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The Last Days of Summer.

From the Provincial Wesleyan.
The last of Summer's days, its joys in their decline,
With all its fleeting beauties—the fading of the vine,
Its glances, all begun to disappear,
And hasten forward Autumn's robe of sad and gloomy scene.
The last of Summer's prisms, with all its beams and flowers,
Its morning suns, its noon day heat, its damps and chilly hours,
In gorgeous pomp it proudly dreads of constant bloom and day,
Nor dreads such richness o'er could meet with ruin and decay.
The roots falling back, the fields discolored,
And coming night and sadness drear o'er every step is seen:
The garden too fast losing pride, the flowers all bend the head,
And stern decay and ruin wide their scathing terrors spread.
The last of May myrtle the mower's cheer,
As with the early blush of light he wakes the quiet plain,
When hills beneath his stalwart arm the tall and matting grass;
The silvery morn to dewy eve, nor heeds the moments pass.
All has changed the imperial hue, to sere and yellow lead,
And this pomp and fond parade, so short and O how brief!
What gathering clouds portending storms are kindled o'er the strand,
And whirling winds and Autumn's rains are felt o'er all the land.
Ad while the Summer's song, so teach a lesson ever true,
Of nature's change, of ruin wide, this reader is for you:
By Spring, the Summer, Autumn time are e'er passing time,
And Winter's woe and chilling breath will quickly too be here.
Then prize agha the sunny hours of noon day heat and life,
With all their charms and loveliness, of joy and bliss so rare,
Nor e'er forget that Autumn's hopes are sown in Spring's glad hours,
Which Winter's blasts cannot destroy with all its blighting powers.

The Doomed Cities and Dead Sea.

Arthur Parkyn Stanley, M.A., Canon of Canterbury, in his work entitled "Sinai and Palestine," recently published by Baidell, thus speaks of the Cities of the Plain and the Dead Sea:—
"The name of Sodom, (burning), if it is not derived from the subsequent catastrophe, shows, like the 'Phlegmaria' fields of Campania, that the marks of fire had already been visible in the doomed valley. The name of Beth, the old name of Zoar, is derived from the Hebrew tradition, perhaps fancifully, yet certainly in accordance with probability, to allude to the fact of its subsequent submergence by earthquakes. In what manner the Lord overthrew the cities is not clearly indicated in the records either of Scripture or of tradition. The great difference of level between the bottom of the northern and the southern ends of the lake, the former being a depth of thirteen hundred, the latter only of thirteen feet below the surface, confirms the theory that the southern end is of recent formation, and, if so, was submerged at the time of the fall of the cities, and the mode of its formation the whole of the bay south of the promontory which now almost closes up its northern point. But as Ireland long ago pointed out, there is no reason, either in Scripture or history, for supposing that the cities themselves were destroyed by submergence, or were buried at all; and the mode of catastrophe is emphatically and repeatedly described to be not water, but fire. Further than this, it is impossible to determine without more exact knowledge than we now possess."
"A great mass of legend and exaggeration, partly the effect, partly the cause of the old belief that the cities were buried under the Dead Sea, has been gradually removed in recent years. The glittering surface of the lake, with this mist of its own exhalations floating over its surface, will now no more be taken for a gloomy sea, sending forth sulphurous exhalations. The birds which pass over it without injury have long ago destroyed the belief that no living creature could survive the baleful atmosphere which hung over its waters. And, although we cannot accept without further confirmation the traces of sites which M. de Sauley believes that he has recently discovered, yet there is nothing incredible in the fact that he should have at last found what were considered as the vestiges of the five doomed cities in the times of Josephus, Strabo, Tacitus, and the writers of the New Testament, 'set forth for an example, suffering the vengeance of eternal fire,' not beneath the waters of the lake, but on its barren shores.
"It has still its manifold interest, both physical and historical. Viewed merely in a scientific point of view, it is one of the most remarkable spots in the world. First, it is remarkable as one of the most curious of inland seas. It is thirteen hundred feet below the level of the Mediterranean Sea, and thus the most depressed sheet of water on the world; as the Lake Bir-ikol, which the Arabs rise, is the most elevated. It is a steaming cauldron, a bowl, as it has been described, which, from its peculiar temperature and deep cavity, in which it is situated, can never be exposed to overflowing. The river, itself exposed to the same withering influence, is not capable enough to furnish a supply equal to the demands made by the rapid evaporation. Further, it is the Gordian knot of all the theories which have been raised to account for the phenomena of the Jordan valley. It is from the moment that Eyrichhardt discovered the valley of the Arabah, between the Dead Sea, and the Red Sea, an hypo-

