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

VOLUME IV.—No 8.]

QUEBEC, THURSDAY, MAY 20, 1847.

[WHOLE NUMBER 164

ARISE, Mr SOUL! Haste, my dy/soul, arise!
Cast off thyare,—
Press to thy nive skies,
Mighty in plyer!
Chair ha has has hasfare Christ, he has one before, Count all thy thibles o'er, He, who thy bedens bore, Jesus is there

Soul, for the manage feast Robe and preare! Holiness becomes ach guest, Jesus is there! Saints, wave your let'ry palms, Chaunt your celesial psalins; Bride of the Lamb thy charms, Oh! let us wear

Heaven's bliss is pefect, pure; Glory is there! Heaven's bliss is eve sure, Thou art its heir ! What makes its joys; omplete? What makes its hymns so sweet? There we our friends shall meet, Jesus is there!

Rev. G. T. Bedell.

PENTECOST,

COMMERCING THE SUCCESS OF THE APOSTLES IN EXECUTING THEIR MASTER'S CHARGE.

On the liftieth day after his death they commencof Jesus, and were all elate with the triumply of that tragedy. No assemblage could have been more possessed of dispositions perfectly at war with their message, then that to which they made their first And what was the tenor of the address? "Jesus of Navareth (said Peter) being delivered by the determinate counsel and foreknowledge of God, Master, would now have wreaked their enmity in all the sober and domestic virtues. half, though the Gospel was preached only in Jetuand women," and " a great company of the pricets, were obedient to the Juith." 1 Now, the converts being driven, by a fierce persecution, from Jerusalem, 's went every where preaching the word;' and, in less than three years, churches were gathered "throughout all Judon, Galllon, and Camarre, and were trulliplied." S. About two years after this, or seven from the beginning of the week, the gospel was first preached to the Gentiles; and such was the success, that before thirty years had clapsed from the death of Christ, his church had spread throughout Judea, Galilee, and Samaria; through almost all the numerous, districts of the lesser Asia; through Greece and the islands of the Ægean sea, the sca-roust of Africa, and even into Italy and Rome. The number of converts in the several cities, respectively, is described by the expressions, "a great number," segreat multitudes," smuch people," What an extensive impression had been made, is obvious from the outery of the opposers at Thessalonica, "that they, who had turned the world up-side down, were come hither also," "Demetrius,

fined to the labours of Paul and his immediate comvery certain that the view we have given of the years, is very incomplete. In the thirtieth year after the beginning of the work, the terrible persecution under Nero kindled its fires; then Christians had become so numerous at Rome, that, by the testimony of Tacitus, "a great multitude" were seized. In forty years more, as we are told in a celebrated letter from Pliny, the Roman governor of and that it hath no relation to them. Yet notwith-Pontus and Bythinia, christianity had long subsisted in these provinces, though so remote from Judea. "Many of all ages, and of every rank, of both sexes likewise," were accused to Pliny of being Christians What he calls it the contraine of this general. What he calls " the contugion of this superstition" (thus forcibly describing the irresistible and rapid spread of christianity) had "seized not cities only, but the less towns also, and the spea country so that the heathen temples " were almost intsaken," few victims were purchased for sacrifice, and a a long intermission of the sacred solemnities had taken place." Instin Martyr, who wrote about thirty years after Pliny, and one hundred after the gospel was first preached to the Gentiles, thus describes the extent of christianity in his time: "There is not a nation either Greek or barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus." Clemens Alexandrinus, a few years after, thus writes: their particular retainers ; but the doctrine of the Muster of christianity did not remain in Judea, but is spread throughout the whole world, in every nais spread throughout the whole world, in every na-tion, and village, and city, converting both whole houses and separate individuals, having already brought over to the truth not a few of the philosophers themselves. If the Greek philosophy be prohibited, it immediately vanishes; whereas, from the first preaching of our doctrine, kings and tyranis, governors and presidents, with their whole train and with the populace on their side, have endeavoured, with

