

## Correspondence.

## HAVE WE A BIBLE RUBRIC? VII.

No such earnest desire to imitate Christ's example, even when he expressly commands us to "do as he has done unto us," is displayed by Baptists, or any save Moravians, in the observance of the ordinance of feet-washing. The commentators take Quaker ground, and say it is evidently symbolical. Some of the theologians refuse it, on the ground of its alleged disease by the primitive churches; assuming the invalidity of a Divine warrant without the Church's signature. But you have ere this discovered, that they have no fixed principles on this class of subjects. *Walsley* makes sacraments before the food. *Calvin* denies the rebaptism of John's disciples at Corinth. *Hill* says the application of ministerial authority in Scotland is to be modified as the government of the State is pleased to direct. He gives power to the Church to enact numberless canons in her Synods; but the Westminster divines, equally afraid of the Bible and the Synods, place both under strict supervision of his Majesty; who is to see that their transactions are according to the mind of God. So that Christ, the Church, and the king need to combine to produce Church ordinances in Scotland.

We have no king, however, in our American Israel, and every Church does what is right in its own eyes. The Lord's Supper is generally regarded by Christians as the most sacred of Church ordinances, but that does not prevent them from amending the Scriptural institution to suit the convenience of our modern customs. Even the Baptists, who profess so great regard for Scripture example in the other sacrament, indulge themselves in a free and easy handling of this. But every Church does so, in its own way. Thus, some observe it annually, others monthly, a few weekly, but all, I believe, eat this Supper by daylight. Some sit, others stand; other kneel, but none recline, after the Lord's example. Some churches commune in consecutive sections at successive tables, contrary to the primitive example and the idea of Church communion. Others use leavened bread, an utter abomination to Paul and the apostles. Many observe solemn days of preparation previously, forgotten apparently by Paul in his prescribed course of preparation. Others observe days of thanksgiving afterwards; a custom originating at a revival at the Kirk of Shotts in the last century. These additions to the ordinance generally act as encumbrances, and deter an overburdened ministry from proposing its more frequent observance. All, even Baptists—who will not admit children to the other sacrament without an express New Testament precept or example—admit women to the Supper, for which there is neither precept or example in either Old or New Testament.

There is no attempt at uniformity in the mode of administering. Even the Papists have different masses. I have been present when five ministers officiated at one of the divided communions so dear to Scotchmen, in which the words of institution, or some paraphrase supposed to be equivalent to them, are addressed, with exhortations, to each successive section, and no two of them used the same formula. I have repeatedly heard aged and reverend divines read Saul's enquiry after a seer to find his lost asses, and the reply of the girls at the town-well thereto, as an exhortation to communicants; "by way of accommodation," as they said, with perfect gravity.

Now, all this is utterly inconsistent with reverence for the Bible as a ritual and rubric, or a belief that we are bound to imitate closely the example of Christ or the apostles in worship. No Church which believed this, would dare thus wantonly to modify the Scripture mode of celebrating the Supper; for no higher object, apparently, than mere convenience. But it is perfectly consistent with the belief that this most sacred ordinance is merely one meant for the edification of the Church, and therefore changeable, according to the necessity of its requirements. Indeed, it has always appeared to me that our fathers contrived their elaborate complications of the simple Scripture institution, as an assertion of their Gospel liberty to alter and amend ordinances, and as their solemn protest against the Baptist notion of a Bible liturgy, rubric or ritual.

Omitting a number of other illustrations of ordinances invented, altered, or amended by the Church, which I had noted for comment, I shall close the list with one which is perfectly decisive of the fact, that all modern Churches claim authority to criticize, judge, and reject Scripture institutions, and substitute others more for edification. It is a case which admits of no evasion about ceremonial impart, for it is a purely New Testament ordinance. No spiritual defect, as in *chrisim*, forbids its use. It requires no local or temporary adjuncts, but is perfectly practicable in every age, and every clime, and was generally practiced for centuries.

It is positively commanded by two apostles, in five epistles, addressed to Gentile and European Churches, in the political and commercial capitals of the world, and to several Asiatic Churches, and the command is reiterated in a second epistle to one of these Churches. I know not what a Divine Institution is, if this be not: "Greet all the brethren with an holy kiss."

