence, whether conscious or unconscious, in the separate state—what he says is appropriate, let its character for truth be what it may. But if he uses the phrase only as a general reference to "a future state of existence," whether by the resurrection or not, his testimony is inappropriate, because it would be a mere assumption to apply it to a particular on which he does not necessarily speak. That he does not use the phrase in this sense—the only sense in which it can have a proper application to the question at issue, is evident from several considerations.

1. The history itself shows that Gibbon speaks of the doctrines of "the immortality of the soul," of "a state of future rewards and punishments," of "life and immortality," as being one and the same thing. They are with him doctrines and phrases of synonymous import. Gibbon never intended to make or to record the distinction between different views of a future state of existence, as these distinctions are now understood.

2. There were no such distinctions to be recorded, because they were not known to exist. All who believed in the resurrection believed in the soul's capability of a separate existence—though all who believed in a future existence did not believe in the resurrection—while all who denied the soul's capability of a separate existence, denied also the resurrection. The belief of a future state of existence by the resurrection, disconnected from the belief of the soul's capability of a separate existence, either conscious or unconscious, was never heard of by Gibbon, or any one else, before, or at the period embraced in his history; or if it was, no evidence of the fact has appeared. From the days of the patriarchs to the days of the apostles, there was believed to be as distinct a receptacle for the soul, when death took place, as for the body; and even when the body found none, that of the soul was sure. Jacob had no "doubt" that Joseph was "rent in pieces" and "devoured," and yet he had no doubt that he would "go down unto his son." When a dying patriarch "gave up the ghost," when a prophet, being informed that he was about to be "gathered unto his fathers,"—though his body was to be buried hundreds of miles from where the bodies of his fathers rested; when the Psalmist prayed, "Gather not my soul with sinners;" when the SAVIOUR was about to "give up the ghost," and said, "Father, into thy hands I commend my spirit," and the dying martyr of Jesus addressed the same words to his Lord, there was no pre-eminently "dear brother" standing by, to mock and insult them about their "imaginary ghostly souls." If there had been, patriarch and prophet, Jesus and his martyr, and even Gibbon himself, would have placed him in another class than with believers in "every portion" of the counsel of God. There were no such ones to speak of, and of course they are not spoken of, by Gibbon or any body else. What he says of the "universal" sentiment of "the primitive Christians," in the same chapter from which the "important testimony" is culled, proves, so far as he is worthy of credit in such cases, that he had heard of no such cases.

3. The manifest design of Gibbon, in the two chapters devoted to "the progress of Christianity," as any sensible Christian must see, and as the best critics testify, (see Milman's notes,) is to cover the whole Christian system with contempt. He evidently meant to insinuate that the hope of a future life, as made known throughout the Bible, had no better foundation than nature, reason and superstition. All the infallible and glorious proofs of its truth Gibbon held in the most ineffable contempt; and no man, unless blinded by his own weakness or infatuation, could have failed to perceive it, or would have brought his testimony to their aid. Hence Gibbon informs us, that prior to Christ the doctrine of a future state made but little progress; but by the agency of Christianity it triumphed, in spite of all opposition, till it prevailed over a large portion of the earth. And he is careful, as he records the reasons and means of the progress of Christianity, to load it with all the odium, by sneers and insinuations, that he can,—very much as the one who quotes him treats the hated idea, which he cannot disprove, that man has a soul capable of existing separate from the body. So it will be seen that the "important testimony" of Gibbon is all against

the one who quotes it, for he testifies that "the doctrine of life and immortality, which had been dictated by nature and approved by reason,"—the reason of the philosophers, Socrates, Plato, and others of whom he had been speaking; "and received by superstition"—the superstition of the Pharisees—did obtain the sanction of divine truth from the authority and example of Christ.

This is evident from the fact, that Gibbon says in another place, "the Pagan multitude rejected the inestimable present of life and immortality, which was offered to mankind by Jesus of Nazareth." (M's Gibbon, chap. 16.) And these words, "life and immortality," are the same that occur in the passage quoted by the *Harbinger*; though Bro. C., in his "notes," substitutes for them the words, "immortality of the soul;" and says, or makes Gibbon say, "this doctrine needs the sanction of divine truth from the authority and example of CHRIST"—as if Gibbon had said, that the doctrine named by him had not received the "sanction" of CHRIST. But how could Gibbon say, that CHRIST "offered" that to man which had not "obtained" and still "needs" his sanction? Gibbon does not say what he is made to say. But the *lapsus lingua* is absolutely necessary to make his testimony of any value to the one who quotes him. When a witness is on the rack, he must speak as the inquisitor dictates.

Gibbon testifies that what was omitted in the law of Moses; what was darkly insinuated in the prophets; what the Pharisees accepted as a tradition; what was dictated by nature, approved by reason, and received by superstition, did obtain the sanction of CHRIST. We could prove this abundantly by quotations from Gibbon. We refer our readers to the history itself; and they will see how partially and carefully the "important testimony" must have been selected. If Gibbon testifies to the truth of Christianity, he testifies to the "truth" of the immortality of the soul.

But a man who can settle a question by portions of the word of God which have no reference to the question, can of course make as good a use of the testimony of Gibbon, though directly opposed to him, as of any other testimony. Gibbon "adores the mysterious dispensations of Providence, when he discovers that the doctrine of the immortality of the soul," i. e. "a future state of rewards and punishment," is "omitted in the law of Moses." The ultra Universalist calls it a triumphant modern discovery.* And Bro. Cook and the *Harbinger* seize on the "important testimony" to "endorse or affirm" their "stupendous theme!"

