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Poetry.

(For the American Presbyterian.)

A Glimpse of Heaven.

BY MRS. EMILY B. HOWARD.

Now, in this holy hour,
When cares of earth, no more my bosom press;
Wilt thou Oh, Highest! give my spirit power
To catch some glimpses of the land of rest;
And taste the joys, reserved for all the blest!

Awake, my inmost soul!
Mount upward, to those blessed regions, fair,
Beyond the influence of earth's control;
Where sin and pain, and want, and woe, and care,
Mid heaven's entrancing joys, forgotten are.

Rest, on the flowery plain,
Where the Good shepherd feeds his flock, so dear;
And list the melody of that sweet strain,
With which he softly charms the enraptured ear,
Of all his tender lambs, reposing near!

Oh, of that beauteous tree,
Which, on the brink of Life's bright river, grows;
And yields its blessed fruits perennially,
Partake with joy; and, of the stream which flows
Through heaven's green meadows, drink and heal thy woes.

Oh High and Holy Power!
Creation's soul, that giveth life, and light
To high archangel, as to tiny flower—
Oh, that *my* soul, to Thee united, quite,
Might soar away, to everlasting light!

FROM OUR LONDON CORRESPONDENT.

LONDON, JULY 12th, 1862.

A COMPARISON of the London and American preachers, will not, in my opinion, result unfavorably to the latter. While the average of intellectual culture is higher with the ministry of this country than that of America, owing to those more ample and complete educational advantages which the long-settled institutions of a matured country afford—there is about the trans-Atlantic preaching and adhortation, a greater vivacity of freshness, and—unless the anxieties of civil war have now chilled religious enthusiasm—let me add, greater earnestness and point. The reason for this is to be found in the difference of the ages of the two countries. In the older, customs and habits not only of conduct but of thought are more settled, and consequently restricted. There is an intellectual *fashion* which envelops every man in a straight waistcoat. Very few dare attempt to throw off the restriction, and they only succeed in obtaining a hearing by dint of superlative talent or effort. Any one who reads the novels, the essays, the poetry of the present English age must be struck with the sameness of style and manner of thinking, which each in its class, exhibits. We look here no longer for novelties in poetry—in eloquence—for fine fresh imagination, or racy, animated wit—the Tennysonian school, write with a lazy, luxurious tenderness, the speeches are only polished conversations, and even Punch's most elaborate jokes step in with leaden clogs. It is in America, certainly, and in British Colonies that we must seek for novelties in English literature. Where the successive tradition of culture has not gradually reduced every mind to a universal formula, as it were—but where, since each has in a certain measure to depend for education on himself—and no general opinion of society restricts his modes of thought and expression, he is free so long as he does not disregard those fundamental principles on which the experience of all ages has proved that it is necessary to build literary distinction—to carve out his own intellectual idiosyncracy, to give his mind unrestrained play, his wit and imagination full scope.

DEFECTS OF LONDON PREACHERS.

These remarks apply in a great measure to the common run of London preaching. I have heard many of the distinguished ministers, and in very few cases have I been satisfied. Some read essays in cold, symmetrical periods, with occasional moral precepts. I heard some time ago, a sermon read in a monotonous cathedral voice, in which after giving a most bald and uninteresting life of Jacob, the only application which I heard the clergyman make, was to tell his famishing hearers that the best thing they could do, was to "go and imitate Jacob,"—a very brilliant and original conclusion! Some preach eloquently, and perhaps well, but there is lacking throughout a spiritual *life* in the manner and the language. Dr. Cumming is a good specimen of this class. His very prayers are chilling. The repetition in a pleasing, measured and somewhat affected voice of a string of texts of Scripture, reminds one strongly of Episcopal services. It certainly is a pleasure to sit and listen to eloquent precepts uttered in melodious accents, but the *soul* comes away longing for a repast. There are others, like Punshon, and Newman Hall, and Spurgeon, who draw huge crowds, and do great good in awakening sinners, but for the progressive believer there is little to satisfy, and to a man of taste the unkempt eloquence of the former or the latter is unendurable. But all faults of manner and speech can be overlooked, if a minister exhibit an anxious sympathy for every soul whom he addresses—where he appears to lose himself in his all-absorbing, all-important theme, and *feel* that everlasting life or death hang in his lips. That is the test of preaching—the spirit which animates the words—the forgetfulness of self in the eagerness for the salvation of souls. And the best preaching is of course where this is combined with deep and holy thoughtfulness and thorough mental cultivation. There are few here who possess this rare union of qualities. Dr. Hamilton, with his winning, kindly exhortations; and Arthur, with his stirring extemore utterances; and Allen, of Islington, whose sermons are reasoned, eloquent and spiritual, are instances. But you shall rarely hear sermons so full of Christian thought and experience as those of Barnes; so striking and convincing as those of Skinner; so smoothly powerful as those of Patterson; or so earnest and heart-stirring as those of the venerable Hawkes. Numbers of others will occur to you, who unfettered by any fashions of thinking, are enabled to preach with freshness, vivacity and holy force, which are only to be met with here in rare and peculiar instances. I throw out these few observations, as my opinion has sometimes been asked on the subject, although I doubt not that there are many who will dissent from it.

