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## God is Love.

To print with gems, on the page of the sky,  
By the stars as they swing in their orbits on high—  
While the "sun and his sister" in language as plain  
Rebaptize the tidings—echo the strain!

To see in the blossoms, that when the trees,  
Whose increase is waded by every breeze—  
By the flocks and the gathering herds of the land,  
And the grain-fields that wait for the harvester's hand.

To read in the clouds on the van of the storm,  
While quick at his bidding, His will they perform—  
By the flame-colored clouds of electrical light,  
That play over the dark clouded night!

To see in the bright safety valves of the sea,  
Whose volcanic fires were kindled by Thee—  
And to keep in the bosom of the ocean,  
The "Old Testament" in its heart and its swell.

To feel in the air, as the dove descends,  
That sweeps through the desert to temper its heat,  
By those islands of green, in the ocean of sand,  
Whose shadows and pinpoints spread out by His hand.

To prove by Nature's great storehouse of good,  
That provides every creature that liveth with food—  
As well the light insect, that flutters in the air,  
As the ponderous Elephant, that trod His care!

To see in the bright purple robes of the heavens,  
As slowly they open, to herald the Sun,  
Who floods the dark earth with his shower of beams,  
To gladden the valley, the mountains and streams!

To feel in that bosom where peace fills the soul,  
And yields every wish to His gentle control,  
While tranquil and pure, His moments pass by,  
With in the midst of love, laid up in the sky!

To see in the valley, the mountains and streams,  
To feel in that bosom where peace fills the soul,  
And yields every wish to His gentle control,  
While tranquil and pure, His moments pass by,  
With in the midst of love, laid up in the sky!

## Musings of an Invalid.

They tell me I am dying! And I know  
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## The Angel of the House.

There is an angel in the house,  
How low he falls the inmates, how depressed  
The circumstances, there is an angel there  
To pity and to cheer. It may be in the presence  
Of a little child, or it may be enclosed  
In a steeping and wrinkled body, treading  
The downward path to the grave. Or, perhaps,  
In a cheerful spirit, looking upon the life  
Of life as so many steps towards heaven,  
If only bravely overcome and mounted  
Without a sigh. We know such an angel once,  
And it was a drunkard's child. On every  
Side, wherever she moved, she only saw  
Misery and degradation, and yet she did not  
Fall. Her father was brutal, and her mother  
Discouraged, and her home thoroughly  
Uncomfortable. But she struggled along with  
angel endurance, bearing with almost saintly  
patience the infirmities of him who gave  
her existence, and then hourly embittered  
it. Night after night, at the hours of ten,  
twelve, and even one, barfoot, ragged,  
shallow, and nonetheless, she has been to  
the den of the drunkard, and gone staggering  
home with her arm around her father.

Many a time has her face been blue with  
the mark of his hand, who has stepped in  
between her helpless mother and violence.  
Many a time has she sat upon the cold  
curbstone with his head in her lap; many a  
time known how bitter it was to cry for  
hunger, when the money which should have  
bought bread was spent in gin.

And the patience that the angel wrought  
with made her face, that never  
never acknowledged in the court of the  
world, in the kingdom of heaven she was  
waited for by assembled hosts of spirits, and  
the crown of martyrdom lay ready waiting  
for her young brow. And she was a martyr.

Her gentle spirit went up from a  
couch of anguish—anguish brought on by  
illness and neglect. And never till then  
did the father recognize the angel in the  
child; till then did he manhood arise from  
the dust of his dishonor. For her humble  
grave he went away to step his resolves  
for the better in bitter tears; and he will  
tell you to-day how the memory of her  
motherhood life keeps him from the  
bowl, how he goes sometimes and stands  
where her patient hands have lain, while  
her cheek crimsoned at the sneers of those  
who sought at the drunkard's child. Search  
for the angels in your households, and cher-  
ish them while they are among you. It  
may be unconsciously yourown upon them,  
when a smile would lead you to a know-  
ledge of their exceeding worth. They may  
be among the least cared for, most despised;  
but when they are gone with their silent in-  
fluence, then will you mourn for them as  
for a jewel of great worth.—*Brit. Workman*

And where the weary dove that longs for  
rest may gently fold its aching wings on  
Jesus' bosom? Then why should I long to  
stay in this dim, cheerless world of cold  
neglect, when I can spread my pinions in  
the azure air, and bask in the bright glory  
emanating from the throne of God?

