

Clear trumpet tones, and harps with golden strings,
 Those countless choirs employ,
 So loud and sweet, heaven's living temple rings,
 And trembles with the joy:—
 Ten thousand times ten thousand,
 A sea that has no shore,
 Whose praise in thundering billows,
 Rolls on for evermore.

Presbyterian.

LUTHER, CALVIN, AND ZUINGLE.

The following is the concluding portion of Dr. M. D'Aubigne's address at the Geneva Conference, contrasting Luther, Calvin, and Zuingle:—

"Dr. D'Aubigne next went on to show how the doctrine of Calvin on the subject of original sin formed the mean betwixt the rather extreme views of Luther on the one side and Zuingle on the other, and how here also he united the two Reformers;—that, as regarded the subject of the atonement, Luther was disposed to make the expiation the main thing, and Zuingle faith in Christ. Calvin showed that we have both in Christ, and that in Him we have double grace—reconciliation by his death, sanctification by his Spirit. On the great question of election and predestination, the speaker next showed that Calvin held here also the golden mean, teaching both the sovereign will of God and free will of man. It is an exaggeration to say that the redemption loses its signification in the doctrine of Calvin, and that man disappears in the great drama of the world. Above all, in the discussion on the sacrament of the Supper appeared the moderation of Calvin. Luther holds in the Supper the real presence; Zuingle viewed the sacrament as a memorial; Calvin unites the two by holding both that it is a memorial and that Christ is present.

"The Conference is finished,—I mean the Conference of Luther, Zuingle, and Calvin. We, who are the jury, pronounce the sentence. Calvin stands between the two; his grandeur is to unite in one the two tendencies of the first Reformation,—tendencies which are found at the base of all religions, for religion is a fact at once human and divine. Luther seizes on the divine side of religion; Zuingle attaches himself to the human; Calvin is at the same time human and divine. Luther and Zuingle are united by Calvin. Calvin digs until he has found the solid rock upon which all can unite and stand upon a common basis. "Calvin united," said a philosopher, "because he was the most Christian man of his age." This is another quotation from M. Renold. Calvin's work was of very great importance. In order to be strong, his work was equally balanced: the equilibrium of force gives strength. In order to make steel, the fire is not enough, the iron is not enough; they are combined, and you obtain a solid blade, which gains the victory. Calvin forged a Damascus sword; it will cause the Reformation to triumph to the ends of the earth. Calvin brought doctrines together,—it was a great work; he brought Christians together by their common union with Christ. Christ communicates the truth, but he gives himself also. If all possess the same Christ, why should they not be all united by Christ, in Christ? Calvin loved his brothers; this was the means he took to unite Christians. He began by his neighbours. His two principal colleagues were Farel and Viret. What fraternal affection united these three men? This tenderness of Calvin for his brothers, this affectionate disposition of his heart, is a feature that is misunderstood in the character of Calvin, and I wish to bring it into notice. When the first circle had been gained, Calvin looked further upon German Switzerland, not perhaps without trembling. A great discussion rends the Churches: Zurich will hear none but Zuingle; Berne is for Luther; Basle repulses Luther and Zuingle, to follow Ecclampadius. There is a complete division; Calvin sets himself to work with courage. Zuingle is dead, but Bullinger succeeds him in his influence. "I clasp you to my heart," wrote Calvin, with a singular gracefulness. "Our Churches must be united: have we not the same Christ?" But his efforts are useless: these dissensions, like a terrible pestilence, spread desolation over Switzerland; it is overwhelmed with grief. He makes a journey into Switzerland, and nothing succeeds. He returns to Geneva, his soul depressed with grief. At this solemn period of his life, Calvin was tried by God, who chastened him in order to fit him the more for his arduous work. God bereaved him of his only surviving child: this