THE "REVISION OF THE LITURGY AND CLERICAL SUBSCRIPTION."

Is a question which at the present time much agitates the Church of England. Every impartial person sees the necessity for some action on the matter, but the difficulties that oppose themselves are embarrassing. Every sensible person acknowledges how monstrous it is that ministers of Christ should yield their "unfeigned assent and consent" to every word of the Common Prayer Book, and yet feel at liberty to fritter away its dogmas as he likes. Every sensible man acknowledges how scandalous it is that many of God's evangelists should be virtual hypocrites, confessing before men a belief which has no place in their hearts. The Church embraces in her ample arms every species of orthodoxy and heterodoxy, from the purely rational to the grossly superstitious. The latitude of opinion which exists is astounding. Take the subject of Baptism alone. A recent article in "Evangelical Christendom" thus speaks of it: "There can be little doubt that this vanity is traceable not to any difficulty about the ordinance as it stands commanded in the New Testament, but to traditions of men concerning it; and especially to the words of the office of Baptism to which 'assent and consent' has been compelled. Mr. Jukes tells us that Mr. Cunningham, of Harrow, in a clerical conference, advanced the theory that regeneration was a change of *state*, not of *nature* (?); not a *moral* change but one of outward circumstances: yet that this change was a positive, clear, distinct, intelligible benefit; and is conveyed to the infant in baptism: *and is reconciliation with God!!!*"

Mr. Burgess dissented from Mr. C., being of opinion that in baptism the infant receives *remission of original sin* and a principle of Divine life imparted by the Holy Ghost. Also, that a repenting, believing, converted adult was not pardoned, nor received regeneration until baptism." O, unhappy thief, who died repenting and believing, but *unsprinkled!*

But Mr. C. Bridges differed from each of the foregoing. He held that the gift of regeneration *is granted to prayer*, when faithful: but when no really faithful prayer is offered, then there is no work of the Holy Ghost." And Mr. Venn 'could not agree with any of these interpretations!!' He held that in the baptismal service '*regeneration is said to be bestowed conditionally or hypothetically*,' on the hypothesis that the infant really professes faith (by its sponsor's *scil*). Therefore, if there be no faithful prayer offered, or if the sponsorial profession of faith turns out to have been a nullity, the hypothesis of regeneration in and by baptism is hypothesis only." I myself heard two Sundays ago, in Bow church, an able and engaging preacher say that the child was fully regenerated by baptism—that in some the regeneration exhibited itself as soon as the child could exercise any discretion and continued through life, without any noticeable change occurring in the heart—that in some "*it lay latent*" for many years, and afterwards came out—in some it never showed itself at all!

These men could give no more telling arguments against their liturgy, than such silly and discordant interpretations of but one of its offices. The Church is in a quandary. "In order to revive the liturgy a combination of circumstances is required, which seems impossible. The state of the National Synod is obstacle number one. York and Canterbury must first be fused into unity. The system of clerical representation in Synod is defective and must be reformed. The laity, in these days of liberty and representative government, claim, also, and are conceded to be entitled to have a voice in the government of their Church. Supposing these difficulties overcome, and such a National Convocation created, the state of the parties in the church is obstacle number two." High and Low, and Evangelical could scarce agree on a common doctrine, and yet neither party would like to decrease the power of the Church by driving the other out.

In these remarkable movements within the great hierarchy, we can see the preludes of a great upbreaking. The vast pile of ecclesiastical scaffolding which successions of proud dignitaries have erected around the noble central building, must soon be pulled away—if not gently, by harsh and uncompromising force, leaving the true church which exists within, standing unencumbered, in pure symmetric strength and beauty.

BIBLE WOMEN—MADAGASCAR.