Gibbon and the Universalist can see nothing more of "a future state" in the promises made to the patriarchs, and by Moses, than the "pious Sadducees" could, "who were strictly attached to the literal sense of the divine book, which they revered as the only rule of their faith" (!) How important that their "principles of interpretation" should be preserved and prevail. All they did was to "omit the parts essential to the whole truth." e. g. : "There is the literal account of man's creation, fall and death. Was he not made of 'dust?' Was he not to 'return to dust?' Did not Abraham declare before God that he was nothing 'but dust and ashes?' Does not David say that God 'remembereth that we are dust?' Does not Solomon declare that 'the dust shall return to the dust as it was?' Does not dust mean dust, as the best lexicographers all agree? Do not all these scriptures harmonize with this primary account of man's creation, fall and death? This then is the light of the harmonious Bible testimony. Man "is dust," nothing "but dust!" Amen. Stupendous truth! Thrice holy, strenuous, theme! Man's origin is dust; his end is dust; let all who love the Bible rejoice that they are dust! And beware of men. A learned theory opposed to this is, at best, but refined infidelity. It is a great historic fact, that the Platonic view is unsupported by any solid proofs! Those who "seem to be somewhat"—who cannot see the truth by the sole light of Scripture, are invited to consider this historic testimony. Let those Sadducees and others who persist against light in following Plato's vain imaginary notion of the human soul, wake up, and leave that train, that they may avoid its impending doom! The devil, Plato, the Targums, Josephus, the doctors, the established priesthood of the idolatrous eastern nations, cannot be safe. They must all become—nothing but dust!

Thus the "pious Sadducees" could argue (!).—And perhaps they had discovered the difference between "primary and secondary" scriptures;—or, what would be better still, that a figurative allusion to "vapor," for the purpose of illustrating the *brevis* of

* See King's sermon, published at the "Trumpet" office, and trumpeted over the land.

life, would prove that vapor was the *principle* of life. (Jas. 4:13-16.) If they had not made this discovery, it has been made since.

We suppose it is now understood—and if it is not, "the important historical testimony" to prove it is abundant, and should be "considered" by those who have so often been cautioned against "the leaders"—that the question is not now, Whether the soul sleeps in an unconscious state at death; but whether there is any such thing as a soul to be in any state—conscious or unconscious. There can be no greater absurdity than to talk of a thing being in "a state" that has no distinct existence. Now, it is well known that Bro. C., or some of his companions in arms, are perfect Sadducees on this point. Nothing is more common than to hear them speak as Deists and infidels do: "What is this immortal soul, this man inside of a man? What part of a man is it in? His fingers or toes? his head, hands, or feet? How does it get into him? Who sees it go in or go out?" &c. &c. An article on the subject, in the *Boston Investigator* of the 4th inst., which does not profess to be an *Advent* paper, and from which we give an item, will show how they talk:—

"What, in the component parts of man, can the soul be? Is it the corporeal system, or any part thereof? Is it the life of the body? If it is, is it any more immortal than steam, wind, or water, which by their action on machinery keep it in motion as long as the machinery is in order, and either of these powers applied? Shall we say that life is immortal, because while acting on the human system it keeps it in motion? Or because when it ceases to act we cannot identify it or determine its destination?"

On this point, then, it will be seen, that the *Investigator* and those brethren are "as much alike as twin sisters." We do not, however, put them on the same footing: we know the latter agree with us in the hope of immortality, though they stand on common ground with the infidel, on the nature of man, and his condition in death; or rather, they contend for the same in "theory," but practically they talk just like other Christians—just as the fatalist in theory forgets his fatalism in practical life.—Whether "from the force of natural reason, or like Caiaphas," we do not know. Our brethren do not want to "lose their souls," or that others should lose theirs. And this should show the absurdity of the theory, if "they cannot see the truth by the sole light of Scripture."

The ancient philosophers, who are held in such abhorrence, supposed that all the troubles of man's condition grew out of their bodies.—Get rid of them, and all would be right. The theory of our brethren, on the other hand, says, Get rid of your souls. This breath, wind, vapor, or whatever it is, that constitute the life of the body, must be "extinguished," and the body be quickened and vivified by the Spirit of God, and then all will be right. That "our spirit," with which "the Spirit of God witnesses" that we are "children and heirs of God,"—that this is to be re-united to the glorified body, is all "imaginary." No, it is the body that is the man: that, and nothing else, is to be "revived and rise" in the case of the dead in Christ, or be quickened into immortality in the case of the living, "at his coming." So that, according to this theory, we must all "lose our souls," by becoming immortal, whether we lose them here for CHRIST'S sake or not. If you contend that the soul that now lives in the body is to be re-united to it, or quickened with it, you "dishonor the Lord Jesus CHRIST." He must give immortality to, and live in our bodies—just as GIBBON supposes the ancient prophets were organs of the Holy Ghost—to affect them as a trumpet or flute is affected by the one who blows the wind into it, or you rob JESUS of his glory, as "the resurrection and the life." This, if we can understand it, is the theory which claims, exclusively, to be so "literal, harmonious, and glorious." It has no idea of "a man inside of a man"—the "inner man," as PAUL calls it.

We believe, however, that CHRIST will confer immortality upon something in man besides his dust. A resurrection that "leaves his soul in hell," hades, though it may give "incorruption" to "his flesh," we do not understand, and could not value very highly if we did. The immortality for which we hope and contend, theoretically and practically, embraces the whole man, "soul, body, and spirit." We shall wait for a higher verdict than has been given, before we admit it to be "imaginary." And if brethren see fit to make their speculative tenets a subject of contention, and bring infidels to their aid, we may be pardoned for giving their testimony its full weight, when so urgently "invited" to do so.

4. But suppose GIBBON does use the phrase, "Immortality of the soul," in the special sense assumed, and the only sense in which it could have any force on the question at issue, as expressive merely of its

capability of a separate existence, the "important testimony" is of no use to the one who introduces it. This is evident from the commentary, or collusion, which Bro. C. has to perpetrate to give the testimony the right bearing. The witness himself is put to the torture by the one who employs him. We say nothing of the parts of the testimony found in GIBBON'S history, which are omitted. Let those who have it read the two chapters on Christianity through, with the notes of MILMAN. But we do assert, not only that, by an assumption, (which we have already pointed out,) a sense is attached to words that was never intended by the writer, but granting that the assumption is founded in a true construction of GIBBON'S testimony, his commentator makes him say what he does not say.