Will you introduce it into your congregation? If not, why not? Confess the truth. You think it would be unedifying as a departure from our Western habits. Exactly so. Indeed, the commentators speak of it, with the greatest coolness, as an Eastern "custom," and one of them says we have substituted shaking of hands instead. But no Church now obeys this apostolic precept.

The proof is irrefutable, that no Church regards any Scripture institution as binding further or longer than it proves edifying to the Church. Every Church acts on the assumption, that she may select and modify Scripture institutions according to her need. All the Churches invent and use ordinances not commanded or exemplified in Scripture. All easily set aside a Divine warrant as of inferior authority to the customs of modern society. All make the Church, and not the Bible, the director of their worship.

I express no opinion as to the propriety or sinfulness of such a course of conduct: I merely call attention to the facts. And the case being so, I may be permitted to suggest that consistency will not permit Churches treating Scripture authority generally in this style, to profess special reverence for it in some particular case; as to substitute authority instead of edification as the rule for the observance of some pet ordinance. For He who said, "Do this in remembrance of Me," said also, "I have given you an example that ye should wash one another's feet;" nor is there any greater Scripture obligation on believers to be baptized, than to greet each other with the kiss of charity. In this state of things, a Church can derive no authority from the deposed Scripture for imposing her mode of observing any ordinance on other Churches; and none but the Church of Rome claims a supremacy of Church authority to compel the conformity of other Churches to her ritual; which has been generally regarded as the mark of the Man of Sin. A mutual toleration of each others' various modes of worship, by all true Christians, would therefore seem to be demanded by consistency to our actual position.

Our educational habits and prejudices are so strong, and so various, that there is no more probability of Baptist, Episcopalian, and Presbyterian uniting in one mode of worship now, than of Jews, Greeks, and Romans conforming to one style of worship in the days of the apostles: who therefore commanded that no such uniformity of worship should be attempted, and who authoritatively tolerated, in the same Christian Church, rituals differing far more widely than the most gorgeous Episcopal from the baldest Presbyterian service.

Such apostolical toleration would preserve the ministry from endless jangling about the husks of worship, and deliver the Church from the demoralizing superstition which elevates notions about ordination, or baptism, or psalm books, to the same visible importance as faith, and holiness, and the witness of the Spirit. It would promote a disposition to meditation on the principles, power, and Divine Author of all true worship. Perhaps some peaceful souls might one day find the lost way into the holiest, and come forth with a pentecostal baptism, to revive our dying and dead ordinances, and deliver the Churches from the rabbinical formalities of our second temple, which we try to believe more useful than the glorious departed Shekinah.

It would do something to prepare the way for the healing of schisms, and for that union of all his people for which the Lord continues to pray. The promotion of this blessed union has been the chief object of the publication of these letters. May you, dear brother live to see that happy day. R. P.

## WHY DO PEOPLE GO TO CHURCH?

In former days, they went to worship God. In the good old Puritan times, somewhat bigoted though they were, father, mother, and children took their decorous way to the sanctuary, and sat with grave, attentive faces, through the long prayers, psalms, and sermons, coming home at nightfall, to talk over what they had heard, even the least of the group being expected to repeat the text. Perhaps they were too literal and strict, and sometimes made their Sabbath observances a weariness to merry children or reckless youth; but from these homes, and that training, came a race who kept the fear of God before their eyes.

A stranger to religion would imagine, on entering one of our city churches, that the people came principally to be seen. There is a flutter of feathers, and a rustle of silk, and in walks Mrs. Emory Complacent with her daughters. After much preliminary arrangement of drapery and disposal of skirts, the ladies are seated, drop their heads for a moment on the back of the front pew, and then take a cool survey of the congregation. Lucy whispers to Ma, who replies, and then follows the direction of the young lady's eyes, smiles, and nods to somebody at the other side of the church. An old lady entering quietly, in a dress destitute of crinoline, and an old-fashioned bonnet, provokes merry glances from the younger girls, who receive no reproof from their parents.

Good taste would suggest quiet colors and plain attire for church. In God's house all should feel their unworthiness, and should appear in a garb befitting the

penitent, rather than the prince. There should be less difference in the dress of the rich and poor who meet together. The latter often stay away because the best they can afford is so inferior to the rich robes that their fellow-mortals display. He who tints the flowers in rainbow dyes, and decks the fields with green, and the heavens with hosts of stars, does not object to our wearing rich array, or wrapping ourselves in the beautiful; but from lips of eternal love, He has told us never to "offend" a little one, or throw a stumbling block in a brother's way.