Many of your readers may be unacquainted with the existence of a remarkable organization for the evangelization of the poor in this city. Without any noise or excitement, without any public demonstrations, a society is in full operation which quietly and unostentatiously supports two hundred laborers in the vineyard. The Bible women's Mission was inaugurated by Mrs. Ranyard—known as "L. N. R." the authoress of "The Book and its Story." The object of the Mission is to send forth good Christian women to mix among the lower classes, speak for God wherever they can get a hearing, and sell Bibles, to be paid for in weekly or monthly instalments: since it is found that the poor value most what they have paid for. This is an admirable movement. It spreads the Gospel at small expense among the masses; and it reaches them as they can be reached in no other way, in their homes with a woman's gentle, Christian influence. I refer to this because, as I know of no similar organization in American cities, the hint may be of value to some of God's working people.

Good news from Madagascar! They who went forth weeping are returning rejoicing and bringing their sheaves with them! They whose weeping endured for a night, find joy coming in the morning! "The numbers of the Christians" writes the noble Ellis "have increased in a number almost incredible to themselves. David Johns says the 45 cases of Scripture and tracts will not be enough. The best men, for character and ability in the country are now numbered with the Christians. Among the signatures to one most excellent letter are the names of three officers of the Palace."

Let not then any scoffer—be he Atheist or professing Christian—disparage the mission work in any, however unpromising field. Let him see that God's truth is mighty and *shall* prevail—that the grossest darkness shall fly before the light of grace, and the most unfertile desert blossom as the rose.

ADELPHOS.

LESSONS OF WAR.

NO. XVI.

ON taking a glance at what is obvious in the respective conditions of two powers about to engage each other, their extent of territory, their wealth, their revenue, and their war-like preparations, one might suppose he could discern, with a great degree of certainty, to which side the victory must necessarily incline. Or he might imagine from the event of their first encounter, he could clearly perceive on which side the superiority lay. But history proves that these questions are not to be determined so suddenly, nor upon such narrow grounds. When two nations, well acquainted with each other, almost alike in institutions, in history, in spirit, in national pride, and not vastly unequal in resources, come together, fired to animosity with long opposition of interest, and rival claims to influence, and determined that the inveterate quarrel is to be settled forever at the last sacrifice of property and life, it is not one nor two encounters that will, in the ordinary course of things, exhaust the resources, or prove the inferiority of either. It has generally happened that the longer such parties are engaged, the more doubtful does the issue become. It is not the first nor second fall, that decides between the well-trained heroes of the ring. New resources are constantly brought to light which the closest observation could not have discovered before hostilities were begun.

Warfare is the most solid transaction men can engage in. It is reality throughout. Its issues depend upon the substantial question of less or greater power; and power is a thing that does not lie upon the surface, but in a thousand dissimilar elements, from which it has to be successively and gradually elicited. There are ever, on both sides, a thousand fallings in of weakness, and juttings out of strength, which have to be brought into line, and matched against each other, before a decision can be reached. There are all the diversified forces of vigilance and resolution; sagacity in council; promptitude in determination and action; quickness in seizing opportunities, and taking advantage of happy accidents; spirit in remedying defects, and bearing up against discouragement; comprehensiveness of plan that leaves no part neglected; activity of movement that leaves nothing necessary to success undone; together with address in making friends and forming useful alliances. All these must come into place, and contribute their share to the aggregate of power, before the question of superiority can be decided.

There is always much of unsuspected strength and weakness on either side, and often the result disappoints all previous calculations. Power is an exceedingly occult quality, and to bring it forth is frequently a very costly process. Trials of strength, such as are involved in war, resemble the arithmetical operation of *reduction*, and the difference existing between two contending parties, is ascertained on the expensive principle of taking the less from the greater. The victor, excepting in barbarian wars of pillage, commonly loses at least to the exact amount of the power and influence of his adversary, and is himself only not annihilated.

All these observations apply equally to the disputes of private persons. The greatest dangers we are liable to in life, arise from undervaluing and despising one another. We should do anything rather than measure strength with any human being. Whether the battle is lost or gained, one is almost unavoidably a sufferer.

It is like the transaction, well known in golden regions, of crushing the quartz rock for the purpose of reaching the particles of gold that lie bedded in its solid mass. It may be gratifying to a man to see the emanations of his power, and observe its effect upon his adversary; but it would be better if he had preserved *himself* unbroken, and his strength unimpaired within his bosom. It may be flattering to oneself to return from the conflict with what remains to him of character and influence crowned with the wreath of superiority and victory; but it would be better to retain whatever personal resources he may possess, adorned with the nobler though humbler garland of fraternal equality, virtue and peace.

