

Surely it is by this kind of means that social advancement is to be promoted. There can be no doubt as to the fact that such entertainments encourage a love of harmless recreation. As they have been hitherto arranged, they do not afford the same scope for delivering speeches or sentiments that health-drinking assemblages always offer, but this deficiency may perhaps yet be supplied when the fashion of soirees comes more into vogue. We should hope that the practice of drinking healths will at any rate never be permitted to intrude into these now well-regulated meetings. A great step has been already gained in the improvement of popular usages, and care must be taken to avoid making a retrograde movement. In the hands of a miscellaneous class of persons, soirees might also have a tendency to degenerate into something less respectable than they are at present; indeed, we feel assured that in some places, where education has as yet made little progress, such meetings would, in all likelihood, terminate in disorder and mischief, instead of producing concord and peaceful moral improvement. We, however, hope for better things from the judicious managers of the soirees which are occasionally taking place in Edinburgh and the other large towns in the north, and that the practice will spread on a well regulated principle.

For the Pearl.

PARAPHRASE OF HEBREWS VII.

1. For the antecedent, this typical King of Justice and Peace, a Priest of JEHOVAH; who met with the Father of the faithful Multitude; (which is the Church of the Lord) who was returning from his victory over AMRAPHEL, King of Shinar, ARIOCH, King of Ellasar, CHEDORLAOMER, King of Elam, and TIDAL, King of the Goin, and gave him his benediction; To whom even the FATHER of the faithful
- 2 gave a tithe of his spoils. He being designated MELCHIZEDEC, [King of Justice] and MELCHISALEM, [King of Peace] is revealed to us without ancestry or genealogy or pedigree; whether as a King or Priest, both of which he was: without record of his coronation or inauguration; or birth or death; but as a type of the Son of GOD: who abideth a Priest for ever, after the pattern, of this mystical ordination of MELCHIZEDECK.
4. Let us contemplate the greatness of this Priest: to
5. whom that most venerable Patriarch gave his tenth. At present Levites, who are also Priests, have legal permission to receive tithes for their own support, of the sons of JUDAH, the offspring of ABRAHAM; but then, he whose pedigree is unknown, received tithes from this Patriarch, and authoritatively pronounced a benediction upon him who was the subject
7. of the divine promise. Now, evidently, the superior is not endowed of the inferior—but the contrary; he therefore manifested his superiority both as Priest and King. And at this time, Priests who are mortal
9. men, receive tithes, but then he, who only hath life and
10. immortality typically received them. And if I may consider the matter agreeably to this light,—the Levitical Priests may be affirmed to have paid tithes to CHRIST, in the person of his type: by their great progenitor ABRAHAM.
11. We also find, that the Children of Israel, received the Law in reference to the Levitical Priesthood: but if this were a perfect order, was there any necessity that another order should be instituted? and that this of the family of Aaron should become obsolete? Yet thus it is. For the Priesthood is superseded; and
12. its ceremonial abolished. For the true MELCHIZEDECK, of whom these things are related, and in whom they are fulfilled, belongeth to a tribe, which,
13. notwithstanding it was a royal tribe, had no sacerdotal character. For it was of the tribe of JUDAH that our HIGH PRIEST came; concerning which MOSES prescribed nothing referrible to the Priesthood. It then conclusively appears, that inasmuch as another High Priest hath arisen: the antetype of MELCHIZEDECK, that he is thus constituted, not by any tempora-

ry institution; but by a pre-ordination of unlimited duration agreeably to the divine decree: "Thou, according to the ordination of MELCHIZEDECK, art ordained a Priest for ever!" Here then, is the annulling of the late HIERARCHY; owing to its imbecility and inefficiency; it not being able to procure by its multiplied oblations the pardon of sin, and both it, and its ceremonial, having perfected nothing beyond the superinduction of this better hope, (founded on the promise,) through which we are enabled to come with confidence to GOD'S throne of grace. Further, your Priests were ordained without the solemnity of an oath; but ours by the oath of JEHOVAH: who pronounced the fore-mentioned decree, five hundred years after the promulgation of the Law. Not, therefore, without an oath was our MELCHEZIDECK ordained. All the additional security of which, appertains to our superior covenant.

Again, that order of Priesthood was consummated in a multitude of individuals; each succession being deprived through its mortality. But now mortality is swallowed up of life, for our immortal High Priest hath his order consummated in himself. It is therefore a just conclusion: That he is qualified to save,—completely, and for ever, all those who intercede with GOD through HIM: because he is alive for evermore, to make to GOD an acceptable oblation for them. And observe, how admirably suited to our Christian wants is such an HIGH PRIEST; who is holy—we unholy; innocent—we guilty; unspotted—we defiled; separated from sinners—we the most sinful; and exalted above every name that is named, to be to us a PRINCE and a SAVIOUR. Who is not obliged like your Priests to offer up daily a sacrifice because of his sins, and another because of the people's Priests of the Law,—mortal men,—encompassed with infirmity. For all those offerings he hath completed and transcended at once; by his one offering of himself. For JEHOVAH himself, who is superior to every law, hath by his immutable oath, constituted his divine Son an High Priest for us; who is altogether perfect: and (agreeably to the terms of the inaugural oath,) endureth for ever. Would you then apostatize from Christianity to Judaism; you must renounce perfection, for imperfection; and immortal privileges, for those which are to be speedily abolished.