In addition to what we have already pointed out, Bro. COOK says, "the Pharisees got the doctrine of the immortality of the soul from the heathen, in the estimation of this historian." GIBBON does not say so. The only statement in the testimony of GIBBON, which can be tortured into proof of such an "estimation," is, that among the "new articles of belief" which "the Pharisees accepted from the philosophy of the eastern nations, under the name of traditions," was "the doctrine of a future state of rewards and punishments." But if this necessarily implies the belief in "the immortality of the soul," which fills Bro. COOK'S—*soul*, we were going to say—with so much horror, he must either embrace that "doctrine of the devil," as he calls it, give up his faith in "a future state of rewards and punishments," or acknowledge that his faith, too, is linked with "heathen philosophy," and "an eastern priesthood." The peril of his predicament must be exactly in proportion to his consistency. His friends, however, will not be alarmed. But GIBBON does not say that the Pharisees "got" even the doctrine of "a future state," &c., "from the heathen." He says, that "to the authority of Scripture," which he admits "darkly insinuated" the doctrine, "the Pharisees added that of tradition," and that "under the name of tradition they accepted" this.

And here, as it seems to be a very suitable time and place, we wish to have one important point settled, in which all hands appear to be agreed. Let it be understood, then, that on the simple question of the soul's capability of a separate existence,—aside from the hope of the gospel,—the only, or principal question in dispute in this article, the "trains" to which we respectively belong are designated, though Bro. C., with his peculiar "conviction" of honor, has blended other questions, on which there is no dispute, with this, for the purpose of getting us into "the train" with the devil, paganism, popery, Swedenborg, the Shakers, and everything that is abominable in popular spiritualism: just as the officials of the inquisition paint images of devils on the dresses of the poor victims of their persecuting malice, in which they are compelled to exhibit themselves for an auto-da-fe; and just as BROWNSON and his popish masters put LUTHER into the same catalogue with VOLTAIRE and MAHOMET, because he rejected, as they did, the authority of the Pope. On this simple question, then, according to Bro. COOK'S own showing, we are in the same train with PLATO, SOCRATES, the Pharisees, &c. &c., while he is in the train with ARISTOTLE, the murderers of SOCRATES, the "pious Sadducees," &c. &c.

Now, we should be perfectly willing to let it rest there till the trains stop, and we meet where all will be set right without any farther argument or contention. But we know very well that this will not be, unless that day comes very, very soon: it cannot be. We know very well the men and the spirit with whom we have to do. SOCRATES was put to death as an atheist, for believing in the immortality of the soul, by those who believed in its annihilation at death. If Bro. COOK, and those who sympathize with him in these fiendish assaults, had the disposal of our case, we should expect no better fate at the hands of these distinguished successors of his murderers! The man who will bear false witness against another, supposing or asserting that it is to prevent "the dishonor of our Lord JESUS CHRIST," is ready to do anything else under the same infatuation! If the cause of truth, or the honor of our LORD, need any such work to be done for their advancement, even about their worst enemies, we cannot do it: it must be done, if at all, by those who serve "another Jesus," or "preach him of envy and strife."

We have only to say, in closing, having thus complied with the invitation to consider the important historical testimony of GIBBON, that it is a bad cause that needs such testimony; it is bad testimony that needs such a commentary; and it is a bad commen-

tary that ascribes to the writer what he never said. On the character of the commentator and his abettors, we do not pronounce. How far a man may be excusable for what he does when "unconsciously inoculated" with the fancy that he is so led by "Jesus" and "a special Providence," that all he does is right, we do not presume to say. This we do know; it is not "safe" for us to take a position, which requires a partnership with whatsoever "maketh a lie."—"The worst of madmen is a saint run mad!"

When a man, who assumes to be a saint, par excellence, calls an infidel to his aid in assailing us, the faith of CHRIST, the prophets and apostles, whatever view may be taken of his case, he pays to us, or our faith, the highest respect of which he is capable.

THE LAWS OF SYMBOLIZATION.—The first article in the Oct. No. of the *Theological & Literary Journal*, the contents of which we gave in our last, is on the Laws of Symbolic Interpretation. We should be happy to give our readers some idea of Mr. LORD'S views on this question, which are very happily expressed in the article referred to; but the Journal being copyrighted, we are not at liberty to copy from it, so as to present any clear view on the question. Those of our readers, therefore, who wish to read what may be said respecting them, will have to get access to the work in question, which is \$3 a year. We do not wish by this to be understood as endorsing his views; for on some points we regard him as open to severe strictures. We rejoice, however, that he has so much truth to present to a mass of minds, whom we should be unable to reach.

BRO. WEETHEE has left this city, and gone to New York, Baltimore, &c., on his return tour. His lectures here were listened to with much interest and profit. He has matured and systematized his rules of symbolic interpretation, in accordance with which he has been lecturing for the last four years. We do not know that they are materially different from those which we have always applied in the elucidating of the same subjects; but they are more happily arranged and expressed, which renders them more clear and harmonious. We trust he may be prospered in all his efforts to extend a knowledge of the truth, turn many souls to righteousness, and shine as the stars forever and ever.

Foreign News.

The steamship *Cambria*, Capt. W. HARRISON, arrived from Liverpool Friday 6th inst.—left on the 23d ult.—bringing three days later intelligence, which is of a most deeply interesting character. We copy from WILLMER & SMITH'S *Times* of Sept. 23d.

The continent of Europe appears to be still in a state of convulsion from the Mediterranean to the Baltic.