* Acts | Viii 4 | † Acts, iv 4. † Acts, v. 14; vi. 7; vi. 6 | Acts | Viii 4 | ; ix; 31. ¶ See Paley's Evidences. I Vers xx1. 50 200 at trabiage Cardner, iv. 13-15 Manufacture and the control of the c

which this rapid success of the gospel so necessarily excites, by the supposition that all these conversions, or the greater part of them, were little more than a change of profession and name; the substitution of a christian church, for a heathen temple—a mere transition from one system of religious ceremonial to another. In times of fierce persecution the reality of a conversion is tried "as by fire." There was little during the first three hundred years of Christianity to encourage a profession of its faith, except so far as the heart had become sufficiently devoted to its holy and self-denying duties, to be willing to suffer on their account the loss of all things. Mere cold assent and dead formality were not likely to put themselves in the way of being torn by wild beasts, or buried in the mines. The change wrought in the converts was, for the most part and notoriously, a change of heart and of life, as well as an entire change of opinion. The striking alteration in those who embraced the gospel, bore a powerful attestation to its divine authority. Philosophers complained that men improved but little, in goodness, under their instructions, while Paul could say to under their instructions ; while Paul could say to the Christians of Corinth, a city famous for the pro-fligacy of its inhabitants, "Such were some of you: but ye are weshed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God? "The doctrine of Christ?" says a writter of those three of the same of ter of those times, " did convert the most wicked Beginning in Jerusalem, the very furnace of persons who embraced it from all their debaucheries, persecution, they first set up their banner in the to the practice of all virtues." So remarkable was midst of those who had been first in the crucifixion the difference between the Christians and those whom they had once resembled, that Origen, defending their faith against the attacks of Celsus, challenges a comparison between their moral character and that of any other societies in the world. Even the sceptic Gibbon unites in this testimony. Speaking of these early converts, he says: the determinant counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God heth raised up. Therefore let themselves to a life not only of virtue, but of peniall the house of Israel know assuredly that God hath tence. The desire of perfection became the ruling Lord and Christ. One would have supposed that ered life, averse to the gay luxury of the age, the carry hands that fast rinted in the blood of his inneed them to chastity, temperance, economy, and the same hands that had stoted in the blood of his inneal them to chastity, temperance, economy, and that of this daring, and to all human view, most im- of the world exercised them in the habits of humi-The contempt politic apostle. But what ensued? Three thou- lity, meckness, and patience. The more they were sand souls were that day added to the infant church. possecuted, the more closely they adhered to each In a few days the number was increased to five other. Their mutual charity and unsuspecting contheusand if and in the space of about a year and a lidence has been remarked by infidels, and was too salem and its vicinity, "multitudes, both of men or rather their errors, were derived from an excess fion abused by pertidious friends. Even their faults, of virtue. 71 From all these authorities, it is evident that the propagation of the gospel was not only of great rapidity, but of great power in transforming the hearts and lives of the multitudes who embraced it .- Bishop M Regime's Evidences of Christianity.

SELF-DECEIT.