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## The Christian Community of the Korntal.

Situation and aspect of the Korntal—the founding of  
the community—Present prosperity—Law—Adminis-  
tration—Management of the property—Worship—Dis-  
cipline—Schools—Agriculture and manual em-  
ployment.

About three leagues from Stuttgart in the  
kingdom of Wurtemberg, after crossing a  
forest and several high-roads, you find two  
rows of regularly built houses. They are  
simple and humble, but comfortable and  
very clean. One of them larger than the  
rest, and white, is the church of the com-  
munity. Near it, is a large hotel for the  
numerous strangers who visit the country.  
Out in the fields is another building devoted  
to poor and abandoned children. Quiet  
and comfortable, but simple and clean.

You ask: What attraction has Korntal for  
the throng of travelers? To answer  
this question we must go back many years.  
In the beginning of this century, the relig-  
ious and civil affairs of Wurtemberg were  
managed by men imbued with rationalistic  
opinions. The ancient liturgy was changed.  
Ungodly hymns had taken the place of  
the sacred ones. Many pastors  
preached morality. Most of the people  
who had kept the faith of their fathers  
were dissatisfied with these changes, and  
opposed them. Then came persecution;  
for the rationalists who constantly boasted  
their tolerance have practically but their  
tolerance have been shown to be a mere  
word. Children were often torn from their  
mothers' arms and carried to the church, to  
be baptized with the forms of the new  
liturgy.

Exasperated by this bad treatment, many  
heads of families abandoned their country,  
seeking in exile liberty to worship God  
according to their consciences. But others  
adopted a different course. In the small  
city of Leontberg, a man of firmness and  
deep piety, Mr. G. W. Hoffman, notary  
and burgomaster. He conceived the idea  
of establishing a religious community on  
the basis of free, Christian fellowship. He ad-  
dressed the government, announcing his  
intention to leave the country with his ad-  
herents, unless he should be permitted to  
found a community, independent of the State  
and the established Church, and subject  
only to the civil laws of the kingdom.—  
Sixty-eight others, heads of families, signed  
the petition with him. These men meant  
to free themselves from the trammels of the  
official communion, and exhibit the model  
of a truly Christian society, fulfilling man-  
while their duties as citizens. They pro-  
fessed no sectarian doctrine. They were  
not Moravians, nor Baptists, nor Quakers;  
they maintained the confession of Augsburg,  
and were faithful Lutherans like their an-  
cestors.

The government of Wurtemberg dis-  
played a noble spirit on this occasion, care-  
fully ascertaining that the signers of the  
address were men of firmness and deep piety,  
and then on the 1st of October, 1818,  
publishing an ordinance to authorize the  
establishment of a free, religious community  
at Korntal.

At that time Korntal possessed only a  
feudal manor almost in ruins, and a few  
miserable cottages. The soil was barren  
and badly cultivated. The new society pur-  
sued no sectarian doctrine. They were  
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## The Bible in Schools.