Many people seem to go to church to hear good music. "Come to such a place, they have magnificent music," you will often hear. And so the abominable custom of hiring singers has crept into some churches, and heedless crowds rush to God's house to feast their ears on operatic trills and scientific choruses. Oh, for the good old days of simple congregational singing! If praise is a part of the worship of God, let us not carry it on by proxy. Let the feeble quaver of age, cracked though it be, be bent with and lost in the volume of majestic sound that rolls from the full chest of manhood; and let childhood's bird-like carol be caught up and sustained by the silvery voices of women. On, on, and up to God let the anthem roll. Whether the words be from David's sacred Psalmody, or from some sweet hymn of God's saints in later times, let "all the people" sing. Then young men would cease going here and there, where was a magnificent organ, or a soprano, or a powerful contralto, and go themselves to sing as their Maker meant them to.

I think we all ought to go to church, not alone as an act of worship, but to hear God's truth, and make a personal application of it. Not to hear God's truth and to forget that it is his; his message, his command, his letter of love, and walk away, saying, "Our minister was very eloquent to-day! What lovely weather!" and straightway drift off to subjects of thought and conversation, that are as far as the antipodes from the sermon. Not to apply God's truth to somebody else, but to take home our portion, as the Israelites their heaven-dropped manna, a portion of food for the coming week. Oh! how often the earnest thought that the subject has awakened is dispelled, perhaps forever, from the memory of some half-awakened hearer, by the untimely jest or improper remark of a thoughtless member of the church. "Take heed how ye hear!" M. E. M.

## INTERESTING PRAYER-MEETINGS.

MR. EDITOR:—I was in Washington this week on Church business, and spent three evenings amidst very interesting scenes. Some may ask were you at the President's levee, or a theatrical or operatical entertainment, or at some splendid ball? I answer, no. I was at a far more interesting scene than either of these. I was where Jesus meets with his people and bestows upon them his benediction. Three successive evenings I attended a prayer-meeting of uncommon impressiveness in the Fourth Presbyterian Church, Washington, D. C., of which Dr. John C. Smith is the pastor.

Tuesday evening, the 23d inst., was a Union Prayer-meeting. The pastors of the Fourth and Sixth Presbyterian Churches, and their people, engaged in this service. Dr. Smith, Rev. G. H. Smyth, and Rev. C. P. Glover, conducted the exercises. For about three months the Fourth Presbyterian Church has enjoyed a powerful and extensive revival. At the last communion about sixty persons were received as members, *three-fourths of whom were men*—a very unusual occurrence. The power of the Holy Spirit is still manifest in the meetings of prayer. Some twenty-seven persons have exhibited deep concern for their salvation, and some have been led to embrace the Saviour since the last communion. Several soldiers belonging to General Hancock's Corps are among these.

The attendance on Tuesday evening was large, and the services edifying and impressive. The use of "The Social Hymn and Tune Book" was a valuable auxiliary to these meetings, and it is held in high esteem in this and other Churches of Washington. After the introductory services, the meeting was open for remarks or prayer by any one present. One young man arose, a member of the Church, and with great modesty and emotion, made a few remarks and led in prayer. This young man had been three years in the army, during which time he was in thirty-four battles and five months a prisoner in Belle Island. He made a thrilling appeal to the soldiers present, and called upon them to espouse the cause of Jesus. While a hymn was sung, all who desired an interest in the prayers of God's people, were requested to manifest this desire by rising. Several of these soldiers and other persons rose, and their case was made a subject of special prayer. One of these soldiers made touching remarks in regard to a brother who had died, as he feared, unreconciled to God. He confessed his neglect in regard to the salvation of his brother, and asked Christians to pray for him, that he might be faithful in future to his friends and associates.

Wednesday evening was stormy and the attendance was not so large. This meeting was, however, intensely interesting. Besides the ordinary services con-

ducted by the ministers present, quite a number of the young converts and the revived members of the Church made brief remarks, confessing past delinquencies, and expressing a purpose, by God's help, to be more earnest in the cause of Christ in time to come. A young man, a member of the Church, who had lost his right arm at the battle of Gettysburg, said a few words in regard to his hope in Jesus, and in a tender manner, urged all present to rely on the same Saviour. Another young man, said that the revival had been blessed to his soul. It was the means of leading him to devote himself anew to the service of God. A soldier said he had been restrained by fear of man from saying anything for his Lord. It was his desire to be freed from this fear, and he made the present effort to speak for Christ, in hope of overcoming it. He asked Christians to pray for him, that he might never be afraid to speak of Jesus in the presence of his fellow-soldiers. Other soldiers made a few remarks in the same direction.

