

VISITING THE POOR.

We make bold to assure those who have not tried the experiment that a visitation of the haunts of the miserable, the dirty—ay, and the vicious, too—with an honest design of doing, or attempting to do, them, if possible, some good, is not altogether the discharge of a painful duty, but has its measure of reward. The impression on the minds of many gentle and good people is, that it must be a great penance to enter into the dark, smoky, and dirty habitations of those whom the respectable part of the community regards as outcasts from this world and the world hereafter. It is really not altogether so. But it is better not to enter these wretched abodes at all unless you can enter them completely on an equality with their wretched inmates, and address them politely and kindly—speaking to them as one poor sinner should speak to another, and frankly accepting whatever rickety stool or chair without a back, may be offered to you; and the best article in the house, in the furniture line, is sure to be offered to you. The fact is, that these neglected creatures are actually flattered by a civil visit from any person with a moderately decent coat and trousers upon him; and if he has the sense to set about making acquaintance with their ragged, dirty children, they forthwith esteem him as a paragon of human excellence. And this is not all; he will, were it only for an hour or so, be able to cheer up some sad heart—to brighten up some melancholy features—and he will be able to find in men and women, who are usually considered as below the consideration of respectable society, some good feelings which might be nourished into good principles—feelings over the absence of which, in those who reckon themselves amongst the chosen of the earth and the favorites of Heaven, and whose praise is in all the churches, he may often had occasion to sigh.—*Northern Whig.*

PRINCIPAL TULLOCH ON CALVIN.

At the conclusion of his lecture on Calvin, delivered to the members of the Philosophical Institution, on Friday evening, Principal Tulloch indicated the impressions which were to be gathered from the life of the great Genevise Reformer. There was nothing, he said, more remarkable than the contrast between the single and naked energy his name represented, and the grand issues which had gone from him. Scarcely in any history of the world could they trace such potency of moral and intellectual influence proceeding from so narrow a centre. There were in him no enthusiastic feelings such as convulsed the whole being of Luther—now plunged in the deepest gloom, now exalted into uproarious cheerfulness. Earnest from the first, Calvin looked upon life as a stern reality, having his purpose clear and developed—the working out of the glory of God wherever he was placed. He

was naturally fitted as well as divinely endued for the spiritual work he had to do. Intellectual interest was subservient in his Christian and ecclesiastical ends, the ordination of the divine kingdom, as he so believed in the kingdom. Combined with this stern simplicity of life there was a wonderful grandeur, not altogether beautiful majestic—nowhere loneliness, but grandeur everywhere. Simply, there was a compelling resoluteness in duty as he went on. And yet it was a mistake to suppose him devoid of all affection. Some of his letters were full of an affectionate nature. All the things in Luther's letters which so endeared him to us, Calvin would have thought thrown away. Living, as he did, amidst the most divine aspects of nature, it could be told from his letters that they ever inspired and moved him. There was not a vestige of trace of poetic sensibility, of humorous bending, even in his more familiar correspondence. All that fertile sympathy they had, merely for its own sake—its sorrows, its mystery, pathos, tenderness, and heroism—this little moved him—there was no yearning for sentimental aspirations of any kind. Calvin, at all times great as a man, was infinitely greater here. On the whole, simplicity, grandeur, and consistency of moral principle mark out Calvin from his fellows, and constitute the main elements of his greatness and influence; and the same consistency of principle in his system appeared in his character—a consistency not of manifold adaptability but of stern compression. It was a hard world that needed Calvin as a Reformer. He was great, and they admired him; the world needed him, and they honored him; but to love him they never could—he repelled affection though commanding their admiration, and they were thankful to survey his life from a distance, believing, as they did believe, that there were other modes of governing the world and advancing the kingdom of righteousness and truth. Rev. Principal went on to estimate the Reformer's works as an ecclesiastical legislator, considering him in this capacity in connection with the historical necessities of his position. In doing this he dilated ably and eloquently on the reactionary movements of Rome and Jesuitism which ran in the wake of the Reformation, showing how Calvin, Protestant by religious conviction, and conservative by natural instinct, was no sooner in the Reformation than he was ready to fix it. In conclusion, he explained that it was only through the agency of such a man as Calvin that the moral system of the Reformation could be saved, and hardened for the fearful combat that was before it. The more they looked to the effects of this great crisis, the more they must admit it to be so. Puritanism in all its phases was the offspring of this spirit—that spirit which lived in Cromwell in his greatest triumphs, which made Knox great