Having thus explained the nature of internal bypoerisy, and self-deceit, and remarked the occasions apon which it exerts itself, there are several things irther to be observed concerning it. That all of the Surces to which it was traced up, are sometimes observable together in one and the same person; but that one of them is more remarkable, and to a higher degree, in some, and others of them are so in others : That, in general, it is a complicated thing, and may be in all different degrees and kinds : That the temper itself is essentially in its own nature vicious and immoral. It is unfairness, it is dishonesty, it is faiseness of heart: and is, therefore, so far from lonica, "that they, who had turned the world upside down, were come hither also." "Demetrius, an enemy, complained of Paul that, "not only at Ephesus, but also throughout all Asia, he had persuaded and turned away much people." In the mean while, Jerusalem, the chief seat of Jewish rancour, continued the metropolis of the gospel, having in it many tens of thousands of heliovers and the darkness. how great is that darkness?" For this injection of the world with himself, and his own behaviour; such an one, if you please, as the Pharisee of the gospel, or a better man. Well, but allowing the character in its principle. Our understanding and evil, is the light and guide of life: "If, therefore, this light that is in thee he darkness, how great is that darkness?" For this inactivation particular scandal, think you, would he be most the gosper, nave be darkness, how great is that darkness?" For this the book of the reason our Saviour puts an evil eye as the direct op-Acts of the Apostles; but as this book is almost con- posite to a single eye; the absence of that simplicity, panions, saying very little of the other apostles, it is vicious. And whilst men are under the power of this temper, in proportion still to the degree they are so, propagation of the gospel during the first thirty they are fortified on every side against conviction: and when they hear the vice and folly of what is in truth their own course of life, exposed in the justest and strongest manner, they will often assent to it, and even carry the matter further; persuading themstanding this, there frequently appears a suspicion, that all is not right, as it should be, and perhaps there is always at bottom somewhat of this sort. There are doubtless many instances of the ambitious, the revengeful, the covetous, and those whom, with too great indulgence, we only call the men of pleasure, who will not allow themselves to think new guilty they are, who explain and argue away their guilt to themselves; And though they do really impose upon themselves, in some measure, yet there are none of them but have, if not a proper knowledge, yet at least an implic't suspicion, where the weakness lies, and what part of their behaviour they have reason to wish unknown or forgotten for ever. Truth, and real good sense, and thorough integrity, carry along with them a peculiar consciousness of their own genuineness: There is a feeling helonging to them, which does not accom-pany their counterfeits, error, folly, half-ho-nesty, partial and slight regards to virtue and right, so far only as they are consistent with that course of gratification which men happen to be set upon. And, if this be the case, it is much the same as if we should suppose a man to have had a general view of some scene, enough to satisfy him that it was very disagreeable, and then to shut his eyes, that he might not have a particular or distinct view of its several deformities. It is as easy to close the eyes of the mind as those of the body : And the former is more frequently done with wilfulness, and yet not attended to, than the latter; the actions of the mind being more quick and transient than those of the senses. This may be further illustrated by another thing observable in ordinary life. It is not uncommon for persons, who run out their fortunes, entirely to neglect looking into the state of their

their whole might, to exterminate it, yet doth it affairs, and this from a general knowledge that the flourish more and more."

There is no reason for diminishing the wonder are negatively extravagant people. "Buried with him in baptism," and circumcised anity—the religion of protestants, promulgated by love lives pected it: And they tell you for an excuse, and tell you truly, that they did not think they were so much in debt, or that their expenses so far exceeded their income. And yet no one will take this for an excuse, who is sensible that their ignorance of their particular circumstances was owing to their general knowledge of them ; that is, their general knowmorals, virtue, and religion. Men find that the survey of themselves, their own hearts and temper, their own life and behaviour, doth not afford them satisfaction; things are not as they should be, therefore they turn away, will not go over particulars, or look deeper, lest they should find more amiss. For who would chuse to be put out of humour with himself? No one, surely, if it were not in order to mend, and to be more thoroughly and better pleased with himself for the future.

If this sincere self-enjoyment and home-satis-faction be thought desirable, and worth some pains and diligence, the following reflections will, I suppose, deserve your attention; as what may be of service and assistance to all who are in any measure honestly disposed, for avoiding that fatal self-deceit,

and towards getting acquainted with themselves. The first is, that those who have never had any suspicion of, who have never made allowances for this weakness in themselves, who have never (if I may be allowed such a manner of speaking) caught themselves in it, may almost take it for granted that they have been very much misled by it. For consider: nothing is more manifest, than that affection and passion of all kinds influence the judgment. Now, as we have naturally a greater regard to ourselves than to others, as the private affection is more prevalent than the public, the former will have proportionally a greater influence upon the judgment, upon our way of considering things. People are not backward in owning this partiality of judgment, in cases of friendship and natural relation. The reason is obvious why it is not so readily acknowledged, when the interest which misleads us is more confined to ourselves: but we all take notice of it in each other in these cases. There is not any observation more common, than that there is no judging of a matter from hearing only one side. This is not founded upon supposition, at least it is not always, of a formed design in the relater to deceive: For it holds in cases where he expects that the whole will be told over again by the other side. But the supposition, which this observation is founded the supposition, which this observation is founded upon, is the very thing now before us; namely, that men are exceedingly prone to deceive themselves, and judge too favourably in every respect, where themselves, and their own interest, are concerned. Thus, though we have not the least reason to suspend that such as interested reason both as interested reason to such as interested re pect that such an interested person hath any intention to deceive us, yet we of course make great allowances for his having deceived himself. If this be general, almost universal, it is prodigious that every man can think himself an exception, and that he is fice from this self-partiality. The direct centrary is the truth. Every man may take for granted that he has a great deal of it, till, from the strictest observation upon himself, he finds particular reason to think