The foregoing remarks, in which we speak of a state of war as one of great uncertainty, and as wasting and destructive to the victor himself, are to be understood to apply to wars waged for superiority and advantage, but not such as are undertaken on account of some great and valuable principle. In wars of the latter kind, the cause for which the sword is drawn, can suffer no damage from the violence of the enemy, and nothing but unfaithfulness in its own defenders can for a moment endanger its success. Such wars are full of promise, in their prosecution to the last desperate limit, in the midst of whatsoever vicissitudes and perils. The war of principle is unlike all other wars, inasmuch as its success is not to be measured by its victories; and its noblest end is gained, when it is once distinctly and earnestly proclaimed. The glitter of its arms, before a blow is struck, is mortal to the hopes of falsehood and oppression. It is not the prospect of success that makes such a conflict expedient. The battle for truth and right must be fought, in defiance of all the auguries of defeat. Its fortunes do not depend upon the fate of those by whom it is waged in any single age or nation; *they* may perish, but *it* goes on, the battle of all time, the cause of the human race. It is often when the sword is broken in the hand of the freeman, and his bones lie unburied on the lost and mournful field, that the cause for which he died acknowleges her dearest obligation to him, and piles her trophy highest in just claim of victory over her foes.

In the present war for a united country, and for our Government and Constitution, it is egregious weakness to say, "It is costing too much; the end desired will not justify the expense of life and treasure it demands." We believe it would be worthier for our country to fight till her last citizen had fallen, than to purchase for herself a poor salvation, by abandoning the position she has taken for the happiness and imitation of mankind. Better for her to dare annihilation by rebel force, than to disown the lessons of human rights, and the ability of enlightened men to govern themselves, which her existence is intended to teach the world. Let her perish, if it must be, with her sword in her hand, and the words of her immortal creed upon her lips; for expiring thus, she would accomplish her destiny to the full; and the world, instead of being deprived, in her fall, of the blessing of her example, would only cherish, with the greater affection, the principles and institution for which a nation was not unwilling to die. S. P. H.

—*Banner of the Covenant.*

LETTER FROM DR. LIVINGSTONE.

THE following interesting letter from David Livingstone, LL. D., D. C. L., etc., the great African explorer—having just been received during the Summer recess of the Society—is published through your journal (*New York Tribune*) for the benefit of the members of the Society, and the public in general. WM. COVENTRY H. WADDELL,
Rec. Sec. and Foreign C. to *ad interim*.
American Geographical and Statistical Society, New York, July 17, 1862.

RIVER SHIRE, Jan. 6, 1862

Having lately returned from the exploration of about 200 miles of Lake Nyassa, a few notes respecting this part of the Lake region of inter-tropical Africa may not be unacceptable to my fellow-members of the American Geographical and Statistical Society:

We carried a boat past the Murchison* cataracts of this river, in August last, a distance of 35 or 40 miles. In that space we have five considerable cataracts of 100 to 150 feet each; but the intermediate spaces are very rapid, too, as may be inferred by the total descent being 1200 feet. When we launched the boat on the Upper Shire we were virtually on the lake, though 60 miles distant, for that part of the river partakes much of the character of a lake. It spreads out in one spot to a lakelet, 10 or 12 miles long, and 5 or 6 broad.