thesis was naturally formed that this had been the original outlet of the Jordan into the latter sea, till its waters were detained by the sudden formation of the Dead Sea in the same convulsion, as it was supposed, that overthrew the five cities. But this theory is no longer tenable, since it has been found that the waters of the Arabah flow into the Dead Sea from a watershed almost midway between the two seas, and that the Gulf of Akaba is thirty-five feet higher than the Mediterranean, namely, more than three hundred feet above the Dead Sea and Jordan valley. It is clear that the valley of the Dead Sea belongs to the conformation country that produced both the valley of Jordan and the Arabah, and that therefore its first formation must be traced to a period long before historical times. A convulsion of such magnitude as not only to create a new lake, but to depress the valley of the Jordan many hundred feet below the level of the Mediterranean, and elevate the valley of the Arabah considerably above that level, must have shattered Palestine to its centre, and left upon the historical traditions of the time an indelible impression, of which, it is needless to say, not a trace is actually to be found. It seems to be concluded as most probable that the whole valley, from the base of Hermon to the Red Sea, was once an arm of the Indian Ocean, which was gradually subsiding, leaving the three lakes in its bed, with their connecting river.
"But, in connection with sacred history, its excessive saltness is even more remarkable than its deep depression. This peculiarity, it is believed, mainly occasioned by the huge barrier of fossil fish which closes its southern end, and heightened by the rapid evaporation, the fresh water pours into it. Other like phenomena, though in a less striking form, exist elsewhere. In the Old World there are two great series of salt lakes to be found. One is that which extends along the table lands of Central Asia, of which the chief are the Caspian, the Aral, the Ural, and the Great Salt Lake. The other is that which, beginning in the Verde Islands, appears at irregular intervals along the great African Desert, till it terminates in this, the last and most eastern of the series. In the New World the Great Salt Lake of Utah, by its physical likeness to its European prototype, has actually confirmed the belief of the Mormon settlers, that on its shores they have found a second Land of Promise, and in its river, a second Jordan. But, without entering into its wider relations, this aspect is important to that which forcibly impresses the sacred writers. To them it was the 'salt sea,' and nothing more. It drifted on and on till the light came upon him who was borne rapidly to the brink of the abyss, and leaping up, with a wild cry, went over and disappeared forever!
"In the great battle of Gibraltar, when the united fleets of France and Spain attacked the impregnable fortress, one of the gigantic floating batteries broke from her anchorage and began to drift directly into the harbor of the British fleet. The thousand men who formed the crew of the unwieldy mass, vainly strove to arrest its progress or direct it from its path. Every minute it drifted nearer the English guns, every minute some new part took fire from the red-hot shot, every minute and second the flames leapt up, and the crew were swept, like chaff, from its decks. The most superhuman effort failed to prevent its drifting, with its human freight, to inevitable death.
"A ship was wrecked at sea. The passengers and crew took refuge on a raft, the boats having been stove in the attempt to launch them. For days and weeks these unfortunate drifted about without sail or oar, on the hot, brazen tropical ocean. At last their provisions failed, and then their strength. Still they drifted about, vainly looking for a sail, or hoping for a sight of land. The time had now come when that fearful alternative became inevitable—death from starvation, or feeding on human flesh; and they were just beginning to cast their lot for a victim, when a vessel was seen far away on the distant horizon. They abandoned their terrible design—the stranger would approach. The ship came toward them. She drew nearer and nearer. They strove to attract her attention by shouts and by raising their clothing; but the indignant look on her deck, and the deafening cannon, still they were not seen. At last the vessel tacked. With frantic terror, they arose in one body, shouting and waving their garments. It was in vain. The unconscious ship stood steadily away. Night drew on; and, as the darkness fell, the raft drifted and drifted in the other direction, till the last trace of the vessel was lost forever.
"So it is in life. The intemperate man, who thinks he, at least, will never die a drunkard, whatever his neighbor may do, only waxes to find himself drifting down the cataraet, and all hope gone. The sensualist, who lives merely for his own gratification, drifts into an emancipated old age, to be tortured with passions he cannot gratify, and perishes by mercies, agonizing diseases. The undisciplined, who never learned to control themselves, who are spendthrifts, or passionate, or indolent, or visionary, soon make shipwreck of themselves, and drift about the sea of life, the prey of every wind that blows, vainly shrieking for help, till at last they drift away into darkness and death.
"Take care that you are not drifting. See that you have fast hold of the helm. The breakers of life forever roar under the lee, and adverse gales continually blow on the shore. Are you watching how the heads? Do you keep a firm grip of the wheel? If you give way, but for one moment, you may drift helplessly into the boiling vortex. Young man, take care! It rests with yourself alone, under God, whether you reach port triumphantly or drift to ruin.—*Baltimore Sun.*
"A divine benediction is always invariably breathed on painful and lawful diligence. Thus, the servant employed in making and blowing of the fire (though sent away thence as soon as it burneth clean) oftentimes getteth by his pains a more kindly continued heat than the master himself, who sitteth down by the same; and thus persons industriously occupying themselves, strive better on a little of their own honest getting, than lazy heirs on the large revenues left unto them.—*Fuller.*

The Unexpected Danger.

