

## THE HUMAN BODY.

To know one's self,—to scan the laws of physical existence, and the inner workings of the mind and heart, with their relations to each other, is the work, not of an hour, but of a life. Let us fix our thoughts for a few moments upon man, in the former aspect. We behold a bony framework, of form erect and of finished workmanship, the different parts of which in figure, strength and durability, are perfectly adapted to their respective functions and positions, and all are connected, with exquisite skill, by firm and elastic ligaments. This framework is clothed with a covering of skin and muscles so nicely adjusted, as to give to the whole the utmost freedom of motion, and the most beautiful symmetry of frame.

Within we find system upon system of organs, all acting in harmonious concert, in the service of the thinking intelligence that is made to take up this as its earthly tabernacle. Here, as the main-spring of life, is a double-acting forcing pump, constantly propelling the purple tide of life, in endless course, through the lesser and the greater circuits of the vascular system. In close proximity is the great revivifier of the blood, a membrane of vast extent, yet so wonderfully and beautifully organized, that while it occupies the least possible space, it allows the blood and external air to come in contact, and exchange their elements, thus giving renewed vitality to the former, and by its circulation, warm every member. Here, too, is the alimentary tube and its numerous arrangements to receive the food, and transform it into a nourishing fluid, for the growth and sustenance of the body. Here also, extending through the whole even to parts the most minute, are the antagonistic systems which absorb and secrete with functions as numerous as their positions are various. The former, take up in the intestinal tube the chyle destined to replenish the blood; in the joints, the synovia; in the brain, its pulp and serosity; and in the eye, its various coats and humors; while the bone, muscle, fat, ligament and cartilage have to yield alike to their power, and have all their various constituents poured into the blood. But while this work of destruction is progressing, the latter class are alike active in restraining the losses sustained from the former. For the purposes of digestion, in one organ they secrete the saliva; in another the gastric juices; in a third, the pancreatic; and in a fourth, the bile; while in every member, they with wonderful discernment, draw from the blood as their common store-house, the various materials of their work. They are the artificers of every structure; of the eye with its beauty, the ear with its complexity, the tendons and muscles with their strength, and the teeth with their pearly whiteness. Thus the body is ever changing, yet in general form and texture it remains the same.

In the cranium is an organ specially fitted for the use of the soul. By means of this and its nervous connections, extending like telegraphic wires to every member, that sympathy and harmony of action are imparted to the general frame. Here, like a monarch upon his throne, receiving dispatches and sending his mandates, with electric speed to the farthest limits of his empire, the soul sits and holds all in subjection to its will. To one it saith Go, and he goeth; to another, Come, and he cometh, and to every servant, Do this, and he doeth it. The organs of sense it makes the avenues of intelligence from the external world. The eye opens to it a world of beauty, and the ear one of harmony; and these, with the smell, the taste and feeling, fit man for rational and social existence.

We may thus trace the general laws of life, and make ourselves acquainted with the various phenomena of our being. But when we attempt to step behind the veil, and learn the hidden causes of these phenomena, we find ourselves lost in mazes where we have no guide.

Tell me, thou who boastest that nought shall receive thy credence but what thy mind can grasp, what it is that gives to thine own heart its ceaseless pulsations? How is thy hand or thy tongue made so swiftly to do thy bidding? How are the millions of tiny artificers of thy body made to labour with such skill? How is the mysterious union effected of thy soul and body?

Here are mysteries that mock the most profound intellect; yet to him whose heart has been touched with divine love, they but add a double interest to the study, for at every step of his progress he is forced to acknowledge

the hand of an ever-present Deity. From this page in the great book of nature, we learn the perfections of His attributes: His love, His goodness, His power, and His exalted wisdom stand out in bold relief, and we recognize His hand that worketh all things according to his own pleasure. Faith, too, is strengthened; for here is proof that not a particle of the body, not a hair of the head fall to the ground without His knowledge. In view of the wonders here revealed, with adoring love and admiration, we exclaim like the Psalmist, "I will praise Thee, for I am fearfully and wonderfully made."

It was such a body, the perfection of His handiwork, in which, during His humiliation, the Redeemer, designed to suffer and die. And thus He presents us a striking emblem, to represent that body of which He is now the adored and respected Head, the church He bought with His blood. As the body is not one but many members joined in one, by the mysterious agency of the brain; so this glorious body numbers an exceeding great multitude, redeemed by His all-sufficient atonement from every kindred and tongue upon the face of the whole earth, all united together and to Him, by the bonds of love. As in the human body there is no rivalry between the members so there should be no contentions in the church; but "in honor preferring one another," each contented with his station, labors for the good of the whole. In this normal action, all rejoice in the smiles of their common Head. But as in the mortal body, by the transgression of physical law, its beautiful harmony is changed to grating discord; the paralytic hand proving disobedient to the will and feeling no longer any genial warmth, the ear sending no sound to the soul, and the eye shrouding it in darkness; so the member of Christ's body, if he sin, brings sorrow upon the church, his own heart beats not to the gentle influences of Christian love; conscience speaks in vain; and the light of the Saviour's countenance finds no entrance into his soul until repentance through the grace of God, shall restore his moral nature again to its former action.