Not content with the ordinary arguments  
against the use of the Bible in Schools, the  
*True Witness* has published an article, upon  
which he has done the great satisfaction  
mainly that "the Bible is not a book of  
wax, and may be twisted in any shape  
the reader pleases." It is clear, however,  
that the "book of wax" cannot be made by  
any clever twisting, not even by that of a  
Cardinal Bellarmine, to assume the shape of  
Romanism. Hence the lauding of protest-  
ants for the Holy War, which otherwise would  
be most acceptable to the even in schools,  
since backed with their authority, tradition,  
antiquity and learning, they could twist it  
to so much more advantage than Protest-  
ants. But since, from their own confession,  
Romanists find that the book, whether  
twisted or left to its natural shape, can never  
favor their tenets, it becomes evident that  
the Bible and Romanism were never intended  
to agree. This will explain, also, why  
Roman organs, when speaking of the Word  
of God, can scarcely find language too vul-  
gar or too disrespectful. Unfortunately for  
them, that book which condemns them has  
been repeatedly acknowledged by popes and  
infallible councils, even that of Trent, a  
papal, and of the highest authority. Had  
the Bible and Romanism were never intended  
to agree, the Bible, editors would  
gladly pronounce the Bible a book of error  
and ungodly morals. That they cannot and  
dare not do so, but must acknowledge at  
least their own authorized version of the  
Bible, makes often their blood boil with  
rage, which finds vent in coarse abuse and  
irreverent language as to the sacred volume.  
To us, however, so our Roman editors would  
the Bible will help nothing, since that  
Church, having acknowledged the supreme  
and infallible authority of Scriptures, as  
a canon, and especially that great privilege  
which was enjoyed in England more than  
in other countries, or, at least, equal to that  
which was enjoyed in America,—liberty of  
conscience as to religious worship. This  
was guaranteed as much to the soldiers as  
to any other person. When the soldier  
was in hospital, he might have what Minster  
believed, and that Minister was allowed  
free access. This was *prima facie*, an assur-  
ance that the desires of the Methodists  
to establish a place of worship at Aldershot  
would meet with a ready acquiescence on  
the part of the military authorities. Last,  
however, it should be considered that the  
matter of opinion, he would state that he  
had only that very morning copied from  
the *Christian News* portions of a speech  
made by Lord Palmerston, to the effect that  
there was once a time, when his lordship  
first entered the service,—when no one was  
less esteemed in the army than the man who  
endeavored to introduce religious principles  
and influences, but that he had lived to see  
those principles force themselves upon a great  
situation of those who cared for none of  
these things. He referred to the case of  
Capt. Bedley Vices, to prove that a man  
needed not to be a bad soldier because he  
was a good Christian, and stated that the  
army was no longer the loose profession  
that it once was, but every officer was  
given to capable soldiers to cultivate religious  
principles. Such a testimony,—from such  
a man as Lord Palmerston, corroborated what  
the Chairman had said,—that freedom of  
conscience and the right of worshipping  
God according to the dictates of a man's own  
judgment, were insured to every member  
of the army. The importance of this in  
military life was very great. It was not only  
in the army of the Crimea that he (the  
Chairman) has seen Christian men making  
admirable soldiers, but he could go back in  
his mind, to times in the history of this  
country,—particularly when the last war  
was being carried on in our own land, when  
our own green fields were stained with hu-  
man blood, and when our own nation was  
involved in civil war,—in which the boldest,  
the bravest, and best disciplined of our sol-  
diers were to be found in the past, in the  
ranks among the Puritans and in the  
forces of Cromwell, whose merits were re-  
corded to that effect by even the monarchial  
historian Lord Clarendon. To come, how-  
ever, to our own days,—he (the Chairman)  
never knew a soldier living in a state of  
Christian principle whose martial, or even  
in the rolls of a *Christian*. He would say that  
in the Denmark, frequent worship among  
the soldiers, met together with the Scrip-  
tures, and intelligently listening to their  
exposition, and joined in earnest  
prayer,—prepared them for their superior  
in required of their duty to their Queen. One  
day, for instance, came particularly under  
the influence of the American Missio-  
nary, Mr. Judson,—450 soldiers joined his  
congregation, and professed themselves  
members of his community, (the Baptist),  
and for long time held on consistently,  
and for those days was so thoroughly  
convinced of the correctness of his own  
views, that he was exceedingly anxious that  
the soldiers should attach themselves to his  
reign in his heart.