Ireland.—The southern districts of Ireland continue in a disturbed state. The accounts in relation to these movements are so highly colored, to suit the views of the different parties, that it is impossible to form a satisfactory opinion as to their origin, causes, or extent. The most probable statement of the causes of the outbreak is, that the peasantry are driven to the commission of outrages through sheer distress. The combined effects of the destruction of the potato crop, and the seizures made by the landlords of their corn for rent, have forced these unhappy men to bid defiance to the laws, and prey upon the property of their neighbors.

One feature is particularly observed upon by almost all the writers for the public press in Ireland—there seems to be a growing feeling of disrespect towards the clergy on account of their conduct during the late outbreak. We are not competent to speak authoritatively on the subject, but certainly, from the news which reaches us it appears undeniable that the Catholic clergy have lost a very considerable share of their influence over their flocks; and this, taken together with the prevailing distress, must render the collection of the stipends of the clergy most precarious during the forthcoming winter.

The police state that there are so many scouts in every direction to give intelligence to the insurgents, that they are enabled to disperse before they gain their place of rendezvous, and collect again as soon as they return to their barracks. The rebels are sending notices to the farmers to convey provisions to their camp, and threatening them, that if they sell any of their produce to the merchants, they will be visited with their vengeance. Business is, therefore, very bad, both here and in Clonmel, as public confidence is in a great measure destroyed by the state of alarm in which the people are kept, and they are very unwilling to part with money, not knowing what turn events may take.

The State prisoners, O'Brien, M'Manus, Meagher, Leyne, and O'Donoghue, were removed, on Monday night, from Kilmainham to Clonmel. Great privacy was observed, and the utmost precaution was adopted. A special train was provided, and a guard of about 200 constabulary and police, with fixed bayonets, and pistols loaded and capped, were stationed at the depot. All the prisoners enjoyed excellent health and spirits.

Italy.—From Bologna we learn that Cardinal Arnat was taking energetic measures for the suppression of the seditious movements there. Several arrests had taken place.

According to reports current in Paris, a serious difference of opinion has arisen between the mediating powers and the Government of Austria, on the subject of the city of Venice.

The Austrian fleet was preparing, on the 8th inst., to blockade Venice, whilst Gen. Welden was concentrating his troops to take the city by assault. It is added that the French Government had in consequence determined to send several ships of war to Venice, and to make at the same time a diplomatic remonstrance to the Cabinet of Vienna to require it to abstain from continuing the war against Venice.

At Modena the Duke has placed two cannon before his palace, and has surrounded himself with a numerous foreign guard. The accounts from Rome have been growing more and more untoward, but the advices through the French papers suddenly take a very gloomy turn:—"On the 1st and 2d of Sept., 'the time of proscription' commenced. Several obnoxious individuals, including the Advocate Fontana, were marked out for assassination, and either severely wounded or slain, by the dagger or the pistol. The number of victims on the 1st included seven killed and four wounded, and the list of proscription included about eighty individuals. On the 2d all government was at an end; and how it will terminate," concludes the writer, "God only knows."

Naples and Sicily.—The Neapolitans have entered Messina after five days bombardment.

Up to the 6th nothing decisive took place. A party of about 500 Swiss, who were landed on the beach, succeeded in gaining possession of a small redoubt at the entrance of the city; but they were forced to abandon it, leaving sixty of their men dead. The remainder, however, retired in good order. From this moment the enthusiasm of the Messinese knew no bounds, and their shouts of victory were heard even far as the ships in the roadstead. Several of the leaders went on board the French ship *Hercule*, and from their excitement it might be imagined that a fearful struggle was about to take place.

During the 6th the cannonade was more sharp than ever; the citadel never ceased throwing shells into the town, which caused great ravages; and the less enthusiastic of the Messinese began to feel discouraged, and in the evening a number had taken refuge on board the French and English vessels.

On the morning of the 7th order and confidence began to fail, every one felt doubts of success, and the cause of independence succumbed. The cannonade, interrupted for a short time, recommenced with increased violence; the army was landed, and the steam-vessels entered the port to co-operate with the troops. A few moments after the Neapolitans were in Messina, and gained possession of the forts without firing a shot.

On the 8th the firing had entirely ceased, everything was calm; the country presented an aspect of desolation, and several parts of the city were in flames. A large number of the population (more than 10,000 persons, of all ages and sex) had sought refuge on board the French and English men-of-war, and numerous families had gone into the interior of the island.

The pen refuses to record the horrors which were perpetrated on both sides; there were many scenes which were only worthy of cannibals. Bodies were cut up into pieces, roasted, and eaten! It was in this manner that the Sicilians treated about 50 Swiss and Neapolitan prisoners.

Meantime, the state of affairs in Sicily is reported as most unsatisfactory. The King has prorogued Parliament from the 5th of September till the 30th of November; and this step, which was alike regarded by all parties—ultra-royalist and liberal—as indicating an overthrow of the constitution, led to insolent demonstrations of triumph on the part of the *lazzaroni*, which had ended in a collision with the liberals, calling for the interference of the troops. The most rigorous measures were consequently enforced to disarm the people, and Naples was considered again in a state of siege. Amongst all ranks, and especially on the part of the Government, alarm and embarrassment prevailed; and, to the disappointment of the masses, the grand popular *fiesta* of *Piede di Grotta*, in which the royal family have joined from time immemorial by going in procession to the *Grotta di Posilippo*, surrounded by all the national forces, was not allowed to take place. The events going on at Messina also caused the greatest anxiety.

A telegraphic dispatch received from Sicily states, that the *Vesuvius* steamer had been ordered by the Sicilian Government to land troops at Milazzo; that the Neapolitan troops that had advanced from Messina had been repulsed on the 8th.