On the 2d of September we sailed into Lake Nyassa, and found it to be very deep. Our means of sounding were very imperfect, we had brought a lead line of thirty-five fathoms; failing to reach the bottom at a mile from the shore we employed a fishing line and found bottom in a bay at one hundred fathoms, or six hundred feet; but a mile outside of the bay we felt none with one hundred and sixteen fathoms, or six hundred and ninety-six feet. The water is cool in consequence of its large volume, and alligators (which well fed on fish seldom molest men) allowed us to bath in its waters whenever we chose. This great luxury can be enjoyed in but few African rivers, and palisades are often made by the natives to protect women in drawing water against these dangerous reptiles. The shape of the lake is, with the help perhaps of a little imagination, some-what like Italy on the map. The ankle of the boot is in the narrowest part about eighteen or twenty miles; that is if we exclude the arms of its southern end. One of these, thirty miles long and ten or twelve broad, is prolonged into the Shire. The other, about the same breadth, is eighteen miles long, and if we reject the boot shape, we may say that the southern end has a forked appearance. It expands up toward the north to fifty or sixty miles; the length is over two hundred miles, probably two hundred and twenty-five, but we failed to reach above the two hundred. It begins in latitude fourteen degrees twenty-five minutes south, and extends into the Southern borders of the tenth degree of south latitude. It lies between the 35th and 36th degrees east longitude, and is very nearly straight. We sailed along the western shore and found it to be a succession of bays all open to the East. We were there during the prevalence of equinoctial gales, and found that furious storms came down with great suddenness from the mountains and high lands with which Lake Nyassa is surrounded. Heavy seas in which no open boat could live often get up in fifteen or twenty minutes. There are several small rounded rocky islands covered with forests, which are uninhabited. These would afford no shelter to a ship, for many rocks put out from deep water near them; an anchorage is to be found only near the shore. Five rivers of fifteen to thirty yards flow into it from the West; possibly another of larger size flows in from the North, but that we did not see. The lake rises and falls about three feet between the wet and dry seasons; the water is fresh but somewhat earthy tasted and hard. The population on its shores is prodigiously large; all engage in catching fish by nets, hooks, creels, torches or poison. Slavery is the only trade they know. An Arab vessel called a dhow had lately been built on the lake to carry slaves across, and we daily expect a steamer (in parts) out from England to be carried past the cataracts, and launched on its waters for a very different purpose. The natives had never seen Europeans before, and we had to bear to be stared at to any amount. They were upon the whole civil: no fines were levied or dues demanded. We were, however, robbed in the sphere of the slaves' operations; the first time we had suffered loss by thieves in Africa. The people are much less honest where slaving goes on than elsewhere, and there they place but little value on human life. We went up to show a mission (sent out by the Oxford and Cambridge Universities) a healthy locality on the islands south of Mount Zomba, and in trying to induce a tribe called Ajawa to desist from slave-hunting, were attacked with poisoned arrows and guns, and but for recourse to fire-arms in self-defense would soon have been made food for the vultures; they were the first who have attacked us in Africa, and seemed maddened by continued success in clever forays against their fellow-countrymen.

Africa is a continent of the Future. It is impossible to recite its capabilities. It is pre-eminently a cotton country, for here the plant is perennial, and requires little of that heart-breaking toil necessary where it is an exotic; no frosts endanger the crops, and the best qualities yield largely. Slave-hunting is the greatest drawback known—it depopulates the country so much that labor becomes dead in proportion to its prevalence. The Portuguese possessions on the Zambezi are valueless, because all the labor is departed to Bourbon, the subjects of his Most Frightful Majesty of Lisbon having performed the part of the boy of the Goose with the Golden Egg.

In addition to the missions of the English Universities two other missions in this region are contemplated. Healthy localities can be secured on the highlands, which arise on our East to a height of some 7000 or 8000 feet above the sea.

I am, etc., DAVID LIVINGSTONE.

* So named after Sir Roderick Murchison, President of the Royal Geographical Society of London.

RELIGIOUS WORLD ABROAD.

ENGLAND AND SCOTLAND.

The Lord's Day Society is actively and successively engaged in the work of Sabbath-day reform. The case of the village of Salford, near London, as detailed by Canon Stowell at a recent meeting of the Society, is remarkable and encouraging. When they commenced their labor in that town nearly a quarter of the shops were kept open on the Lord's day. At their instigation the town-council issued a very well written appeal to the offenders, calling upon them to close their shops on the Sabbath; but it effected nothing. They then sent round to all the shopkeepers who opened on Sundays, asking them to sign their names to a declaration that they were willing to keep their shops closed. He believed that about one-half signed their names. They then went to those who refused, and told them that they were unwilling to call in the arm of the law, but that, if they continued to violate the law, there would be no alternative. Sufficient evidence against thirteen of those who persisted in violating the law having been obtained, they were brought before the magistrate on Monday and fined thirteen shillings a piece. The effect was electrical. The next Sabbath, instead of 240 shops, there were not thirty open. There sprung up however, immediately, a very strong antagonism; a local paper was filled with letters of the most vituperative character; a Society was formed for the defence of the liberty of the Sabbath, which offered to pay the costs of any person who might be convicted of opening his shop on Sunday. That Society endeavored to bring home a charge against the man who purchased the articles, to the effect that he was an informer by trade, and had pursued his calling on the Sabbath. In this attempt the Society failed. The magistrate declared that the man was no informer; and it was, in fact, evident that he had been actuated solely by conscience and zeal in the cause of the Sabbath. The man was triumphantly acquitted, and the shopkeeper who proceeded against him had to pay expenses to the amount of two or three pounds. The Society for defending the liberty of the Sabbath soon found their funds very low, and got very much disheartened; and the consequence was that on one Sabbath, when search was made throughout the borough, not a single shop was found open. Neither was there as much as an apple-stall or an orange basket to be seen, the whole borough seemed to have been freed from Sabbath desecration. Moreover, the indirect influence of this change was very great. The leading omnibus proprietor of the borough of Salford—he might, perhaps, say the leading one in the whole kingdom, for he competed with the proprietors in London—was a gentleman named Greenwood. Having discovered the beneficial influence of religion upon many of his men, that they were better servants because they were better Christians, he made up his mind to take an important step; and one day there appeared an advertisement in the newspapers declaring that on Sabbath, the 5th instant, and thenceforward, none of the omnibusses of Mr. Greenwood would run on Sabbath. He used to run some forty or fifty on the Lord's Day. In the main street, where his (Canon Stowell's) church stood, there was a continual rattle, now there was not a solitary omnibus passing. All was now quiet, order, and tranquility; and most delighted was he in going from his house to church not to find a single object out of keeping and harmony with the holy character of the day.