TEULON.

HAIR-BREADTH ESCAPE.

LORD CARNARVON.

In Lord Carnarvon's remarkable volumes on "Portugal and Galicia," he relates the following occurrence as taking place at Setuval, in the south of Spain, during an insurrectional burst against the constitution, and in favour of Don Miguel:—

On an open space adjoining the town an enormous concourse of people were assembled. Night had long set in, but we saw by the glare of the lamps the crowd collected most densely around a regimental band, which was playing, with amazing spirit, the ultra-royalist hymn; but even this favourite tune was often drowned by the deafening shouts of, "Miguel the First, the absolute, the most absolute King! and death to the Malleardos, death to the infamous Constitutionals!" It was evident that the designs of the Miguelites in promoting this meeting had been crowned with success. The popular enthusiasm was at its height, and characterised by such extreme ferocity, that I could not behold it without awe, or hear the deadly imprecations heaped upon the Constitutionals without feeling that a terrible hour of vengeance was at hand. I have mingled much in revolutionary scenes, but never before or since have I seen the human face distorted by such a variety of horrible passions,—passions cradled in fanaticism, nursed in silence and in gloom, but now roused to madness, and ready to break down every barrier opposed to their gratification. Every passing occurrence administered to their hate, and furnished matter for hateful

illustration. If a rocket went up ill, the people called it a "Constitutionalist,"—a declaration received with yells expressive of the utmost detestation and contempt; if it rose well they cried out that even thus should their knives be sent into the hearts of the accursed Freemasons; and then they expressed fervent wishes that their traitorous heads were burning in the wheel of the rocket. In short, among that assembled multitude all seemed alike transported by one common love for the Infant, by one common hatred to their opponents, and by one pervading sentiment of unlimited and almost frenzied devotion to the church. They were inflamed by music and the spirit-stirring hymn; by wine, which gave an appalling character of desperation to their gesture; and by religious zealots, who whispered, in each pause of the storm, that every blow they struck was struck for God. It is difficult to describe the effect produced at intervals by the sudden glare of the fireworks dispersing the gloom, and lighting up, though but for an instant, their stern and excited countenances. Those momentary gleams showed each man his neighbour's passion, and strengthened his own from a sense of the general sympathy, so that every moment their expressions of vengeance became fiercer, and their shouts more vehement and unintermitted.

At length they raised the cry of "Death to the English!" My host had long before urged me to quit the scene, but the deep interest with which I viewed these tumultuary proceedings fixed me spell-bound to the spot. Had my British origin been discovered, my situation might have been very unpleasant; but the same dark face which in Spain convinced the authorities that I was a native outlaw, effectually shielded me at Setuval from the suspicion of being an Englishman; still my foreign accent might have betrayed me had I been compelled to speak, and I felt on many grounds the necessity of retiring, for the people were ripe for violence; and their leaders, seeing that the time for action had arrived, bade the music cease. The crowd that had been long pent up, chafing like a mighty stream within a narrow channel, now overflowed on all sides, bearing down on Setuval, to carry their revolutionary intentions into effect. In trying to disengage myself from the turmoil, I observed that I was often recognised as a stranger, though not as an Englishman. Many fierce inquiring glances were bent upon me, many persons seemed inclined to stop me, and were only prevented by the hurried movements of the multitude, which pressed on, rank after rank, like the waves of the sea; once, indeed, a savage-looking fellow, rendered still more fierce by intoxication, seized me by the coat, and declaring that I was a freemason, desired me to shout for the absolute king. My actual position was not agreeable; for my host had warned me, that although I might pass through the crowd unmolested, still if a mere urchin raised the cry of "freemason" against me, the people, in their irritated state, might fall upon me, as a pack obeys a single hound; no well-known Constitutionalist would that night, he assured me, trust himself on that plot of ground for all the treasures of the British exchequer. But the danger of real, was but momentary, for disordered by wine, and forced onwards by the irresistible pressure of the crowd, my assailant lost his hold before I had time to reply. Extricating myself from the crowd, I took refuge in a knoll of trees behind the chapel, where I saw groups of men careering around with shouts and gesticulations absolutely demoniac, and rather resembling enraged wild beasts than rational beings; and still as I made the best of my way to the inn by a circuitous path, I heard the loud beat of the drum and the infuriated cries of the people, as they rushed to attack the dwellings of the Constitutionals, who were, however, generally speaking, prepared for the tempest, and had fled from their houses some hours before the rising of the gale.—*Ward's Miscellany.*

INSTINCT OF PIGEONS.—A Leigh journal gives a remarkable instance of the instinct of pigeons: A pigeon fancier of Verviers went to Turin in 1832, taking with him a number of these birds, which he let loose. A short time ago one of these winged messengers returned safely to Verviers after five years absence.