Northern Italy.—A letter written from the Sardinian head-quarters (Alexandria), and dated the 14th ult., states the belief of the writer, who is one of the King's Cabinet, that Charles Albert will not renew the armistice at its expiration on the 20th. He has been frequently heard to say, "I will resume the war; doubtless I shall perish in it. Be it so; I shall be succeeded by others who will complete what I have commenced." The prorogation of the Chambers is ascribed to the desire of the King not to be opposed in these projects, and even to prevent any discussion on the subject.

The amount of troops ready to enter on a campaign was, on the 3d ult., 102,000 effective men.—It was expected that on the 20th, the day of the expiration of the armistice, it would amount to 145,000.

The *Moniteur du Soir* says:—"The report has been spread that Marshal Radetzky has declined the proposition for a prolongation of the armistice. According to our information, Marshal Radetzky has declared that he would submit the question to the Cabi-

net of Vienna, but that he would continue it in point of fact, and would break it only in the event of his being attacked.

The *Venice Gazette* of the 3d ult., contains an appeal to all the priests of Venice to collect arms for the defence of the country. The fortress of Ossop still holds out.

The English Minister at Florence had ordered Captain Codrington, commanding the *Thetis*, to land 200 seamen, who should, in common with Tuscan soldiers, occupy one of the forts at Leghorn, so as to supply a place of refuge for the foreign inhabitants who might resort to it. Before this measure was executed, however, the populace had obtained possession of the forts. The Grand Duke is said to be in despair. More than half the National Guards who had been convoked at Pisa, dispersed, declaring that their duty was only to protect their own homes.

Austria.—After a brief interval of tranquillity, Vienna has again been the scene of disturbances, and democracy has triumphed. A certain *Swoboda* set on foot, about two months since, a *soi-disant* philanthropic society for the benefit of his fellow men, the ultimate object in view being his own profit. He issued notes at two florins each, which notes, according to his prospectus, might increase in value to the amount of 100 florins. The bearers of these notes endeavored to pass them as current, under the delusion that they were guaranteed by the State; the State refused the guarantee, and the consequence was a tumult.—On the 12th inst., thousands assembled before the palace of M. Dobbhoff, the Minister; drums beat, the soldiers of the line were ordered out, preparations for barricades made, and order only restored by M. Dobbhoff issuing a proclamation, promising to cash the obnoxious notes.

The Hungarian part of the Emperor's dominions is in a still worse state. The fall of Prince Metternich led to arrangements that allowed the Hungarians to appoint their own Minister, independent of the Cabinet of Vienna; they were at once chosen from the princes and political chiefs, including Prince Paul Esterhazy and Count Szechenyi, with Kossuth and Deak.

The deputation arrived at Vienna on the 7th inst., and met with a repulse. It is anticipated that on their return a Republic will be declared, with Kossuth for Dictator. In the meantime, the Ban of Croatia has entered Hungary, crossing the *Drave* at three points with a large army, declaring himself to be on excellent terms with the Emperor, and that his object is to prevent the dismemberment of the Austrian Empire. The *Lansturm* is rising in Hungary, and the Archduke Stephen has declared his intention of fighting in its defence to the last extremity. Count Szechenyi has been placed in a mad-house, having lost his reason from overwork and excitement.

Subsequent accounts inform us that martial law has been proclaimed at Vienna, and some reports state, though we expect without foundation, that the Emperor has again fled.

During the day martial law was proclaimed by the Ministry, but this only added fuel to the excitement of the populace. All the gates were occupied by the National Guard, the communications intercepted, and an imposing force drawn up before the House of Assembly. The Diet was still deliberating when the post left.

The *Times* correspondent, writing from Vienna under date of Sept. 15th, says: "Everything was quiet yesterday. It is said, to-day, that Bathanyi, being unable to form a ministry, Kossuth has received the order to form it. The sympathies for the Hungarians are increasing. The Ban Jellashich is considered as a partisan of the old dynastic party, who would not only fight against the Hungarians, but suppress the liberties of the Austrian nation. The last news from the scene of warfare is of the greatest importance.—It is that a Turkish army has crossed the frontier and entered Croatia. They have occupied Stettin."

Prussia.—Riots occurred at Potsdam on the 12th ult., and though they were easily quelled, they offer a very alarming proof of the demoralization of the army, for it appears that some of the soldiers in garrison took part in them.

The *Cologne Gazette*, of the 17th ult., says:—"However insignificant the disturbances at Potsdam may appear, from the semi-official statements of some papers, they have, nevertheless, one feature of fearful importance. The Potsdam events, to say the worst, and to say it at once, were not riots, they were a mutiny, and as such they constitute an event hitherto unknown in the annals of the history of Prussia."

Germany—Frankfort.—The following letter dated Frankfort, Sept. 18, half past 7 p. m., shows that our anticipation of further outrages has been confirmed:—"The resolution of the majority of the National Assembly to ratify the truce with Denmark, immediately caused a violent explosion of indignation on the part of the democratic unions and societies of this city. At a great popular meeting yesterday evening, the most inflammatory speeches were delivered by some of the orators. The meeting passed a resolution to the effect, that the majority of the National Assembly were traitors to Germany and the German people.

"An enormous barricade was erected at an early hour this afternoon in the *Dingesgasse*, and at the present time there are not less than thirty in different parts of the city."

The troops have had up to the present time several killed and wounded. Our last accounts were to an early hour in the evening of the 18th. It appears that the insurgents at the barricades fought with determination, though but very imperfectly armed. A truce was granted about 6 p. m., which lasted somewhat more than an hour, when hostilities were recommenced, by the troops opening upon the people with musketry and cannon. The struggle was con-

From Lancaster (Pa.) Oct. 3d, 1848.

I love to read the "Herald;" I always find something new in it. I should like to have your opinion of the 17th chapter of Revelation, and particularly of the 2d verse. I was much interested in Father Miller's last letter in the "Herald," in relation to the three evil spirits of Rev. 16th.