How amazing that the tenant of such a wondrous structure, in which the infinite perfections of his Creator are thus manifested, should ever rebel against authority, or refuse the invitations of His Gospel, or resist the strivings of His Spirit, which would make him a member of that body in which alone there is life, joy and peace. And yet, in the face of such evidence, men dare deny even the existence of a Deity. If the heathen who depend alone upon the light drawn from nature, for a knowledge of the Supreme Being, fall under condemnation, for not rendering Him the homage of their hearts, "How shall we escape," who have the additional light of revelation, "if we neglect so great salvation?"

## Progress by Combination.

To enter on a larger subject, it is highly significant, both of future results and of present duty, that in our stage of social culture, knowledge can only advance by being diffused. That which some writers carp at as a flaw and a fable in our modern state, may be boldly claimed as one great point of superiority. We are a mechanical age, it is said; everything is done by combination and organization. We need philosophical and literary societies, royal institutions, British associations, academies, colleges, universities, in order that knowledge may flourish. How different from the sage of antiquity, who, by solitary musings, courted truth; who found a higher inspiration in the depth of the wilderness, where his meditations fructified into power that moved heaven and earth! Such statements are adapted to delude the religious heart, which knows and will ever know, the value of lonely musings. Nevertheless, the facts are herein utterly misrepresented. Isolated man is very weak, in intellect as in body. It is the play of mind upon mind, which originally develops every faculty in the infant and in the growing boy; and only by joint effort, by mutual enlightenment, by learning from predecessors, by alternate inspection, by each verifying what another has suggested, can we make sure and sound advances. This may be called a mechanical procedure, but it is not the less intellectual; such a phraseology is a vain attempt to lower modern intellect, but it will rather elevate the name of mechanism. The combination of mind with mind is to be gloried in as eminently human, as one of our most obvious distinctions from the highest brute intellect,—as that on which our whole

power of progress depends; and the extent to which we are now able to carry out combined intellectual effort is that which confers its eminence on modern Europe. Not fellow-countrymen alone unite in these noble and fruitful efforts. Germany and France, Sweden and Russia—and once more efficiently than now, Italy and Greece join the vast population that lisps with the tongue of England, to study what is, what was, what will be, what can be, what ought to be, what must be. A knowledge diffused from land to land of what each is doing and has attained is, we say, a main condition of the highest further success. It is, at the same time, a sufficient security against any abuse of the power of resulting from knowledge.—*Professor F. W. Newman's Lecture at University College, London.*

## Archdeacon Jeffreys, of Bombay.

The cause of temperance has recently met with a severe loss in the death of this excellent man. For thirty years he has been a pillar of the truth in the clerical office in Bombay, and for more than ten years a most consistent and active promoter of the total abstinence principle. Several temperance tracts of much value have come from his pen; one especially entitled "AN AFFECTIONATE APPEAL TO ALL WHO LOVE OUR LORD JESUS IN SINCERITY," of which 50,000 copies have been circulated in the last five years. His influence has been very great in arresting the tide of intemperance in India. A short time since he came home to England to visit his friends; especially a beloved brother, Dr. Julius Jeffreys, of London. He was most cordially welcomed, and a large meeting was called on the 4th September, which he addressed in a very able manner. Five days after, he went down to Exeter, where on the night of the 9th, he was attacked with the cholera; and in much agony expired the next morning. In his London speech, he said—

"He rejoiced to meet the friends of temperance in England for the first time. Thirty-one years' experience in India had shown him the bad results of the use of strong drinks. He had had a large number of European soldiers and sailors under his care, and he found that he could do them no good but as he persuaded them to adopt the principle of total abstinence. But not only were many soldiers and sailors injured by strong drinks, but through its use the cross of Christ was despised, his name was blasphemed, and the preaching of his blessed truth was rendered of none effect. A large portion of native Christians were spread over Madras; and in consequence of the numerous cases of intemperance among them, the name of Christian was synonymous with that of drunkard; and when the Hindoos called a man a Christian, they, for the most part, meant that he was a drunkard. So among the converts of the Church Missionary Society and of the American Board of Missions, many had fallen through strong drink; for when once the natives broke caste and became Christians, they were no longer restrained from the use of strong drinks, and they became far worse than if they had never embraced Christianity. For one really converted Christian as the fruit of missionary labour—for one person 'born again of the Holy Spirit' and made 'a new creature in Christ Jesus'—for one such person, the drinking practices of the English had made one thousand drunkards! That was a sad thought; but it was the solemn truth. If the English were driven out of India to-morrow, the chief trace of their ever having been there would be the number of drunkards they had left behind. Had he not reason then to love the cause of teetotalism? If he could express only a thousandth part of what he felt, he was sure that he would rouse the feelings of those whom he addressed to the greater energy and zeal."