Thursday evening, the 25th inst., closed the religious services in the Fourth Church for the week. A few rose and asked an interest in the supplications of God's people, after which a few minutes were spent in silent prayer. Before the meeting closed, all present, so far as we could observe, arose and sang a hymn and pledged themselves anew to the service of the Lord. These three evenings of prayer and exhortation were extraordinarily solemn and impressive. May the Holy Spirit be poured out on all the churches in the land, and may He awaken ministers and people to similar efforts for the salvation of perishing sinners! R. A.

PHILADELPHIA, January 27, 1866.

## A PRESENT SALVATION.

While people have full belief in the salvation of Christ, as a fact, they have often indistinct notions as to that from which it saves them. They think of it as a salvation from their pains, their distresses, their fears. Or, if they go further than this, it is a salvation from *hell*; from the *punishment* due to sin. Along with this idea, as thus shaped and cherished, they think of the time of its taking effect, as the time of their death. It is, in fact, to save them at death, but not till then. It has no operative value till that event. It is, in fact, a sort of specific, for the time of death. It is something like extreme unction in the Roman Catholic Church. If the dying person is conscious of its efficacy at that time, we argue well for him; but if not, we have solicitude, if not fear, on his behalf.

Now, there is a vast amount of misapprehension about this matter. It is doubtless a truth, that the salvation of Christ does ultimately save his people from their pains, and trials, and sufferings of all kinds. It is doubtless true, too, that it makes their death a safe event to them.

And yet it is true that it is not a specialty for that which we call death. Christ's salvation, on the contrary, is a *thing for life*. It is a salvation from what? from sin. He shall be called Jesus, says the angel, not because he shall save his people from death; nor even in death; but from their sins. Were we to undergo no death; were we to live on in this world, unchanged by death forevermore, we should need Christ, precisely as much as now, and for the same reasons. Were there to us no sickness, no pains, no sorrows, no exchange of worlds, the mission and atonement of Christ would be needed as much as now, and the reason is, that we are *sinners*. We want Christ to deliver us from enmity to God; from neglect of God. We want him to save us from the spirit of this world; from that inordinate love of self which we so determinedly cherish, and which infallibly destroys us, if unchecked. We want to be reconciled to God; death or no death. We want to be restored to that image of God, lost by sin. We want to be made like God; because without his likeness we are opposed to him; offenders against his holy will. Without that likeness we are at work to pull down his kingdom, and to set up the kingdom of Satan in its place. God desires that his kingdom shall be set up in *this world*. Christ came to establish his reign *here* on this very earth, where we now are. When we die, we go out of this world, and can ordinarily do nothing more for Christ here. We may, 'tis true, if redeemed and washed, go elsewhere, and be permitted *there* to aid, in some way, in sustaining that kingdom; but if we do nothing till the article of death, and if his salvation takes no effect upon us till then, of what use are we, as regards that great design, of redeeming *this world* from sin? Are you willing to go through with all your earthly life, at enmity with God, an aid to Satan, till the eleventh hour, to be saved, just as you go out of the world? Yes, "saved," that is the word; saved, as to your own precious self; without the least care or concern for that which so much concerns God himself, viz.—The salvation of this sinning and lost world? Is that the condition upon which you wish for Christ? Is that the way in which you look for salvation? Ah! that will not do. Get rid of your sins by repentance and faith, without regard to suffering or death, and your death will take care of itself; or rather, God will take care of it, and of you too. You want salvation *now*, in the midst of your life, and health, and prosperity, and power to work for God's kingdom. It was Balaam, the

lover of the wages of unrighteousness, who said: "Let me die the death of the righteous." Had he said, let me live the life of the righteous, and acted as he prayed, he would not be held up as the sad case of a false and lost prophet, as he is, and is to be to the world's end. The death testimony is good as far as it goes; but the life testimony is far better. The first leaves room for doubt and mistakes; the latter, for none. There is no mistake about a true and openly godly life. Get saved from sin. AMBROSE.