A traveller who was pursuing his journey on the Scotch coast was thoughtlessly induced to take the road by the sands as the most agreeable. This road, which was safe only at low tides, lay on the beach between the sea and the lofty cliffs which bounded the coast. Pleased with the view of the inrolling waves on the one hand, and the abrupt and precipitous rocks on the other, he loitered on the way, unmindful of the sea, which was gradually approaching intervening sands. A man, observing from the lofty cliffs the danger he was incurring, benevolently descending, and addressing him by a loud halloo, warned him not to proceed: "If you pass this spot you lose your last chance for escape. The tides are rising. They have already covered the beach, and you have passed over, and they are now at the foot of the cliffs before you, and by this ascent alone you can escape."
The traveller disregarded the warning. He felt he could make the turn in the coast in good time, and leaving his volunteer guide, he went more rapidly on his way. Soon, however, he discovered the real danger of his position. His onward journey was arrested by the sea. He turned in haste, but to his amazement he found that the rising waters had cut off his retreat. He looked back, and he saw that they were inaccessible. The waters were already at his feet. He sought higher ground, but was soon driven off. His last refuge was a projecting rock, but the relentless waters rose higher and higher—they reached him—they arose to

his neck—he uttered a despairing shriek for help, and no help was near, as he had neglected his last opportunity for escape.—The sea closed over, and it was the closing in upon him of the night of death.
"An incident like this has its pregnant moral. How many travellers are there on the coast of time, amusing themselves with the surrounding scenery as they pass along! They are beset with dangers of which they are wholly unmindful. They are warned and importuned against proceeding in their present course. One only narrow way of escape is pointed out to them, which they are brought to take before it is too late. They laugh at the predicted danger, and pursue their way. The crisis at length comes. Inevitable ruin awaits them in the face. Worse dangers than a roaring sea, inaccessible cliffs, and a relentless tide surround them. They have disregarded and passed by the cleft rock in which they might have taken refuge, and now, surprised by the sudden and surrounding death, they shriek for help in their bewilderment, and sink hopelessly in the raging flood.
"Such are the real dangers which environ the impatient every hour. More than bodily life is jeopardized. It is the life of the soul which is threatened, and their eternal interests which are imperilled. They perish, not because unwarned. At every step of their progress conscience admonishes them of danger in advance. The word of God calls them urgently to turn and flee to the mountains for safety. The fate of their thoughtless companions, one by one sinking hopelessly in the submerging waves, warns them loudly. The ministers of the gospel who have learned the dangers of the way, stand like pioneers and watchmen on the cliffs, and with hearty good will and sympathy call to them to turn; but alas! these infatuated mortals advance so far in their God-defying way that their retreat is cut off, and when too late to recede, they hear the dreadful response to their refusal to the invitations to mercy.—'I will also laugh at your calamity, I will mock when your fear cometh; when your fear cometh as a whirlwind.'—*Presbyterian.*

Religion Abroad.