Labors among the London Cabmen are prosecuted with a considerable degree of success. A fourth cab missionary has this year been appointed, who devotes himself entirely to the visitation of the night cabmen, (over 1000 in number) who are an almost entirely distinct class of men from the day men, and who, from the fact of their being only to be met with at night, had been wholly or almost wholly passed over by the other cab missionaries, while being old men, or of lower character than the day men, as well as exposed to more temptations, they more urgently than the others required religious visitation. "When the missionary, on his appointment, told these men that kind friends had interested themselves in their welfare, and had sent him to visit them, in health and sickness, it was most gratifying to witness their thankfulness, "God Almighty bless them," were the words of many of them. "I am thankful to report," he writes, "that I have free access to the night cabmen, and have now gained their confidence, so that they look on me as their friend. Frequently do I see a tear run down their weather-beaten cheeks while I speak to them of God's love in the gift of his Son to die for them. 160 of them have been supplied (chiefly from private sources) with Testaments, and there has not been a man who has refused a tract. As a class, they are as teachable as children."

College for Daughters of Ministers.—On the last day of May, a meeting of the elders and lay members of the Church of Scotland was held in Edinburgh, in connexion with the proposed college for Daughters of Ministers of the church of Scotland. The secretary reported that he had received £1111, 16s. in subscriptions; £931 from a bazaar held in Edinburgh; and the large sum of £5950 as the proceeds of a bazaar in Glasgow. Encouraged by this success, the promoters of this undertaking are about to erect a large house on the south side of Edinburgh, capable of accommodating between fifty and sixty pupils. It is expected that this institution will be opened by the end of next year.

FRANCE AND SWITZERLAND.

The two Sides of Paris.—The correspondent of the *News of the Churches* writes as follows, June 18th; "While the clerical side of Paris exhibits in all its print shops the twenty-seven Papal martyrs crucified in 1597 by the Japanese at Nagasaki, the unclerical side, fills its booksellers' shops with ancient and modern pamphlets on the Protestant martyrs massacred by the Papists in 1662 at Toulouse. So that in passing from the left bank of the Seine to the right, one seems to cross over from a Catholic city to a Protestant one. But it is not so; the two extremes bear the same name of Catholic, and meet in many points; while the one reverences Protestantism as much as the other hates it, they are both equally averse to embracing it; the one from personal indifference to religion, and the other from bigotry. *More Protestant churches* are springing up in and about the capital. The new Wesleyan chapel will soon be covered in; it is in a central and suitable spot near the Madeleine, on the Boulevard Malesherbes, and will receive under its wing, school, pastors' residence, and book magazine. Land is about to be purchased in the Boulevard Beaujon to erect a place of worship for the Reformed Evangelical Church, of smaller dimensions, but with the same views as the one lately opened by Dr. Fred. Monod in the Rue des Petits Hotels. It has been growing in numbers and prosperity since 1845, when it began in a small school-room, and after many migrations, the time seems mature for building a permanent centre for it and its various mission branches.

Radicalism and Romanism, as is well known, have joined hands in Geneva for the overthrow of Protestanism and good morals alike. After a rule of some 15 years under a dissolute man, named Fazy, they have been met by a decided reaction among the people in favor of evangelical principle. The correspondent of the above named paper, writing from Geneva, June 20th, says:

"The general attention is now occupied with the nomination of the constitutional assembly for the revision of the Constitution, and Radicalism has discerned that this election must decide its fate. To describe to you the unheard-of efforts that it has made to agitate, to seduce, and to mislead the masses, would carry me a great deal too far. But the result has been its complete defeat. The Constituent Assembly, which was nominated last Sabbath, scarcely comprises one Radical in five; and among the few that there are in it, who were elected in that part of the country where the Catholics predominate, not a single member of the Government is to be found."