I saw in the "Herald" some time since some opinions given of the word "Selah." The Germans believe, from the way in which it stands in their books, that it means, "Praise the Lord." I would refer you to Psa. 68:19. G. B. MARKLEY.

[We have no new view to give of this scripture, in addition to those repeatedly expressed by us. We understand that the symbols in this chapter are all explained in it. See "Advent Herald" of Feb. 12th last. You will find in Bro. Weethee's pamphlet, and in Bro. Litch's work, the views they take of the question.—Ed.]

Did the Jews rightly understand Christ, in John 8:51—"Verily, verily, I say unto you, If a man keep my sayings, he shall never die?"

A. BELCHER.

[Ans.—They did not. They supposed he referred to the death of the body; but the Saviour's language obliges us to believe, that although the body may die, yet that there is a sense in which the righteous never die—never see death.—Ed.]

Obituary.

DIED, of dysentery, Sister MARY WHITE, the wife of Bro. John White, aged 43 years. Sister W. was one of the first in this place who saw and believed the evidences of the Saviour's soon coming. This subject continued to be of great moment to her until her death. She evidently sought for "honor, glory, and immortality," in expectation of receiving eternal life at the appearing of our Saviour. Her sickness, which was severe and protracted, she bore with uncommon patience and submission until the last. We trust she now sleeps in Jesus, prepared to receive immortality at his coming. We sympathize with our brother and his little boy in their affliction, believing that God will sanctify this event to them and others. Wrentham, Mass. J. S. WHITE.

DIED, on Tuesday morning, March 14th, MARGARET AMELIA ELIZA, wife of Rev. Charles Lovell, and only daughter of Simeon Morrill, Esq., Mayor of London. She was born in Kingston, in the year 1822. At a very early age she was deprived of an affectionate and pious mother, but not until that mother's piety had left an indelible impress on the heart of the child. Some affecting incidents might be mentioned illustrative of this early religious influence.—There is one which, on account of its beautiful instruction, I cannot omit. It was at the time that the Rev. Wm. Case was laboring in Kingston, and then in the midst of a gracious revival. The mother of Margaret had just been converted, and the father, though yet unyielding, was under deep conviction for sin. One morning while in this state, having on the previous night, as usual, returned from the prayer-meeting without the Saviour, he had occasion, after breakfast, to re-visit the chamber in which he had slept. As he opened the door, he was surprised by the low sound of prayer. He saw no person in the room, but the gentle voice of his only child fell upon his ear—"Lord, pardon my papa—pardon poor papa." Those who know that father, will conceive his feelings when he drew aside the closed curtains of the bed, and beheld his little daughter, not yet four years of age, alone on her knees before God. The prayer of the mother had taught the child, and the prayer of the child subdued the father: for unable longer to withstand these tender and powerful influences, he made a full surrender of his heart to Christ. Soon after this the mother went to God.—The seeds of divine truth so early implanted in the heart of Margaret, at length resulted in her genuine conversion. This event took place, I believe, in the winter of 1840, while she was attending the Upper Canada Academy; at which time an extensive revival is said to have visited that institution. She immediately made an open profession of religion, and united herself with the Wesleyan church, of which she continued a consistent member till the day of her death. It is the cheerful testimony of one who knew her only in the last year of her life, that during that period she adorned the doctrine of God her Saviour. Her piety was not indeed obtrusive or pretending; but it was regular and well-informed. It was truly fervid, but that fervor showed itself not in unmeaning cant, nor in the wildness of enthusiasm, but in the maintenance of a Christian temper, and in a faithful discharge of the duties of domestic life. Being of a most delicate constitution, she might have been pardoned had she sought release from the cares of her household, and taxed her friends for the attentions due to an invalid; and yet to the writer, who has enjoyed the comforts of her house, and the pleasures of her intelligent society, she seemed to live only for the happiness of others. No woman could be more assiduous toward her companion in life; and every member of her family, whether servant or guest, shared in her overflowing kindness. If any should deem such praise too warm, and though deserved, yet better not to be expressed; they will grant some indulgence to the writer in speaking of one whose solicitude and sympathy have, for a season, almost restored to him the home of his childhood, and caused him to forget the privations and toils of an itinerant life. Her last illness was short, but at times severely painful. During this time she manifested no fearful anxiety as to her eternal welfare, but seemed to retain a calm, unshaken confidence in her Saviour. In

a conversation with her husband a few evenings before her death, she expressed herself as having peace with God, and ready to suffer his will. On Tuesday morning, the 14th of March, she sweetly fell asleep in Jesus.

Her mortal remains were conveyed to the tomb on the following Sabbath, and the funeral discourse was preached to an unusually large congregation of sympathizing friends, by that venerable missionary, the Rev. Wm. Case, who, by an interesting coincidence, had been instrumental, many years before, in converting her father, had officiated at the burial of her mother, and administered to herself the rite of baptism. May God preserve the minister and the surviving relatives, until all shall meet where "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." S. N.

Miscellaneous.

REMEDIES AGAINST THE CHOLERA.

The gentlemen (says the London Lancet, from which we borrow the following,) appointed by the Poor Law Commissioners to examine the condition of the London poor-houses, have made the following suggestions in reference to the anticipated arrival of the cholera.