Spain and Portugal.—Attempts at introducing Protestantism—the Reformation of the Sixteenth Century.—Influence of the Reformation in both Countries.—New Efforts since 1844.—New Persecutions.—A Protestant Movement in Portugal.
Our readers know already, from our preceding articles on the religious state of Spain and Portugal, that the history of Protestantism in both countries has been a history of persecution. We have mentioned already that in both countries the Roman Church was more successful in suppressing Protestant movements than in any other part of Europe. In France, even the Edict of Nantes was unable to crush out the creed of the Huguenots, and in Italy the Waldenses have not ceased to be a living protest against Rome; but Spain and Portugal had, at the beginning of the present century, no native Protestant. The ecclesiastical uniformity was greater than in the city of Rome, and the eyes of the only far himself, for a few days had been partly expatriated, partly exiled from Spain since 1492; from Portugal since 1496; in Rome never.
Several circumstances work together to prevent in Spain and Portugal the spread of the Reformation of the sixteenth century. In the greater part of the country the Church was entirely unprepared for the movement. If the pope could have had in his service at that time railroads and steamboats, telegraphs and newspapers, he would have undoubtedly concerted with his faithful adherents among the governments of Europe a more systematic and energetic strategy. But these offerings of Protestant civilization were not yet born; and the pope needed longer time to understand exactly the teachings of Luther and the other reformers, than the Reformation needed to get a footing in the north of Europe. Spain and Portugal were not yet prepared against the change of the established religion. Not longer than 25 years previous to the first public step of Luther against popery, Spain had victoriously concluded a war of extermination against the Mohammedans within its territory. During nearly eight hundred years the whole nation had been engaged in reconquering the political unity of the country, and to secure this boon the gallant people submitted to an unparalleled spiritual despotism. When the report of the German reformation reached the frontier of the peninsula, the inquisition was warring every word and deed, and bloody persecutions awaited the Protestant converts, Jews and Saracens. It cannot be denied, however, that also the current of public opinion was less favorable to an ecclesiastical reformation than elsewhere; and the Spaniards were, for a time, foremost in the desire that the gloomy fanaticism of their country should be reformed by the Reformation of the sixteenth century. In Spain sprang up, at the time, the Order of Jesuits, whose principal object was not, like that of other monastic orders, to withdraw its members from communion with the world, but to destroy Protestantism to reconquer for Rome the countries which she had lost to the Reformation. The external uniformity of the Christian world under the iron rule of the pope. The organization and history of this celebrated order, which soon became, and has always remained, the main wheel in the machinery of the extreme Romanism, fully betrays its purpose.
But in spite of the Inquisition and national prejudices, the doctrines of the Reformation were conveyed to Spain. There is reason to believe that they were cherished even by some who surrounded the dying bed of the Emperor Charles V. It is certain that they were received by many with the highest enthusiasm; in some instances from a patriotic resistance to the Inquisition, but in others from a profound religious feeling which found consolation in the reform doctrine of justification by faith alone. But the auto-da-fés of the Inquisition, and the persecution of the accused population, which did not shrink from bringing their hands in the blood of friends, and even kindred, succeeded in preventing Protestantism from rooting itself in Spanish soil. The seeds of the Reformation, however, were not entirely lost. The fact, that the Spanish Inquisition, the greatest monster of spiritual despotism, and the most hated institution of the world, had been broken up on account of heresy, and that 181,000, not less than 31,912 persons, and subjected 281,456 persons to other kinds of severe punishment, is sufficient to establish the assertion beyond contradiction.
In 1759 the Jesuits were driven from Portugal, and in 1765 the Inquisition in both countries was of government were, for a time, in the hands of statesmen who undoubtedly disbelieved in the infallibility of the Roman Church, and wished her final overthrow. The energy which they showed against the Jesuits and the pope, would have sufficed to establish religious toleration for Protestantism, but the indolent and the statesmen were imbued with the doctrines of the middle philosophy of the eighteenth century, and considered Protestantism as only another form of that superstition which they strove to undermine. They were ignorant of the necessity of religion for society. They therefore not only did not do anything to assist the movement of Protestantism. The greater part of Protestant Europe was sunk in lethargy, and showed little interest for the conversion of papal countries. Better prospects opened with the beginning of the present century. A new zeal awoke in many places, especially in England, for spreading the Gospel. Of the thousands of Bibles which were spread all over Europe, some found their way also to Spain and Portugal, and were in many instances joyfully received. The alliance of Spain and Portugal with Protestant England, in a war against Catholic France, helped, at the same time, to diminish popular prejudices against Protestant foreigners. Small congregations of English and German Protestants were formed in almost all large cities. Under these circumstances, Gibraltar, more than a hundred years in the power of the English, assumed increasing importance. It was the center of all efforts for evangelizing the peninsula;

whence all new openings could safely be observed, and missionaries, Bibles, and Protectors books could be sent to all accessible places.
In Spain, new and vigorous efforts for establishing Protestantism on a firm basis have been made since 1854. The second article of the new constitution provided that no Spaniard should be persecuted on account of his religious belief or opinions as long as he manifested them in actions contrary to religion. It was confidently hoped that the liberal ministry which governed Spain, would apply this article also to Protestants and protect their rights. Bibles and Protestant books were spread in large numbers in all the provinces. In London a Protestant Spanish periodical, *El Progreso*, was commenced in 1854, edited by converted Spaniards, and gratuitously distributed in England to Spanish sailors, and in Spain throughout the whole land. A Spanish Evangelization Society was founded, in whose object Scotland, especially Glasgow and Dundee, showed the most generous interest. In connection with this society another society devoted to the spread of evangelical religion in Spain, was commenced in Edinburgh. Reliable information was obtained, showing that the spirit of religious information was rapidly extending throughout the peninsula, and manifesting itself in an eager anxiety to possess the Scriptures. In 1854 more than 4,000 persons were reading the Scriptures, and on the point of leaving the Church of Rome. Catholic papers mentioned that toward the close of 1855 an attempt was made to establish a Protestant periodical in Madrid, but we do not know whether the plan was carried out. The same year more than 4,000 persons were reading the Scriptures, and on the point of leaving the Church of Rome. Catholic papers mentioned that toward the close of 1855 an attempt was made to establish a Protestant periodical in Madrid, but we do not know whether the plan was carried out. 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