De Gasparin against Deaconesses' Institutions. The same correspondent writes:

"We have lately had in our journal, called the *Semaine Religieuse*, a slight breaking out of the conflict that has long been maintained by M. De Gasparin against the Deaconesses' Institution. I know not how this question stands in England, but amongst us such institutions are pretty generally approved. M. De Gasparin is of a different opinion, and his wife has even published two volumes on what she calls Monastic Institutions in the bosom of Protestantism. These two writers are always somewhat extreme in their opinions, not but that there are some observations to be made on the dangers to which the Deaconesses' Institutions might lead; but these dangers have been encountered by the friends of the work, if not from the very commencement, at least from the time when it became possible to discern them, and they are in fact reducible to a very small estimate."

REFLECT GOD'S GLORY.

HAVE you seen this glory? Then all your present duty is summed up in the command,—Reflect this glory.

Yes: reflect this glory of God which you have seen in the face of Jesus Christ. Let this light, now your light, so shine before men that they seeing your good works may see and admire the glory of your Father which is in heaven. Arise, shine; for thy light hath come, and the glory of the Lord hath arisen upon thee. His glory is to be your glory. You are to reflect the very glory of the Lord.

For what is his glory? It is his unbending justice blended with his unconquerable love. And what is your glory? Is it not like justice incorruptible, blended with love exhaustless;—justice, which you resolve in all things to do, whatever expediency or interest may prompt; love, which you resolve on all hands to show, whatever provocation or ingratitude may tempt? Is it not the glory of a man to say—and to act upon it!—Let justice be done though the heavens be ruined; and while saying this, to say also—and to act upon it,—Let love—let charity suffer long and be kind; let charity bear all things, believe all things, hope all things, endure all things? Let justice never bend; let charity never fail.

It is thus with thy God. This is his glory, his excelling glory in the highest; very illustrious in redeeming thee. Be it thy glory also. Be thou like unto thy God.

He hath showed thee, O man, what is good: and what doth the Lord require of thee; but to do justice, to love mercy, and to walk humbly with thy God? And it will be so, if you live in the habit of beholding his glory, "For we all, with open face beholding as in a glass the glory of the Lord, are transformed into the same image, from glory to glory, even as by the Spirit of the Lord." (Cor. iii. 18).

Yes: it is by continuing in the believing contemplation of his glory that you will reflect it. When Moses had spent forty days with God upon the mount, he came down with a countenance radiant with glory. For when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone. But they were afraid to come near unto him. "They could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." (ver. 7). Yet was it merely an external glory. It was very terrible. Also it was transitory. And above all it was incommunicable. It belonged to Moses only. It passed not over to those that looked upon it. The glory of God in the face of Moses was not to be diffused among Israel.

Had it been otherwise,—had it been communicable and actually communicated and diffused, how marvellous the scene!

Child after child of the many thousands of Israel draws near and beholds with open face the glory of God in him who is "king in Jeshurun." The heavenly radiance transfers itself to each admiring countenance; till the burning glory gleaming on every face in Israel, a million glowing mirrors multiply the pristine splendor, and make the wilderness at midnight a more than sun-lit land. And as their cohorts thus gleamed with the glory of God, well might such a camp, in rising for their onward march, have compelled the exclamation;—"Who is this that cometh up out of the wilderness, bright as the sun and terrible as an army with banners?"

It was not to be. And though it had, this was but a glory "to be done away." Nor is there room for mourning its departure. To every "Israelite indeed" a nobler privilege belongs. The glory of God in the face of Moses was itself merely a reflection—a reflection, too, of a mere outward glory; and such as might be caught in the brief period of forty days' communion in the mount. The glory of God in the face of Jesus is the immediate and true glory of the Divine nature, the glory as of the Only-begotten of the Father. It is the glory of him who has been,—not for forty days in the mount with God, but—in the bosom and communion of the Father from everlasting; and who has come forth to reveal—not a glory to be done away, but—an exceeding and excelling glory that remaineth: And the privilege which a sight of Moses was not able to confer, faith's sight of Jesus secures. The law came by Moses, terrible to Israel, and demanding the concealment of a veil. Grace and truth came by Jesus Christ,—revealed with open face. *His* glory is not external, but spiritual and moral; the glory of righteousness and love; and therefore never to be done away. It is very sweet; not terrifying the true Israel away from it; not tempting them to call for a veil to shroud it. It is a glory in the highest—*gloria in excelsis*—in blessed unison with their own salvation and their peace, a glory that attracts and allures them to behold it. And as the many thousands of the true Israel behold as in a glass this glory of the Lord, it shines reflected from themselves, and will shine increasingly, from glory to glory, as by the Spirit of the Lord. In the mingled righteousness and charity of their character and conduct it shines.—*Rev. Hugh Martin.*