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admirable soldiers, but he could go back in  
his mind, to times in the history of this  
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man blood, and when our own nation was  
involved in civil war,—in which the boldest,  
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Not content with the ordinary arguments  
against the use of the Bible in Schools, the  
*True Witness* has published an article, upon  
which he has done the great satisfaction  
mainly that "the Bible is not a book of  
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Cardinal Bellarmine, to assume the shape of  
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be most acceptable to the even in schools,  
since backed with their authority, tradition,  
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to so much more advantage than Protest-  
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Romanists find that the book, whether  
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Church, having acknowledged the supreme  
and infallible authority of Scriptures, as  
a canon, and especially that great privilege  
which was enjoyed in England more than  
in other countries, or, at least, equal to that  
which was enjoyed in America,—liberty of  
conscience as to religious worship. This  
was guaranteed as much to the soldiers as  
to any other person. When the soldier  
was in hospital, he might have what Minster  
believed, and that Minister was allowed  
free access. This was *prima facie*, an assur-  
ance that the desires of the Methodists  
to establish a place of worship at Aldershot  
would meet with a ready acquiescence on  
the part of the military authorities. Last,  
however, it should be considered that the  
matter of opinion, he would state that he  
had only that very morning copied from  
the *Christian News* portions of a speech  
made by Lord Palmerston, to the effect that  
there was once a time, when his lordship  
first entered the service,—when no one was  
less esteemed in the army than the man who  
endeavored to introduce religious principles  
and influences, but that he had lived to see  
those principles force themselves upon a great  
situation of those who cared for none of  
these things. He referred to the case of  
Capt. Bedley Vices, to prove that a man  
needed not to be a bad soldier because he  
was a good Christian, and stated that the  
army was no longer the loose profession  
that it once was, but every officer was  
given to capable soldiers to cultivate religious  
principles. Such a testimony,—from such  
a man as Lord Palmerston, corroborated what  
the Chairman had said,—that freedom of  
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own communion; but he ultimately experienced that when both men as soldiers were, we continually being removed from beneath his guiding eye, and exposed to temptations incident and peculiar to military life, they fell away, and broke off their connection as members of the church.

meetings, which were recently held, were of a very interesting character. Our deputation consisted of the Rev. A. McNeill, Chairman of the District, and the Rev. E. Morton, of Windsor; and the manner in which our friends responded to the earnest appeals of these zealous brethren, proved that they had lost nothing of their sympathy for their fellow-men, or their interest in the cause of Missions.

The last hours of the old year found a goodly number repairing to the House of God "to pay their vows unto the Most High," and the influence that rested on the assembly as a whole, impelled to acknowledge the goodness of God in the past, and inspire strength for time to come, were such as led many to say with Peter, "Master, it is good for us to be here!"

On New Year's day a large assembly met together for the express purpose of unitedly acknowledging the goodness of God in His Providential mercies vouchsafed to those of our community who during the past year have been doing business in ships on the great waters.

The occasion was one of deep interest, and the circumstances were such as called for special thanksgiving;—that amid all the dangers to which such were exposed, and especially amid the storms which have recently spread desolation in many other places, have found in our communion a place to associate the gloom of the grave with the emotions of joy at such an hour as calculated to awaken in the breast.

What has been the effect of the soldiers' marriages upon the discipline and efficiency of the men? The aggregate strength of the regiment (Madras Fusiliers) for the year 1849, 1850, and 1851, was 3,136 men; during that period the Courts Martial on single men, whose aggregate strength was 2,596, were nine general Courts Martial, by which, among other punishments, three men were sentenced to transportation.

The London Quarterly Review, No. XIV. JANUARY, 1857. PRICE 6s. CONTENTS: I. Revelations of the Microscope. II. Hours with Mystics. III. Modern School Books. IV. Yagobee's Life in Mexico. V. City and Town Missions. VI. Emerson's English Traits. VII. Trench on New Testament Synonyms. VIII. American Agriculture. IX. The Pulpit—Professor Butler's Sermons. X. Gothic Art—John Ruskin. XI. Human Longevity. XII. Our Youth; its Culture and Education.

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