1. We would urge the necessity, in all cases of cholera, of an instant resource to medical aid, and also under every form and variety of indisposition; for during the prevalence of this epidemic, all disorders are found to merge in the dominant disease.
 2. Let immediate relief be sought under disorder of the bowels especially, however slight. The invasion of cholera may thus be readily and at once prevented.
 3. Let every impurity, animal and vegetable, be quickly removed to a distance from the habitations; such as slaughter-houses, pig-styes, cess-pools, necessaries, and all other domestic nuisances.
 4. Let all uncovered drains be carefully and frequently cleansed.
 5. Let the ground in and around the habitations be drained, so as effectually to carry off moisture of every kind.
 6. Let all partitions be removed from within and without habitations, which unnecessarily impede ventilation.
 7. Let every room be daily thrown open for the admission of fresh air, and this should be done about noon, when the atmosphere is most likely to be dry.
 8. Let dry scrubbing be used in domestic cleansing, in place of water cleansing.
 9. Let excessive fatigue and exposure to damp and cold, especially during the night, be avoided.
 10. Let the use of cold drinks and acid liquors, especially under fatigue, be avoided, when the body is heated.
 11. Let the use of cold acid fruits and vegetables be avoided.
 12. Let excess in the use of ardent and fermented liquors and tobacco be avoided.
 13. Let a poor and insufficient diet, and the use of impure water for culinary purposes, or for drink, be avoided.
 14. Let the wearing of wet and insufficient clothing be avoided.
 15. Let a flannel or woollen belt be worn round the belly. (This has been found serviceable in checking the tendency to bowel complaint, so common during the prevalence of cholera. The disease has, in this country, been always found to commence with a looseness in the bowels, and in this stage is very tractable. It should, however, be noticed, that the looseness is frequently unattended with pain or uneasiness, and fatal delay has often occurred from the notion that cholera must be attended with cramps.—In the earlier stages here referred to, there is often no griping or cramp, and it is at this period that the disease can be most easily arrested.)
 16. Let personal cleanliness be carefully observed.
 17. Let every cause tending to depress the moral and physical energies be carefully avoided; also exposure to extremes of heat and cold.
 18. Let crowding of persons within houses and apartments be avoided.
 19. Let sleeping in low damp rooms be avoided.
 20. Let fires be kept up during the night in sleeping or adjoining apartments, the nights being the period of most danger from attack, especially under exposure to cold or damp.
 21. Let all bedding and clothing be daily exposed during the winter and spring to the fire, and in summer to the heat of the sun.
 22. Let the dead be buried in places remote from the habitation of the living.
- By the timely adoption of simple means such as these, cholera, or any other epidemic, will be made to lose its venom; so true is it that internal sanitary arrangements, and not quarantine and sanitary lines, are the guards of nations. These simple measures are worth all the nostrums or specifics which have ever been vaunted for the cure of Asiatic cholera.

THE EXPECTED COMET.

Astronomers, emboldened and stimulated by the success of Le Verrier, are endeavoring, with increasing devotion, to calculate the position and probable appearance of many of the heavenly bodies. Several small planets, or asteroids, have been noticed, and attention has been directed to the return of the comet of 1556. The observations made by Paulus Fabricius, and others, were not made with precision, and the accounts given are considerably at variance. Yet from their observations it was conjectured by Dunthorne, about the middle of the last century, that it was the same comet which appeared in 1264. Lalande inclined to the same opinion; and recently Mr.

J. R. Hind, the discoverer of a new asteroid, has predicted, with great confidence, its return during the present year.

The comet of 1556 appeared on the 5th of March, and disappeared on the 23d of April, and is thus described:—

"Whilst it remained within the circle of those topical stars which never set, the comet was visible all night long; and throughout its course, the apparent magnitude of the head was uniformly as large as Jupiter to the naked eye.

"The nucleus (or body) presented the aspect of a bright globe of flame equivalent to a half-moon, but the rays and colors varied and interchanged like the flickering of a flame agitated by the wind. The tail was moderately long, and much attenuated; at first presenting a martial aspect, but subsequently dissolving into a pale and livid complexion; the stream of rays was denser near the head, and more rarified toward the extremity of the tail, which at first pointed eastward, but as the comet mounted to the north, the train took a southerly direction."

The comet of 1264 appeared about mid-summer, and continued visible until the 7th of October. Its appearance is given as follows:—

"The train, or tail, was very long and broad, resembling a fan in shape, emerging from the eastern horizon before the dimmer nucleus; and, when fully ascended, stretching itself upward, and shooting its rays to the meridian, the comet occupied in length one-half of the heavens, presenting a fearful apparition to the eye of the superstitious spectator. As it swept along through space, the tail diminished daily in breadth, but proportionately increased in length and in brilliancy."

If the comet of 1264 returned in 1556, it would give a period of 292 years, and its return may be expected in 1848. In referring to other works, we find a notice in Bede's Ecclesiastical History of England, which we incline to think may possibly pertain to the same body, and which we have not seen in any of the scientific journals.—Bede remarks:—

"In the year of our Lord's incarnation, 678, which is the eighth of the reign of Ecgfrid, in the month of August, appeared a star, called a comet, which continued for three months, rising in the morning, and darting out, as it were, a pillar of radiant flame."

If this be the same comet, it would give a double period of 293 years, and would render it probable that the return would be in 1849.

In the age of ignorance, the appearance of such bodies was regarded as prophetic of some dreadful calamity. It was remarked, that in 1264 Pope Urban IV. was taken ill the day the comet appeared, and died the very night of its disappearance. In 1556 Charles V. resigned the crown, and retired to a monastery; and Bede remarks, in connection with the comet of 678, that "the same year a dissension broke out between king Ecgfrid, and the most reverend prelate, Wilfrid, who was driven from his See, and two bishops substituted in his stead, to preside over the nation of the Northumbrians."

The Christian, however, sees in the comet only additional evidences of that wisdom and power which characterizes the works of the Almighty. The comet may fly on its wings of fire to the remotest portion of our solar system—its track may lie for hundreds of years far beyond the range of human vision, but the same Power which directs the insect in its flight, holds it in its orbit, and brings it back again in its appointed time. And although we know not now the precise office which these strange bodies perform in the universe of God, yet the time is coming when all shall be made plain, and "we shall know even as we are known."—West. Chris. Adv.

BOAVENTURA'S HYMN.

We copy the following translation of an ancient monkish hymn from the New York "Observer," in which paper it is accompanied by the original in Latin. Though addressed to the wooden cross, it will lose none of its effect on the Christian, who will look on it in a spiritual sense.