## "FAINT NOT."

Mrs. A., the minister's wife, and her young friend, were alone, and the former turned the conversation from other subjects to say: "Permit me to ask you, Ellen, if you hope you have a saving interest in Christ?"

A repulsive change came over Ellen's fine countenance, and compressed lips, and averted eyes were her only reply. "It is a sad mistake," resumed Mrs. A. cheerfully, "to regard this all-important subject as one of which we cannot speak frankly and freely, to one another. I ask your confidence on this subject, as a personal favor."

Again there was no reply, save the same look of sullen reticence. "Dear Ellen," pursued Mrs. A., "I am interested for your soul's salvation, if you are not. God, Christ, the Holy Spirit, are interested. A bleeding, dying, Saviour proclaims how deep the interest. All heaven moves to save you, and all hell to destroy; yet, when I ask you in love, if you are interested, you will not answer me one word. O, is this right?"

Mrs. A. paused, overcome with emotion, but Ellen preserved the same unbroken silence.

"I may not apologize for introducing this subject," resumed Mrs. A., forcing back her tears, "all other subjects are as nothing beside it. But if you will not speak, we cannot converse; yet I can, and will, pray for you. Let me entreat you to pray for yourself. Will you not incline your head, to promise me that you will?"

Head erect, and no reply. "I am grieved, not angry," continued Mrs. A., "and, as I said, I shall pray for you; yet I must warn you, Ellen, that no interest or prayer of mine, no interest or effort of all earth and heaven combined, not even the sacrifice of Christ, the Divine and all Holy, can avail to save your soul, *if you are yourself interested*, and interested enough to act in this matter. Inaction is sure destruction. Inaction is all that Satan asks."

Mrs. A. said no more, and a child coming in relieved the embarrassing pause which followed; and Ellen's tongue ran fast and free enough as she petted and praised the little one, and entered with ease into every other subject of conversation.

"Whence the shadow?" asked the minister of his wife that evening, passing his hand over the fair, but troubled brow.

The wife told her husband whence the shadow came. "Only think," concluded she, "Ellen would not speak one word, in reply to my kindest entreaties. My heart is faint within me."

"It is strange and sad," sighed the minister, the shadow falling on his spirit too, "yet must we do our Master's work, and confidently leave the results, remembering that all hearts are in his hand."

"One of our young ladies, whom you would least expect, and most desire, was at the inquiry-meeting this evening, and giving good evidence of a vital change of heart," remarked Mr. A. to his wife, a month subsequent to the scene above described.

"Can you mean Ellen M.?" asked Mrs. A., eagerly.

"Even so, my love," replied the minister, "but you would never guess what she says led her to give earnest attention to her soul's salvation. It was a conversation," (so she called it,) which you had with her a month ago, which was closed by your saying, 'Inaction is all that Satan asks.'"

"Is it possible!" cried Mrs. A., joyfully. "Conversation, indeed! She never spoke, or moved; and I was so discouraged by the result of my effort, that I felt almost as if I could never say a word for Christ to another impenitent sinner."

"I was disheartened too," replied Mr. A., "yet God was pleased to use your voice to arouse her soul from its death-sleep. Let us be grateful and learn a lesson of trust."

Mrs. B. writes practical articles for publication, with the earnest hope and prayer that they may be made effectual for the salvation of souls. A friend, (an impenitent friend, as she supposed,) said to her in a letter, "We like your last article in the ——— very, very much. Do write oftener, for such articles must do good."

Was Mrs. B. pleased? Alas! no. Her heart sunk within her like lead as she thought, "I did hope God moved me to write that article for the impenitent, and it is singular that I thought of this friend in particular, with the hope that it might meet her case; and *this* is all she has to say. O, if she had but said, your words turned my thoughts to Christ, I would have thanked God, and taken courage." Lo! her heart fainted.

A few weeks later, the same friend wrote: "When I lay upon my sick bed, words from your pen were brought home to my soul with Divine power, and

taught me, for the first time, what it is to trust in Jesus. Do not think me good; I am very, very wicked, and all I can say is, 'Whereas I was blind, now I see!'" So God taught the author, too, a lesson of trust.

"Go work to-day in my vineyard;" "Let us not be weary in well doing; for in due season we shall reap, if we faint not." HERBERT NEWBURY.