otherwise. Secondly, There is one easy and almost sure way to avoid being misled by this self-partiality, and to get acquainted with our real character: To have regard to the suspicious part of it, and keep a steady eye over ourselves in that respect. Suppose then a rticular scandal, think you, would be be most ikely to fix upon you? And what would the world which these last words imply, being itself evil and living but could, from the most transient superficial view of himself, answer this question. What is that ill thing, that faulty behaviour, which I am is no governmental interference. Indeed, governapprehensive an enemy, who was thoroughly acquainted with me, would be most likely to lay to my charge, and which the world would be most apt to believe? It is indeed possible that a man may not be guilty in that respect. All that I say is, let him in plainness and honesty fix upon that part of his character for a particular survey and reflection; and by this he will come to be acquainted, whether he be guilty or innocent in that respect, and how

far he is one or the other. Thirdly, It would very much prevent our being misled by this self-partiality, to reduce that practical rule of our Saviour, "Whatsoever ye would that men should do to you, even so do unto them," to our judgment and our way of thinking. This rule, you see, consists of two parts. One is, to substitute another for yourself, when you take a survey of any part of your behaviour, or consider what is proper and fit and reasonable for you to do upon any occasion: the other part is, that you substitute yourself in the room of another; consider yourself as the person affected by such a behaviour, or towards whom such an action is done; and then you would not only see but likewise feel, the reasonableness, or unreasonableness of such an action or behahonestly applied: There are persons who have not impartiality enough with respect to themselves, nor regard enough for others, to be able to make a just application of it. This just application, if men would honestly make it, is, in effect, all that I have been recommending : it is the whole thing, the direct contrary to that inward dishonesty as respecting our intercourse with our fellow-creatures. And even the bearing this rule in their thoughts may be of some service; the attempt thus to apply it, is an attempt towards being fair and impartial, and may chance unawares to show them to themselves, to show them the truth of the case they are considering.—From the tenth of Bishop Butler's 15 Sermons preached at the Rolls Chapel.

CIRCUMCISION, AND BAPTISM. Circumcision was intended to shadow forth the New Testament ordinance of baptism. In Col. ii. 11,

then the initiatory seal, baptism is so now. As the outward mark then was an excision of the flesh, so py people. But nothing else can do it. Nature it is now the cleansing of it with water-both signifying the same thing.

To this, and all other purposes of the ordinance of circumcision, there is a deeply interesting considera-tion attached. The outward sign was nothing by ledge that matters were not well with them, itself, without the realization of the inward sense prevented their looking into particulars. There is and meaning. The Scripture is too explicit upon prevented their looking into particulars. There is and meaning. The Scripture is too explicit upon somewhat of the like kind with this in respect to this point to admit of misconstruction. Their circurals within any religious many religious and religious meaning. cumcision might become uncircumcision; and our baptism may be no baptism. "If thou art circumcised, it profits thee if thou art a keeper of the law : flesh."

"Circumcision is that of the heart, in the spirit thing signified is the same. The apostle's intention is to depreciate the external part of the ordinance as spiritual part. It was only an aggravation of their sin and condemnation: for God says, "I will punish all them which are circumcised together with the uncircumcised: Egypt, and Judah, and Edom, and the children of Ammon and Moab, and all that are in the utmost corners that dwell in the wilderness; for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart." Jer. ix. 25, 26. They might have, and we may have the ordinance without the covenant. The mere external ceremony is a sign of nothing but our corruption-a seal to nothing but our condemnation. Abraham was in the covenant of grace before he was circumcised: Jeroboam was never in the covenant of grace at all ; because he never was choumcised at all, according to the Scriptur. designation that "that is not circumcision which is outward in the flesh." The Eunuch, by the awallening of the spirit and the belief in the righteousness of Christ, was in the covenant, before he descended with Philip into the water, to receive the seal of his adaption. And by the same Scriptural explication of the term, thousands who receive the form of baptism now, are not in the covenant at all; because that is not baptism which is outward in the flesh, The half of anything is not the thing. The hedy of a man, after the soul has left it, is not a human being, neither retains the properties of one. The outward and visible sign without the inward and spiritual grace (and the Scripture declares they can be separated.) was not circumcision and is not baptism, therefore our be neither the sign, nor the seal, nor the initiatory sacrament, that gives the recipient entrance to the blessings of the covenant. From "The Gospel of the Old Testament," originally by Samuel Mather, re-written by Caroline Fry.