IMPORTANCE OF A PERSONAL OBJECT IN RELIGION.

WOULD you have a *personal* religion?—a religion not of mere principle however right and righteous. For, a religion of mere solemn impersonal principle at the best must be stern and comparatively cold and dull; with no variety, or at least but little; no charm; no warm fascinations; no passages of rupture, love and joy. It is the religion of personal fellowship—as when you open unto a loving friend and he comes in and sups with you and you with him (Rev. iii. 20) —that is full of influence to cultivate and gratify and sway the heart, to satisfy and fill its desires. * * * * * *

Test, for instance, their respective values, as in the hour and article of death. Will a religion destitute of personality minister any real comfort to you then? Will you commit your departing spirit, for eternity, on the faith of a mere doctrine, however true—on the strength of a mere principle, however good? Will you not crave the presence of a living person? Will you not hearken for a personal voice—for the promise of his personal presence? Will not the one solitary assurance, "Lo, I am with you," be worth all worlds to you then? And will not your ability to say,—"Though I walk through the valley of the shadow of death, yet will I fear no evil"—depend on your realizing the personal presence of the living Shepherd; while you justify that fearlessness, on your part, by the gracious manifestation of his Presence given to you on his;—"I will fear no evil; for thou art with me; thy rod and thy staff they comfort me" (Ps. xxiii. 4).

And if personality in your religion becomes manifestly indispensable in your departure hence, it is as necessary in your pilgrimage here. Your justification is a personal act of God's free grace; and your daily realization of it by faith is an intensely personal thing. The privileges of your adoption are surely all intensely personal. And is not living prayer pervaded by personality? Yea; it is this element that is the charm of all vital Christianity. And so essential is this element, that it is just the consciousness and comfort of it which we first let slip when we backslide, and cool, and flag, and are ready to die. It is the first, also, which vividly revives when our captivity is turned, our backsliding healed, and our piety quickened to flourish again. The living personality of our piety becomes its charm once more. There is no dullness then; no coldness; no weary sense of sameness, in our religion. We have a personal friend whose thoughts are not as our thoughts, narrow and few; but higher than the heavens, and countless as the sand; yea, "each thought of thine is a great deep, and if I would declare and speak of them, they are more than can be numbered" (Ps. xl. 5; xc. 5). We have his Presence. And the tenderness of his affection, and the breadth of his unflagging sympathy, yield a fresh and ever-varying consolation in all our anxiety and woe.

The religion of the apostle Paul—the religion of the Psalms of David—the religion of intense personality and adoring loving fellowship with God, through a personal and fraternal Mediator—is a religion of inexhaustible resources; of ever-varying experiences; instinct with the charms of fresh unflagging novelty, and of ceaseless variation; echoing joyfully, in its onward march and history, to the harmonious movement, and the continually changing combinations, of all honorable affections. Just because of its personality it is so. By reason of this element, or characteristic, its present experiences, here are beyond computation, and its expectations multiply into eternity behind them. For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (1 Cor. ii. 9).—*Rev. Hugh Martin.*

THOMAS'S Conduct, says Olshausen, indicates a predominance of the reflective faculties; so that we may style him the *rationalist* amongst the apostles. Tholuck says:—"We may see that a passion for the marvellous was by no means a fault common to all the Jews. Moreover, it can hardly be a myth that a disciple doubted thus. His incredulity becomes to us, accordingly, a very convincing proof of the truth of the resurrection. *Dubitatum est ab illo*, says Leo the Great, *ne dubitetur a nobis.*

LEARNING can only adorn religion, but religion only can bless learning; so that learning is more beholden to religion than religion is beholden to learning.

Saints had rather have less comfort and do more service, than have more comfort and do less service. They had rather be straitened in comfort, than in duty.

That alone is worth the looking after, which will make one lovely in the eyes of God.