## Fox and Pitt.

"Mr. Fox was totally unlike his great rival. Pitt was stately, taciturn, and of an austere temper. Fox was easy social, and of a kindly disposition. Pitt was tall and grave, and entering the House carefully dressed, walked proudly to the head of the Treasury bench, and took his seat as dignified and dumb as a statue. Fox was burly and jovial, entered the House in a slouched hat and with a careless air, and, as he approached the Opposition benches, had a nod for this learned city member, and a joke for that wealthy knight of the shire, and sat down, as much at ease as if he were lounging in the back parlor of a country

inn. Pitt, as the adage runs, could "speak a King's speech off-hand," so consecutive were his sentences; and his round, smooth periods delighted the aristocracy of all parties. Fox made the Lords of the Treasury quail, as he declaimed in piercing tones against ministerial corruption, while his friends shouted "hear! hear!" and applauded till the House shook. Pitt's sentences were pompous and sonorous, and often their sound revealed their own hollowness." Fox uttered sturdy Anglo-Saxon sense; every word pregnant with meaning. Pitt was a thorough business man, and relied for success in debate upon careful preparation. Fox despised the drudgery of the office, and relied upon his intuitive perceptions and his robust strength. Pitt was the greater Secretary—Fox, the greater Commoner. Pitt's oratory was like the frozen statuettes and pyramids which glitter around Niagara in mid-winter, stately, clear, and cold. Fox's like the vehement waters which sweep over its brink, and roar and boil in the abyss below. Pitt, in his great efforts only erected himself the more proudly, and uttered more full Johnsonian sentences, sprinkling his dignified but monotonous "state-paper style," with pungent sarcasms, speaking as one having authority, and commanding that it might stand fast. Fox on such occasions reasoned from first principles, denouncing where he could not persuade, and reeling under his great thoughts, until his excited feelings rocked him like the ocean in a storm. Pitt displayed the most rhetoric, and his mellow voice charmed like the notes of an organ. Fox displayed the most argument, and his shrill notes pierced like arrows. Pitt had an icy taste; Fox a fiery logic. Pitt had art; Fox nature. Pitt was dignified, cool, cautious. Fox manly, generous, brave. Pitt had a mind; Fox a soul. Pitt was a majestic automaton; Fox a living man. Pitt was the Minister of the King; Fox the Champion of the People. Both were the early advocates of Parliamentary reform; but Pitt retreated while Fox advanced; and both joined in denouncing the horrors of the middle passage. Both died the same year, and they sleep side by side in Westminster Abbey, their dust mingling with that of their mutual friend Wilberforce; while over their tombs watches with eagle eye and extended arm the molded form of Chatham."—*Stanton's Reform and Reformers of England.*

## The Vatican.

The Vatican which crowns one of the seven hills of Rome, is an assemblage or group of buildings, covering a space of 1200 feet in length, and 1000 feet in breadth. It is built upon the spot which was occupied by the gardens of Nero. It owes its original to the Bishops of Rome, who erected an humble residence on its site in the early part of the sixth century. Pope Eugenius III. rebuilt it on a magnificent scale about the year 1150. A few years afterwards Innocent II. gave it up as a lodging to Peter II., King of Arragon, in 1405, Clement V., at the instigation of the king of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seven years. But soon after the return of the Pontifical court at Rome, an event which had been so earnestly prayed for by the poor Patriarch, and which finally took place in 1736, the Vatican was put in a state of repair, again enlarged, and thenceforward considered as the regular palace and residence of the Popes, who, one after another, added buildings to it, and gradually enriched it with antiquities, statues, pictures, and books, until it became the richest repository in the world.

Its library was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syriac, Arabian, and Armenian Bibles. The whole of the immense buildings forming the Vatican are filled with statues, found beneath the ruins of ancient Rome, with paintings of the masters, and with curious medals, and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the riches of the Vatican.

The Vatican will ever be held in veneration by the student, the artist, and the scholar.—Raffaello and Michael Angelo are enthroned there, and their throne will be as durable as the love of beauty and genius in the hearts of their worshippers.—*Rome in 1847.*