RELIGION IN HAYTI.

The Rev. II. A. Graves; one of the editors of the Christian Reflector, as our readers are aware, is spending the winter in Hayti, for the benefit of his health. From one of his valuable editorial letters we make the following extracts, relating to the re-ligion of the singular inhabitants of that Island:

The Haytian Catholics refuse any allegiance what-ever to the pope of Rome. They evidently regard the papal authority as opposed to their national and civil liberty; and, in consistency with their republican principles, they allow of no archbishops, bishops, can principles, they allow of no archbishops, bishops, deans, or other church dignitaries, save the single order of priests; and of the appointing or deposing these, the president himself claims the right and power. The Roman Catholic religion is, therefore, and columns to the state of the is subject to legislative regulations and executive this prince of impostors thus expresses himself; authority. Protestantism has thus one decided advanvantage over Romanism, for entire toleration is granted; and with the internal regulations of protestant churches, and the conduct of their ministers, there ment seems to be aware of the mercenary character of the Catholic priests, and to be disposed to guard against their abuses by special regulations; while they have abundant, and we believe, satisfactory evidence that the Protestant missionaries are honest and useful men. There are no taxes or forced contributions for the support of the priesthood, or the napose is paid for some presumed spiritual benefit; and then, to prevent the exaction of too exorbitant fees by the priests, the amount to be demanded for each separate service is regulated by law. More liberal arrangements could not be asked; the voluntary principle in religion is thus fully recognized; and this is one circumstance of no small account to protestants contemplating Hayti as a field of mission-

The superstitions of the Haytians are not confined to those which are peculiar to the Romish Church. All the holy days and religious festivals of Rome are observed, but to these, in many parts of the isand, are added certain rites imported from Africa.

The Sabhath is the great business day of the week to the middle and lower classes, while the rich employ it as a holyday. It is the day especially devoted to military parade and to marketing. The marriage relation is, for the most part, sustained without a marriage contract, and divorce and polygamy are too common to excite attention. In a word, the institution of the sabbath and of marriage are alike prostrate. Both have a name, but the divine object of neither is secured, with a vast majority of the population. As a legitimate consequence, intemperance, profaneness and vulgarity,

prevalence of a pure, renovating, and elevating tallic tractors, mustard-seed, brandy and salt, the people, and have more intelligence and refinement St. John Long, the miracle performed by mesmerism of manners than we should suppose could possibly on my talented friend Miss Martineau, and a thouco-exist with such a state of morals; and they are as religiously inclined as the people of any country on the globe. Give them the gospel, instil its prin-New Testament ordinance of baptism. In Col. ii. 11, ciples into their minds, secure their obedience to its The means employed as the remedial agents in precepts, and how soon would the desolate tale be these cases are very varied; but they were all fully

competent teachers, exemplified by holy liveswith education, can make this a prosperous and hapgives them every advantage in vain.

We cannot express the grief and indignation we have repeatedly felt, looking on the numberless signs of ignerance, and reflecting on the vast moral power possessed by the priests, if they chose to employ it. Would they renounce their vices, awake to the spiritual and social condition of the people, and begin both to do and teach those things which the Saviour did and taught-would they open their mouths to instruct, and admonish, and, so far as possible, reform the people—establishing character on the basis of the Christian system as but if thou be a breaker of it, thy circumcision is become uncircumcision." Rom. ii. 23, 29. "Neigood might they accomplish! What great and happy changes might be effected in Hayti! With the ordinary blessings of Heaven on wisely directed efand not in the letter, whose praise is not of men, but fort, they could hardly ever fail to achieve a far of God." Every word of this is applicable to more glorious revolution than even that which worked Christian baptism, the thing typified in that ancient out the nation's emancipation. And it would be a ordinance: we have but to change the word, for the peaceful and bloodless revolution. But instead of this, the Romish priests will be found, we apprehend, to be the most serious obstacle in the way of the of no value, separated from, or compared with, the country's advancement. They are said to be averse, even to the education of the people. They carefully prevent the induction of natives into the hely office. Says Mr. Chandler, who visited the island in 1810, The priests from Europe have succeeded in keeping the common people in bonds of the grossest superstition, and have made them believe, to adopt a phrase in common use, well understood by the vulger that coloured haptism will not stick. The emoluments of this hypocritical priesthood, it seems, must be sacredly secured against Haytian infringement; they belong exclusively to foreigners, many of whom, when they have acquired a competence or a fortune, return to Europe to expend and enjoy it !- Prot. Churchman.

