

Selections.

THE VOICE OF PROPHECY.—In noticing a recent publication entitled, *The Downfall of the Ottoman Empire, and the return of the Ten tribes*, by G. S. Faber, B. D. Master of Shorburn Hospital, and Prebendary of Salisbury, the Rector says:

The venerable author discerns the approaching fulfilment of those prophecies which are generally supposed to foreshadow the downfall of the Ottoman Empire. That event, according to received interpretations, is to take place on the pouring out of the sixth apocalyptic vial:—And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared."

The Euphrates being the principal river of the Ottoman dominions, is the symbol of the Turkish empire. The same river, is used by Isaiah to typify the Assyrian empire. "The Lord bringeth upon them the waters of the river strong and many, the king of Assyria and all of his glory, and he shall come up over all his channels and overflow all his banks." (Isaiah viii. 7.) The drying up of the river symbolizes the dissolution of the empire which it represents, that is in the present case, the Turkish empire.

The pouring out of the sixth vial is to take place before the close of the prophetic period of 1,260 years. The date from which that period is to be reckoned is uncertain, therefore, the time of its expiration is uncertain also, but there is a great reason, says Mr. Faber, to believe they will expire in the year 1864.

The revival of the Emperors of the French, which is identified with the seventh head of the Roman empire, is, to use our author's expression, "the last solemn warning which has been struck upon the bell of prophecy." The fifth vial has been poured out, we may therefore, now expect the outpouring of the sixth.

The downfall of the Turkish empire, which will mark the effusion of the sixth vial, is to be the signal and the cause of a terrible and general war, having its commencement in Europe, but at the close of the 1,260 years, that is, at the beginning of the outpouring of the seventh vial, it will pass into Palestine. The agents who stir up this war, will be the three unclean spirits like frogs, whom St. John saw issuing from "the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

In these three spirits, Mr. Faber recognizes Infidelity, military despotism arising out of anarchy, and Jesuitism of the most arrogant and tyrannical ultramontane school,—its agents for mischief.

Of this war, which is to be the last under the present order of things, a wonderfully minute account is given in the prophet Daniel.

"The progress of the wilful king and his ally the false Roman Prophet will be opposed by the two powers, which at that time will be lords respectively of Egypt, and of Syria, whence those two powers will be."

"They will however, be unable to prevent the progress of the wilful king when he invades the glorious land; but, notwithstanding his inability, Edom and Moab, and the chief of the children of Ammon, whatever may be the states designated by those ancient names, will escape out of his hand. Nevertheless, Egypt will not thus escape, and while he has power over its treasures, the Lybians and the African Cushim will be at his steps."

"Yet, when disturbed by tidings out of the East and out of the North, he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain; he will, in exact conformity with other parallel prophecies which treat of the same time and subject, come to his end, and none shall be able to help him."

In the application of these types to particular individuals or nations, we are "not to venture further than Scripture takes us by the hand," but "a general war, may clearly be set down as the consequence of the downfall of Turkey; and in the course of its evolutions Israel will be restored."

"Of this we may be sure, that the downfall of Turkey will be the harbinger of the restoration of Israel."

We will not venture an opinion on the probable truth of these speculations. Time will pass an impartial and unerring judgement upon them. What God has said will assuredly come to pass. If acknowledged talents and great acquirements earnestly applied during a long life in the interpretation of prophecy have failed to enable Mr. Faber to delineate, even in dim outline, the

features of coming events, we may fairly conclude that such is not the true use of prophecy; that we are only permitted in past or passing events to see its fulfilment, and so to recognize the hand of God both in Scripture and in the government of the world.

The prospect which Mr. Faber sets before us is a terrible one. We are on the eve of that "time of trouble such as never was since there was a nation."—Yet we are not left without the help of hope. The same Revelation whose shrouded figures cast their dark shadows on our future, assures us in terms which cannot be mistaken, that the Lord God omnipotent reigneth.

CURIOUS MENTAL PHENOMENA.—Dr. Carpenter is delivering a course of lectures in Manchester, England, on the physiology of the nervous system. In his fifth lecture the doctor related some curious instances of aberration of mind. He spoke of a very learned professor some years ago, at Aberdeen, Dr. Robert Hamilton, whose essay on the national debt of England largely contributed to the abolition of the sinking fund. In public this man was a shadow. He pulled off his hat to his own wife in the streets, and apologized for not having the pleasure of her acquaintance. He went to one of his classes early in the morning, with one of his wife's white stockings on one leg, and a black one on the other. He often spent the whole time of the class in moving from the table the hats, which his students as constantly returned. He sometimes invited the students to call upon him, and then fined them if they called. He ran against a cow, and begged her pardon, called her madam, hoping that she had not been hurt. He would run against posts, and chide them for not getting out of the way. Yet if any one was with him at the time, his language would be perfectly logical. Another instance of absence of mind was quoted in the case of a Scotch clergyman, who was invited to a party in Edinburgh, at a time when it was usual to mix devotion with social intercourse. He was requested to conduct the services before the company broke up; and he therefore knelt down and began to pray in an appropriate manner. But soon he apparently entirely forgot where he was, and he continued the prayer as if in the quietude of his own chamber. He made reflections, in the prayer, on the mode in which he had spent the evening, and on the individuals present with him at the party. When he concluded his prayer he rose up, took off his coat and waistcoat, and was about to proceed to further extremities, when his friends stopped him. More familiar instances of absence of mind were mentioned as occurring to more than one gentleman, who have been known to go up stairs to dress for an evening party, and get into bed, while their wives, perhaps, were waiting for them below! After giving other cases of spontaneous mental abstraction, the lecturer spoke of the case of induced reverie, commonly known under the absurd name of electrobiology. All the essential phenomena of this state had been shown to him (several years before "electrobiology" was brought before the public) by Mr. Braid, in the person of a gentleman well known in Manchester, a man of high intelligence, and utterly incapable of deceiving, who has the power of spontaneous abstraction in a very remarkable degree, and who, when fixing his attention for a few seconds upon any object, loses so entirely his voluntary control, that he is completely at the mercy of external suggestions, as his whole mind is for the time possessed with whatever idea may be communicated to him by another.—This he (Dr. Carpenter) considered to be the essential character of this state of mind—a condition in which the power of the will over the current of thought is entirely suspended, while the sensorium is more open to extravagant expressions than its ordinary reverie; but otherwise the two states are essentially the same.