Jesu's holy Cross and dying
O remember! ever eyeing
Endless pleasure's pathway here;
At the Cross thy mindful station
Keep, and still in meditation
All unsated persevere.

When thou toilest, when thou sleepest,
When thou smilest, when thou weapest,
Or in mirth or woe hast part:
When thou comest, when thou goest,
Grief or consolation showest,
Hold the cross within thy heart.

'Tis the Cross, when comforts languish,
In the heaviest hour of anguish,
Makes the broken spirit whole;
When the pains are most tormenting,
Sweetly here the heart relenting
Finds the refuge of the soul.

Christ's Cross is the gate of heaven,
Trust to all disciples given,
Who have conquered all their foes:
Christ's Cross is the people's healing,
Heavenly goodness o'er it stealing,
In a stream of wonders flows.

'Tis the cure of soul-diseases,
Truth that guides and light that pleases,
Sweetness in the heart's distress:
Life of souls in heavenly pleasure,
And of raptured saints the treasure,
Ornament and blissfulness.

Jesu's Cross is virtue's mirror,
Guide to safety out of error,
True believers' single rest;

Crown of pilgrims unto heaven,
Solace to the weary given,
Longed for by the humble breast.

Jesu's Cross, the tree once scorned,
All with crimson drops adorned,
Laden hangs with rich supplies;
These the souls from death are leading,
Who with heavenly spirits feeding,
Taste the manna of the skies.

Crucified! Thy strength supplying,
Let me, till my day of dying,
Gaze upon thy dying face!
Yea, thy deepest wounds desiring,
Thee, though on the Cross expiring,
Ever pant I to embrace.

MOUNT CARMEL.

I am just returned from a solitary walk on the fragrant slopes of Carmel. I was seated under an arbutus, a little higher than the road leading to the top of the mountain and terminating at the convent, beholding the sea which separates me from so many things and so many beings I have known and loved, but which no distance can separate from my remembrance. I recalled my past life, I recollected the many similar hours I had passed on so many different shores, and with such different thoughts and feelings. I asked myself if it is really I who was seated there on the solitary height of Mount Carmel, at a few leagues from Arabia and the desert: and why I was there, and where I was going, and whither I should return, and what hand was leading me, and what I was seeking—whether wittingly or blindly—in these continual journeys over the surface of the earth. It was with difficulty that I recognized a single spark of myself in the contracted shadows of my short existence; but the impressions so animated, so lucid, so real, of all the beings I had loved and lost, were felt with the deepest anguish in my bosom, and too severely proved that identity which remained unbroken in my heart! I felt my eyes suffuse with tears as I looked back on the past, where in the silence of so many graves, my happiness had already been five or six times entombed; then, as is natural to me when my feelings become too strong, and threaten by their force to crush my powers of resistance, I raised them with religious fervor to God! to that all-powerful and infinite Being, who receives all, who absorbs all, who gives all. I prayed to him—I submitted myself to his holy will in all—said to Him, all is good, since thou wouldst have it so. Continue to guide me by thy ways, and not by mine; lead me where thou wilt, and how thou wilt, if I shall only feel myself led on by thee; if thou wilt deign from time to time to reveal thyself to my darkness by one of those spiritual rays, which show us, like the lightning, the bright horizon of a moment, in the midst of our night of obscurity; if I can but feel myself supported by that immortal hope that thou hast left upon the earth, like the voice of those who are no more; if I but be restored to them that they will recognize me, and that we shall love each other still, in that ineffable unity! this will suffice to sustain me, and support me to the end, in the road which seems without an object; but grant, O Lord, that the way be not too rugged for my wounded feet.—Lamartine.

O'CONNELL'S SOUL IN PURGATORY.

The English Baptist Tract Society have published an address to the Roman Catholics of England and Ireland, referring to a strange contradiction on the part of the Roman Catholic priesthood respecting Mr. O'Connell's present, or eternal state. Rev. Dr. Miley, in his letter from Genoa, in giving his account of Mr. O'Connell's death, addressed, we believe, to the editor of the "Tablet," the Roman Catholic organ in England, used the following strong language:—

"The worst has befallen us; the Liberator—the father of his country—the glory and wonder of Christendom—is dead. Dead! No, I should say rather, O'Connell is in heaven. His death was happy; he received in the most fervent sentiments the last rites, and up to the last sigh was surrounded by every consolation provided by our holy religion. At thirty minutes past nine, the hand of the priest of God, privileged to bind and loose on earth even as it is done in heaven," was extended over him. There was no struggle, no change visible upon the features, except that, as we gazed, it was plain that a dread mystery had cast its shadow over him. The spirit which had moved the world took its flight so peaceably, that all who were there, except the angels who were in waiting for it, were in doubt if it had departed. He died as an infant sinks upon its mother's breast to sleep. It was by the soft and beautiful transition of the prayers that we were reminded that we had before us only the noble body of O'Connell, as if listening, in hushed attention, for the summons to a glorious immortality."

But recently it has been announced, under authority, that a grand mass is to be performed in all the Catholic churches, for "the release of Mr. O'Connell's soul out of purgatory." In other words, Dr. Miley, in Genoa, says, that Mr. O'Connell's soul is in heaven, &c. &c.; but Dr. Miley's congregation in Dublin are praying him out of purgatory at this late day. Truly, this seems to be "making merchandize of men's souls."—N. Y. Com.

THE Spanish proverb is too true—"Dead men and absent, find no friends." All mouths are boldly opened with a conceit of impunity. My ear shall be no grave, to bury my friend's good name. But as I will be my present friend's self, so will I be my absent friend's deputy, to say for him what he would, and cannot, speak for himself.—Bishop Hall.

GREAT men's favors, friends' promises, and dead men's shoes, I will esteem, but not trust to.—Ib.