> CURES EFFECTED BY THE IMAGINATION. A note in the "Philosophy of Magic" presents the following instructive facts.

In the fourteenth century a disease appeared in Europe which induced those afflicted with it to leap and dance. It was called St. Vitus's dance, from a firm-rooted belief that the shrine of St. Vitus possessed the power of curing it; and from the influ-ence of this belief on the mind, many were cured. The legend whence this belief arose, taught that St. Vitus, before he bent his neck to the sword, at his martyrdom, prayed that the Deity would protect from the dancing mania all who should solemnize the day of his commemoration, and fast on his eye; whereupon a voice from heaven was heard saying,

'Vitus, thy prayers have been accepted."
The cures effected by the royal louch, and the money (716, see Excerpta Historica, p. 87, &c.) given to each person touched, were due solely to the influence of confidence operating as a powerful tonic on the animal system, labouring under the relaxation on which scrofula chiefly depends; the anticipation also of benefit caused an increase of nervous energy equivalent to that effected by physical excitants. The celebrated Flamstead the astronomer, when a lad of nincteen, went into Ireland to be touched by a celebrated empiric, named Greatracks, who cured his patients, without medicines, "by the stroke of his hand." Flamstead says, "he was eye-witness of several cures," although he himself was not benefited. (Bailey's Life and Observations of Flam-slead.) He awaited, but did not anticipate the

A more impudent quack than Greatracks has seldom appeared; he flourished in the seventeenth century. The belief in his power was general, from the most highly born and educated, to the most abject and illiterate mendicant. All sacrificed at the altar of Credulity, and relied on the healing not only recognized by the government as the state the altar of Credulity, and relied on the healing religion, but to the chagrin and regret of priests, it touch of Greatracks. In a letter to Lord Conway, this prince of imposfers thus pyprosess himself:— "The virtuosi have been daily with me since I writ to your honour last, and have given me large sums and testimonials, and God has been pleased to do wonderful things in their sight, so that they are my hearty and good friends, and have stopped the mouth of the court, where the sober party are now most of them believers, and my champions. The king's doctors, this day (for the confirmation of their majestics' helief) sent three out of the hospital to me, who came on crutches; but blessed be God! they all went home well, to the admiration of all people, as well as the doctor. Sir Heneage Finch says that tional religion. Every dollar devoted to this pur- I have made the greatest faction and distraction between clergy and laymen that any one has these thousand years." Such was his boast; there is retribution in this world as well as in the next; the reputation of Greatracks soon afterwards declined is suddenly as it had risen.

But we need not go to the seventeenth century for examples of the power of imagination as a cu-rative agent. In the early part of the present century, a Miss Fancourt was cured of a spine complaint in answer to the prayers of a Mr. Greaves. She had been ill eight years, and during the last two years had been confined to her sofa. She was apparently cured; she again walked; and the only question was, how was the cure effected? Dr. Jarvis, a very sensible physician, remarks, "that her disease had probably been some time previous subdued, and only wanted an extraordinary stimulus to enable her to make use of her legs. Both my friends, Mr. Travers and the late Mr. Parkinson, concurred in thinking that there had been nothing in the illness or the recovery but what might be accounted for by natural causes. Mr. Travers, in a letter on the subject, says -- Credulity, the foible of a weakened, though vivacious intellect, is pioneer of an unqualified and overweenextensively characterize all classes of society.

Such is the religion of Hayti, and such are its craft, of the pretender. On the same principle. rules. What a change would be wrought by the are we to explain the cures performed by the me-

Origon cont. Celsum. † Gibbon, ii. xv. 138-9.