POPULAR PREACHERS.—THE LATE REV. EDWARD BICKERSTETH, as well as most thoughtful Christians, considered the sin of making idols of popular preachers one of the devil's most favourite devices in the present day; and no wonder, for by this device the souls of both preachers and hearers are endangered.

Many a young and promising minister has thus been ruined; and his hearers, while praising him to his destruction, have flattered themselves that they were serving God. Really faithful ministers, who carefully examine their own hearts, are fully aware of this danger, and always desire not to be praised for their sermons. Such was the desire of the late Professor Scholefield, who was both a faithful preacher and an humble Christian. To prevent people praising him, he used to relate a story of three popular preachers known to himself, of whom the first used to say, "Give me praise, for I like it," the second, with more

apparent modesty, would say, "Give me praise that I may give it to my Master," the third, who really knew the natural tendency of man's heart to human applause, would say, "Don't praise me, but praise my heavenly Master." Which thinkest thou of these three was a faithful preacher?

Another pious minister, who perfectly knew the danger of the praise so comdionly forced on earnest preachers, remained in his pulpit till all the congregation had left the church. One of the parishioners, however, waited at the church door till he came out, when he said to him, "I have waited, sir, to thank you for your sermon to-day—it was an excellent one!" "You are very kind, sir (said the minister); but there is one always ready to praise my sermons before you." "Indeed (said the parishioner); but that cannot have been the case to-day, for the whole congregation, except myself, parted before you left the pulpit." "And so I intended that they should (replied the minister); but the devil praised me while I was getting into the pulpit, and I have been praying for grace to withstand his temptation. And now I entreat you, sir, to beware how you unconsciously help forward the devil's work, and ruin both your own soul and mine. If my sermons ever make an impression on you, do not be over-ready to talk about them; but let the fruits appear in your heart and life, and give God all the praise and all the glory. Believe me, I have enough to do to keep my own heart humble, and conscious of its entire dependence on divine grace, that I may be really faithful in my high and sacred calling."

These few words were the most effective sermon that his hearer had ever heard. He thus learnt to go quietly home from church, and ponder the sermon in his heart—especially such parts of it as made him feel his own defects and sinfulness. "Go and do thou likewise."

REMOVING A RING FROM A YOUNG LADY'S FINGER.—Dr. Castle communicates to the Boston Medical and Surgical Journal, the following ingenious method, devised by him, for extricating a young lady's finger from a ring which was too small for her. We give his story in his own language:—

"An interesting young lady about seventeen years of age had presented to her a gold ring, which she forced over the joints of her middle finger. After a few moments the finger commenced swelling, and the ring could not be removed. The family physician, Dr. —, was sent for, but could do nothing. The family, and the young lady especially, were now in the greatest consternation. A Jeweller was sent for. After many futile attempts to cut the ring with the nippers, and to saw it apart with a fine saw, and after bruising and lacerating the flesh, warm fomentations and leeches were applied, but without affording the slightest benefit.

Dr. — requested my presence, with the compliment that 'perhaps my mechanical ingenuity might suggest something.' I at once, proceeded to the house of the patient, and found the young lady in a most deplorable state of mental agony, the doctor embarrassed, and the family in a high state of excitement. I procured some prepared chalk, and applied it between the ridges of swollen flesh, and all around the finger, and succeeded in drying the oozing and abraded flesh; then with a narrow piece of soft linen I succeeded in polishing the ring, by drawing it gently round the ring between the swollen parts. I then applied quicksilver, to the whole surface of the ring. In less than three minutes the ring was broken (by pressing it together) in four pieces, to the great relief of all parties.

"In a similar manner (without the chalk) I some time since extracted a small brass ring from the ear of a child, who, child-like, had inserted it into the cavity of its ear. The operation was more painful and tedious, but was equally successful.

"The *mollus operandi*. The quicksilver at once permeates the metals, if clean, (with the exception of iron, steel, platina and one or two others,) and amalgamates with them. It immediately crystallizes and renders the metals as hard and brittle as glass. Hence the case with which metals amalgamated with quicksilver can be broken."

NOVEL MODE OF RAISING THE WIND.—Numerous boys are constantly engaged in picking up immense quantities of caps on Chobham common, which have been used by the regiments recently encamped there. The boys sell them to the ironmongers for old copper, and realise 2s. or 2s. 6d. per day by their industry.—*Durham Advertiser*.

Dr. Tinsley, the English practitioner in Cuba, has discovered that vaccine virus, after passing through a negro's system, is valueless for the white race.