## SHAMELESSNESS OF SLAVEHOLDERS.

In the Senate debates on granting the elective franchise to the negroes in the District of Columbia, Mr. Davis of Kentucky seemed especially ambitious to disgrace himself. Aiming, in low and scurrilous terms, to prove the inferiority of the colored race, he practically and unmistakably demonstrated his own.

Personal defects or disadvantages, even admitting their universality in a race, which is not true, as he argued, are "trifles light as air" in comparison with the deformed moral sense and base instincts displayed in his remarks on that occasion.

How slaveholders, without a burning blush of shame, can, at this day, still persist in decanting on the incompetency of the unfortunate people so long entrusted to their care, which, instead of enlightening in some degree, they have mercilessly ground into the earth, utterly passes our comprehension. But Mr. Davis of Kentucky is not satisfied with this; he must descend to *grossness* in his allusions, he must vilify, and hold up as objects of disgust, the wretched people to whom both he and his ancestors, through many generations, have been beholden for whatever of prosperity they may have attained; nay, for their very subsistence.

A strange requital, under the circumstances, is this savage onslaught of a dominant "Caucasian," as he calls himself, on a feeble people of what he calls "an inferior race." To wantonly assail and grossly abuse those whom we gratuitously assume to be our inferiors, and who in point of privileges and advantages really are so, is cowardly and vile; but to slander and malign those whom we every day defraud is devilish. M.

The following are the offensive remarks what called out the just rebuke of our correspondent:

Mr. Davis (Ky.) took the floor in opposition to the bill, and spoke at length on its unconstitutionality. He denied the right of Congress, under the second section of the amendment, to confer the right of suffrage on the negroes, and maintained that, even if the right existed, it would not be expedient to exercise it, the negro being an inferior race, incapable of self-government and civilization. He held that the Caucasian was the highest and the negro the lowest of the races, and all attempts to elevate the latter race only ended in their degradation. *Chivier*, the great naturalist, had described the African, but he ought to have added to his description that a foul odor exudes from his skin, and his heel makes a hole in the ground.

## THE CEREGHINO FAMILY.

Many of our readers have some knowledge of the Cereghino family, some of the members of which are in this country, while others are in Italy. All such will read with interest the following letter, (translated from the Italian):

FAVALE, ITALY, Nov. 14, 1865.

DEAR BROTHER ANTONIO AND COUSIN ANDREA:—We received your letter of Oct. 22, and rejoiced in your well-being. We received the 400 francs, for which we return our sincere thanks to those kind benefactors whose hearts have been quickened towards us; and we will always continue our prayers to God for those who have been, or shall be, willing to help our needy congregation which has struggled against her enemies for twelve years. God has kept her through dangers to the present time, and conversions to the truth have occurred among those who sought her destruction like angry wolves. Do not forget us in the midst of winter, as you well know that we cannot earn anything, as we cannot get anything to do.

The colporteurs sent out from our Church are doing well. Giuseppe and Andrea Cereghino are in Naples, where they have spent four years in Bible reading, suffering persecution, and often being obliged to sleep in prisons for their works' sake. But God prospers them with new conversions almost daily. Cordano and Luigi Cereghino are in or near Milan, and are meeting with good success, being under the superintendence of Rev. Angelo Tacchiolo, who was the means, in a very short time, of bringing over to the truth as it is in Jesus more than four thousand persons, as you and our American benefactors already know. These good brethren have been laboring in that vicinity about six months. Two more of our cousins are in Piedmont doing good work.

In this, our own neighborhood, priests themselves are becoming enlightened, and come for instruction. Many things I would like to say to you; but I am crowded for time, having quite a large school besides the five weekly meetings. We cannot do otherwise than call on our dear brethren in America for assistance, as they are our nearest brethren in Christ.

The large number of orphans under my care are subject to suffering for want of suitable clothing, as well as food, although I do all in my power for them. So, dear brother, you will not lose time during the winter, when you have most leisure, but go and gather what you can, and send it without delay. May God bless and prosper you in our behalf! Amen.

Yours in Christ,

STEPHANO CEREGHINO, Pastor.

THE BLESSED MINISTRY OF DEATH.—When the soul, like a swallow slipped down a chimney, beats up and down in restlessness and danger, death is the open casement that gives her rest and liberty from penury, fears, and snares.—*Feltman*.